

بحار الأنوار

BIHAR AL-ANWAAR

ج 27

Volume 27

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

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باب 10 أن أسماءهم عليهم السلام مكتوبة على العرش و الكرسي و اللوح و جباه الملائكة و باب الجنة و غيرها

CHAPTER 10 – THEIR^{asws} NAMES ARE WRITTEN UPON THE THRONE, AND THE CHAIR, AND THE (GUARDED) TABLET, AND THE FOREHEADS OF THE ANGELS, AND THE CHAPTER ON THE PARADISE ETC.

1- ج، الاحتجاج رُوِيَ عَنِ الْقَاسِمِ بْنِ مُعَاوِيَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هَؤُلَاءِ يَزُودُونَ حَدِيثًا فِي مِغْرَاجِهِمْ أَنَّهُ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ص رَأَى عَلَى الْعَرْشِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَبُو بَكْرٍ الصَّادِقُ

(The book) 'Al Ihtijaj' – It is reported from Al Qasim Bin Muawiya who said,

'I said to Abu Abdullah^{asws}, 'They (people) are reporting a Hadeeth regarding Mir'raj (Ascension) that when there was an ascension with Rasool-Allah^{saww} he^{saww} saw upon the Throne: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Abu Bakr is the truthful"'.
 فَقَالَ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ حَتَّى هَذَا قُلْتُ نَعَمْ

He^{asws} said: 'Glory be to Allah^{azwj}! They have changed every thing, even this!' I said, 'Yes'.

قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا خَلَقَ الْعَرْشَ كَتَبَ عَلَى قَوَائِمِهِ لَا إِلَهَ إِلَّا اللَّهُ - مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْمَاءَ كَتَبَ فِي بَحْرَاهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ

He^{asws} said: 'When Allah^{azwj} Mighty and Majestic Created the Throne, Wrote upon its foundations: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}", and when Allah^{azwj} Mighty and Majestic Created the water, Wrote in its flow: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}";

و لَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْكُرْسِيَّ كَتَبَ عَلَى قَوَائِمِهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ اللَّوْحَ كَتَبَ فِيهِ لَا إِلَهَ إِلَّا اللَّهُ - مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ

And when Allah^{azwj} Mighty and Majestic Created the Chair, Wrote upon its foundations: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}", and when Allah^{azwj} Mighty and Majestic Created the (Guarded) Tablet, Wrote in it: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}",

و لَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ إِسْرَافِيلَ كَتَبَ عَلَى جَنْبَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ لَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ جِبْرِئِيلَ كَتَبَ عَلَى جَنَاحِهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ

And when Allah^{azwj} Mighty and Majestic Created Israfeel^{as}, Wrote upon his^{as} forehead: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}", and when Allah^{azwj} Mighty and Majestic Created Jibraeel^{as}, Wrote upon his^{as} side: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}",

وَلَمَّا خَلَقَ اللَّهُ السَّمَاوَاتِ كَتَبَ فِي أَكْثَافِهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ
أَطْبَاقِهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ

And when Allah^{azwj} Created the skies, he Wrote in its horizons: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}", and when Allah^{azwj} Mighty and Majestic Created the earths, Wrote in its layers: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}",

وَلَمَّا خَلَقَ اللَّهُ عَرَّ وَ جَلَّ الْجِبَالِ كَتَبَ فِي رُؤُوسِهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ
عَلَيْهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ

And when Allah^{azwj} Mighty and Majestic Created the mountains, Wrote in its peaks: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}", and when Allah^{azwj} Mighty and Majestic Created the sun, Wrote upon it: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}",

وَلَمَّا خَلَقَ اللَّهُ عَرَّ وَ جَلَّ الْقَمَرِ كَتَبَ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ هُوَ السَّوَادُ الَّذِي تَرَوْنَهُ فِي الْقَمَرِ

And when Allah^{azwj} Mighty and Majestic Created the moon, Wrote upon it: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}", and it is the blackness which you can see in the moon.

فَإِذَا قَالَ أَحَدُكُمْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَلْيُثَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَبِئِ اللَّهِ.

Thus, whenever one of you says: 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, then let him (immediately) say, 'Ali^{asws} is Amir Al-Momineen^{asws} is Guardian^{asws} of Allah^{azwj}',¹

2- ل، الخصال لي، الأماالي للصدوق علي بن الفضل بن العباس عن أبي الحسن علي بن إبراهيم عن محمد بن غالب بن حرب و محمد بن عثمان بن أبي شيبة عن يحيى بن سالم عن مسعر عن عطية عن جابر قال قال رسول الله ص مكتوب على باب الجنة لا إله إلا الله محمد رسول الله علي أخو رسول الله قبل أن يخلق الله السماوات والأرض بالقي عام.

(The books) 'Khisal' (and) 'Al Amaali' of Al Sadouq – Ali Bin Al Fazl Bin Al Abbas, from Abu Al Hassan Ali Bin Ibrahim, from Muhammad Bin Ghalib Bin Harb and Muhammad Bin Usman Bin Abu Shayba, from Yahya Bin Salim, from Mis'ar, from Atiyya, from Jabir who said,

¹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 1

'Rasool-Allah^{saww} said: 'It is Written upon the door of the Paradise: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is brother^{asws} of Rasool-Allah^{saww} before Allah^{azwj} Created the skies and the earth by two thousand years".²

3- لي، الأماالي للصدوق أُمْدَائِي عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ سَلَمَةَ عَنْ التَّقْفِيِّ عَنِ الصَّبِيِّ عَنْ عَبْدِ الْوَاحِدِ بْنِ أَبِي عَمْرٍو عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: مَكْتُوبٌ عَلَى الْعَرْشِ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي وَ مُحَمَّدٌ عَبْدِي وَ رَسُولِي أَيْدُهُ بَعْلِي

(The book) 'Al Amaali' of Al Sadouq Al Hamdany, from Ali Bin Ibrahim, from Ja'far Bin Salama, from Al Saqafy, from Al Zaby, from Abdul Wahid Bin Abu Amro, from Al Kalby, from Abu Salih, from Abu Hureyra (well-known fabricator) who said,

'It is Written upon the Throne: "I^{azwj} am Allah^{azwj}. There is no god except I^{azwj} Alone, there is no associate for Me^{azwj}, and Muhammad^{saww} is My^{azwj} Rasool^{saww}. I^{azwj} Supported him^{saww} with Ali^{asws}".

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ فَكَانَ النَّصْرُ عَلَيَّ ع وَ دَخَلَ مَعَ الْمُؤْمِنِينَ فَدَخَلَ فِي الْوُجْهِينِ جَمِيعاً صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

Allah^{azwj} Mighty and Majestic Revealed: **He is the One Who Assisted you with His Help and with the Momineen [8:62]**. So, the help was Ali^{asws}, and he^{asws} is included with the 'Momineen'. He^{asws} was included in all the two aspects".³ (P.s. - This is actually from Rasool-Allah^{saww})

4- لي، الأماالي للصدوق أَبِي عَنِ الْمُؤَدَّبِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَصْبَهَانِيِّ عَنِ التَّقْفِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى عَنْ أَبِي قَتَادَةَ الْحَرَلِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْعَلَاءِ الْخَضْرَمِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي الْحُمْرَاءِ قَالَ قَالَ رَسُولُ اللَّهِ ص رَأَيْتُ لَيْلَةَ الْإِسْرَاءِ مَكْتُوباً عَلَى قَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَحْدِي خَلَقْتُ جَنَّةَ عَدْنٍ بِيَدِي - مُحَمَّدٌ صَفْوَتِي مِنْ خَلْقِي أَيْدُهُ بَعْلِي وَ نَصْرَتُهُ بَعْلِي.

(The book) 'Al Amaali' of Al Sadouq – My father, from Al Mowdib, from Ahmad Bin Ali Al Asbahany, from Al Saqafy, from Ibrahim Bin Musa, from Abu Qatada Al Harrany, from Abdul Rahman Bin Abu Al A'ala Al Hazramy, from Saeed Bin Al Musayyab, from Abu Al Hamra'a who said,

'Rasool-Allah^{saww} said: 'I^{saww} saw on the night of the ascension, Written upon a pillar from the pillars of the Throne: "I^{azwj} am Allah^{azwj}. There is no god except I^{saww} Alone. I^{azwj} Created the Garden of Eden by My^{azwj} Hands. Muhammad^{saww} is My^{azwj} elite from My^{azwj} creatures. I^{azwj} Supported him^{saww} by Ali^{asws} and Helped him^{saww} by Ali^{asws}".⁴

5- ل، الخصال فِي وَصِيَّةِ النَّبِيِّ ص إِلَى أَمِيرِ الْمُؤْمِنِينَ يَا عَلِيُّ إِنِّي رَأَيْتُ اسْمَكَ مَقْرُوناً بِاسْمِي فِي أَرْبَعَةِ مَوَاطِنَ فَاتَسَنَّتْ بِالنَّظَرِ إِلَيْهِ إِنِّي لَمَّا بَلَغْتُ بَيْتَ الْمُقَدَّسِ فِي مِعْرَاجِي إِلَى السَّمَاءِ وَجَدْتُ عَلَى صَخْرَتِهِ لَا إِلَهَ إِلَّا اللَّهُ - مُحَمَّدٌ رَسُولُ اللَّهِ أَيْدُهُ بَوَازِيرِهِ وَ نَصْرَتُهُ بَوَازِيرِهِ

(The book) 'Al-Khisaal' – In a bequest of the Prophet^{saww} to Amir Al-Momineen^{asws}: 'O Ali^{asws}! I^{saww} saw your^{asws} name paired with my^{saww} name in four places, so I^{saww} was comforted by looking at it. When I^{saww} reached Bayt Al-Maqdis during my^{saww} ascension to the sky, I^{saww}

² Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 2

³ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 3

⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 4

found (written) upon (its) rock: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}. I^{saww} Supported him^{saww} by his^{saww} Vizier, and Helped him^{saww} by his^{saww} Vizier".

فَقُلْتُ لِجِبْرِئِيلَ مَنْ وَزِيرِي فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ

I^{saww} said to Jibraeel^{as}: 'Who is my^{saww} Vizier?' He^{as} said: 'Ali^{asws} Bin Abu Talib^{asws}'.

فَلَمَّا انْتَهَيْتُ إِلَى سِدْرَةِ الْمُنتَهَى وَحَدَّثْتُ مَكْتُوبًا عَلَيْهَا إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَحَدَّثْتُ مُحَمَّدٌ صَفَوْتِي مِنْ خَلْقِي أَتَدْنُهُ بِوَزِيرِهِ وَ نَصْرَتُهُ بِوَزِيرِهِ

When I^{saww} ended up to Sidrat Al-Muntaha, I^{saww} found Written upon it: "I^{azwj} am Allah^{azwj}. There is no god except I^{saww}, Alone. Muhammad^{saww} is My^{azwj} elite from My^{azwj} creatures. I^{saww} Supported him^{saww} by his^{saww} Vizier, and Helped him^{saww} by his^{saww} Vizier".

فَقُلْتُ لِجِبْرِئِيلَ مَنْ وَزِيرِي فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ

I^{saww} said to Jibraeel^{as}: 'Who is my^{saww} Vizier?' He^{as} said: 'Ali^{asws} Bin Abu Talib^{asws}'.

فَلَمَّا جَاوَزْتُ السِّدْرَةَ انْتَهَيْتُ إِلَى عَرْشِ رَبِّ الْعَالَمِينَ جَلَّ جَلَالُهُ فَوَجَدْتُ مَكْتُوبًا عَلَى قَوَائِمِهِ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَحَدَّثْتُ مُحَمَّدٌ حَبِيبِي أَتَدْنُهُ بِوَزِيرِهِ وَ نَصْرَتُهُ بِوَزِيرِهِ فَلَمَّا رَفَعْتُ رَأْسِي وَحَدَّثْتُ عَلَى بُطْنَانِ الْعَرْشِ مَكْتُوبًا أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَحَدَّثْتُ مُحَمَّدٌ عَبْدِي وَ رَسُولِي أَتَدْنُهُ بِوَزِيرِهِ وَ نَصْرَتُهُ بِوَزِيرِهِ.

When I^{saww} surpassed the Sidrat Al-Muntaha to the Throne of Lord^{azwj} of the worlds, Majestic is His^{azwj} Majesty, I^{saww} found Written upon its pillar: "I^{azwj} am Allah^{azwj}. There is no god except I^{saww}, Alone. Muhammad^{saww} is My^{azwj} servant and My^{azwj} Rasool^{saww}. I^{saww} Supported him^{saww} by his^{saww} Vizier, and Helped him^{saww} by his^{saww} Vizier".⁵

6- ل، الخصال الحسن بن علي بن محمد العطار عن سليمان بن أيوب الموطلي عن محمد بن محمد المصيري عن موسى بن إسماعيل بن موسى بن جعفر عن أبيه عن علي بن أبي طالب ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَدْخَلْتُ الْجَنَّةَ فَرَأَيْتُ عَلَى بَابِهَا مَكْتُوبًا بِالذَّهَبِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ حَبِيبُ اللَّهِ عَلِيُّ وَبِئْسَ اللَّهُ - فَاطِمَةُ أُمَةُ اللَّهِ الْحَسَنُ وَ الْحُسَيْنُ صَفْوَةُ اللَّهِ عَلَى مُبْغِضِهِمْ لَعْنَةُ اللَّهِ.

(The book) 'Al Khisaal' – Al Hassan Bin Ali Bin Muhammad Al Attar, from Suleyman Bin Ayoub Al Muttaliby, from Muhammad Bin Muhammad al Misry, from Musa Bin Ismail,

'Son of Musa^{asws} Bin Ja'far^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} entered the Paradise and I^{saww} saw written upon its door, in gold, "There is no god except Allah^{azwj}, Muhammad^{saww} is Beloved of Allah^{azwj}, Ali^{asws} is Guardian^{asws} of Allah^{azwj}, (Syeda) Fatima^{asws} is maid of Allah^{azwj}, Al-Hassan^{asws} and Al-Husayn^{asws} are elites of Allah^{azwj}. May the Curse of Allah^{azwj} be upon the ones who hate them^{asws} 6

7- مع، معاني الأخبار ع، علل الشرائع الحسن بن محمد بن سعيد الهاشمي عن فزاة بن إبراهيم عن الحسن بن الحسين بن محمد عن إبراهيم بن الفضل عن الحسن بن علي الرعزي عن سهل بن بشير عن محمد بن علي الطائي عن محمد بن عبد الله مؤدب بني هاشم عن محمد بن

⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 5

⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 6

إِسْحَاقُ عَنِ الْوَاقِدِيِّ عَنِ الْمُذَنَّبِيِّ عَنْ مَكْحُولٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع لَمَّا خَلَقَ اللَّهُ عَزَّ ذِكْرُهُ آدَمَ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ وَ أَسْجَدَ لَهُ مَلَائِكَتَهُ وَ أَسْكَنَهُ جَنَّتَهُ وَ زَوَّجَهُ حَوَّاءَ أُمَّتَهُ فَرَفَعَ طَرْفَهُ نَحْوَ الْعَرْشِ فَإِذَا هُوَ بِخَمْسِ سَطُورٍ مَكْتُوبَاتٍ

(The books) ‘Ma’any Al Akhbaar’ (and) ‘Illal Al Sharaie’ – Al Hassan Bin Muhammad Bin Saeed Al Hashimy, from Furat Bin Ibrahim, from Al Hassan Bin Al Husayn Bin Muhammad, from Ibrahim Bin Al Fazl, from AL Hassan Bin Ali Al Zafrany, from Sahl Bin Bashir, from Muhammad bin Ali Al Taify, from Muhammad Bin Abdullah a slave of the clan of Hashim^{as}, from Muhammad Bin Is’haq, from Al Waqidy (Wahabbi imam), from Al Huzeyl, from Makuhoul, from Tawoos, from Ibn Abbas who said,

‘Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: ‘When Allah^{azwj}, Mighty is His^{azwj} mention, Created Adam^{as} and Blew into him^{as} from His^{azwj} Spirit, and got His^{azwj} Angels to do Sajdah to him^{as}, and Settled him^{as} and his^{asws} wife Hawwa^{as} His^{azwj} Maid, into His^{azwj} Paradise, he^{as} raised his^{as} eyes towards the Throne, and there were five lines written there.

قَالَ آدَمُ عَلَيْهِ السَّلَامُ يَا رَبِّ مَنْ هَؤُلَاءِ قَالَ اللَّهُ عَزَّ وَ جَلَّ الَّذِينَ إِذَا تَشَفَّعُوا بِهِمْ إِلَيَّ خَلَقِي شَفَعْتُهُمْ

Adam^{as} said: ‘O Lord^{azwj}! Who are they^{asws}?’ Allah^{azwj} Mighty and Majestic Said: “Those when My^{azwj} creatures seek intercession by them^{asws}, I^{azwj} shall Intercede for them”.

فَقَالَ آدَمُ يَا رَبِّ بِقَدْرِهِمْ عِنْدَكَ مَا اسْمُهُمْ

Adam^{as} said: ‘O Lord^{azwj}! By their^{asws} worth in Your^{azwj} Presence, what are their^{asws} names?’

فَقَالَ أَمَّا الْأَوَّلُ فَأَنَا الْمُحْمَدُ وَ هُوَ مُحَمَّدٌ وَ الثَّانِي فَأَنَا الْعَالِي وَ هَذَا عَلِيٌّ وَ الثَّالِثُ فَأَنَا الْفَاطِمُ وَ هَذِهِ فَاطِمَةُ وَ الرَّابِعُ فَأَنَا الْمُحْسِنُ وَ هَذَا حَسَنٌ وَ الْخَامِسُ فَأَنَا ذُو الْإِحْسَانِ وَ هَذَا الْحُسَيْنُ كُلٌّ يَحْمَدُ اللَّهَ عَزَّ وَ جَلَّ.

He^{azwj} Said: “As for the first, I^{azwj} am the most Praised One^{azwj} (Al-Mahmoud), and he^{saww} is the praised one (Muhammad^{saww}), and the second, I^{azwj} am the Exalted (A’ali) and this is Ali^{asws} (exalted), and the third, I^{azwj} the Originator (Al-Fatir), and this is Fatima^{asws}, and the fourth, I^{azwj} as the Benevolent (Al-Mohsin) and this is Hassan^{asws}, and the fifth, I^{azwj} am with the Favours, and this is Al-Husayn^{asws}, all praise Allah^{azwj} Mighty and Majestic!”⁷

8- ما، الأمايلي للشيخ الطوسي الحفائر عن الجعائري عن علي بن موسى الحرّاز عن الحسن بن علي الهاشمي عن علي المدني عن وكيع عن سليمان بن مهران عن جابر عن مجاهد عن ابن عباس قال قال رسول الله ص لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ رَأَيْتُ عَلَى بَابِ الْجَنَّةِ مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ حَبِيبُ اللَّهِ الْحَسَنُ وَ الْحُسَيْنُ صَفْوَةُ اللَّهِ فَاطِمَةُ أُمَةُ اللَّهِ عَلَى بَاغِضِهِمْ لَعْنَةُ اللَّهِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Haffar, from Al Jiany, from Ali Bin Musa Al Khazzaz, from Al Hassan Bin Ali Al Hashimy, from Ail Al Madainy, from Wakie, from Suleyman Bin Mihran, from Jabir, from Mujahid, from Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘When there was an ascension with me^{saww} to the sky, I^{saww} was written upon the door of the Paradise: “There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Beloved of Allah^{azwj}, and Al-Hassan^{asws} and Al-Husayn^{asws} are elites

⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 7

of Allah^{azwj}, (Syeda) Fatima^{asws} is maid of Allah^{azwj}, the Curse of Allah^{azwj} is upon ones who hate them^{asws}!⁸

9- فس، تفسير القمي الحسين بن محمد عن المعلى عن بسطام بن مروة عن إسحاق بن حسان عن أبي حمزة عن علي بن الحسين العبدي عن سعد الشكاف عن الأصمعي أنه سأل أمير المؤمنين ع عن قول الله عز وجل سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى فَقَالَ مَكْتُوبٌ عَلَى قَائِمَةِ الْعَرْشِ قَبْلَ أَنْ يَخْلُقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضِينَ بِأَلْفِي عَامٍ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَاشْهَدُوا بِهِمَا وَأَنَّ عَلِيًّا وَصِيَّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمَا.

Tafseer Al Qummi – Al Husayn Bin Muhammad, from Al Moalla, from Bistam Bin Murra, from Is'haq Bin Hassan, from al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abdy, from Sa'ad Al Iskaf, from Al Asbagh,

'He asked Amir Al-Momineen^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Glorify the Name of your Lord, the Most Exalted [87:1]**, he^{asws} said: 'It has been written upon the Pillars of the Throne a thousand years before He^{azwj} Created the skies and the earth: "There is no god except for Allah^{azwj}, One^{azwj} with no associates to Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, so testify by these two, and that Ali^{asws} is the successor^{asws} of Muhammad^{saww}.'⁹

10- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصادق عن إبراهيم بن هارون عن أبي بكر أحمد بن محمد عن يزيد القاضي عن فضيلة بن سعيد عن الثيب بن سعد عن إسماعيل بن جعفر عن أبيه عن أبي هريرة قال قال رسول الله ص لَمَّا خَلَقَ اللَّهُ آدَمَ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ نَفَثَ آدَمُ يَمَنَةَ الْعَرْشِ فَإِذَا خَمْسَةُ أَشْبَاحٍ فَقَالَ يَا رَبِّ هَلْ خَلَقْتَ قَبْلِي مِنَ الْبَشَرِ أَحَدًا قَالَ لَا قَالَ عَ فَمَنْ هَؤُلَاءِ الَّذِينَ أَرَى أَسْمَاءَهُمْ

(The book) 'Qasas Al Anbiya^{as}', by the chain to Al Sadouq, from Ibrahim Bin Haroun, from Abu Bakr Ahmad bin Muhammad, from Muhammad Bin Yazeed the judge, from Quteyba Bin Saeed, from Al Lays Bin Sa'ad, and Ismail Bin Ja'far, from his father, from Abu Hureyra (well-known fabricator),

'From Rasool-Allah^{saww} having said: 'When Allah^{azwj} Created Adam^{as} and Blew into him^{as} from His^{azwj} Spirit, Adam^{as} turned towards the right of the Throne and there were five resemblances, so he^{as} said: 'O Lord^{azwj}! Have You^{azwj} Created anyone from the mortals before me^{as}?' He^{azwj} Said: "No!" He^{as} said: 'So, who are the ones I^{as} see their names?'

فَقَالَ هَؤُلَاءِ خَمْسَةٌ مِنْ وَلَدِكَ لَوْلَاهُمْ مَا خَلَقْتُكَ وَ لَا خَلَقْتُ الْجَنَّةَ وَ لَا النَّارَ وَ لَا الْعَرْشَ وَ لَا الْكُرْسِيَّ وَ لَا السَّمَاءَ وَ لَا الْأَرْضَ وَ لَا الْمَلَائِكَةَ وَ لَا الْجِنَّ وَ لَا الْإِنْسَ

He^{azwj} Said: "They^{asws} are five from your^{as} children. Had it not been for them^{asws} I^{azwj} would have neither Created you^{as}, nor Created the Paradise, nor the Fire, nor the Throne, nor the Chair, nor the sky, nor the earth, nor the Angels, nor the Jinn, nor the human beings.

هَؤُلَاءِ خَمْسَةٌ شَفَقْتُ لَهُمْ اسْمًا مِنْ أَسْمَائِي فَأَنَا الْمَحْمُودُ وَ هَذَا مُحَمَّدٌ وَ أَنَا الْأَعْلَى وَ هَذَا عَلِيٌّ وَ أَنَا الْفَاطِمُ وَ هَذِهِ فَاطِمَةُ وَ أَنَا دُو الْإِحْسَانِ وَ هَذَا الْحُسَيْنُ وَ أَنَا الْمُحْسِنُ وَ هَذَا الْحُسَيْنُ

They^{asws} are the five I^{azwj} Derived a name for them^{asws} from My^{azwj} Names. I^{azwj} am the most Praised One (Al-Mahmoud) and this is Muhammad^{saww}, and I^{azwj} am the most Exalted (Al-

⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 8

⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 9

A'ala) and this is Ali^{asws} (exalted), and I^{azwj} am the Originator (Al-Fatir) and this is Fatima^{asws}, and I^{azwj} am with the Favours (Zil-Ahsaan) and this is Al-Hassan^{asws}, and I^{azwj} am the Benevolent (Al-Mohsin) and this is Al-Husayn^{asws}.

أَلَيْتُ عَلَى نَفْسِي أَنَّهُ لَا يَأْتِينِي أَحَدٌ وَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ حَبَّةٍ أَحَدِهِمْ إِلَّا أَدْخَلْتُهُ جَنَّتِي وَ أَلَيْتُ بِعِزَّتِي أَنَّهُ لَا يَأْتِينِي أَحَدٌ وَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ بُغْضٍ أَحَدِهِمْ إِلَّا أَدْخَلْتُهُ نَارِي

I^{azwj} have Sworn upon Myself^{azwj} that no one will come to Me^{azwj} and in his heart is a weight of a mustard seed of the love for one of them^{asws} except I^{azwj} will Enter him into My^{azwj} Paradise; and I^{azwj} have Sworn by My^{azwj} Might that no one will come to Me^{azwj} and in his heart is a weight of a mustard seed of hatred for one of them^{asws}, except I^{azwj} will Enter him into My^{azwj} Fire.

يَا آدَمُ هَؤُلَاءِ صَفَوَتِي مِنْ خَلْقِي بِحِمِّ أَنْجِي مِنْ أَنْجِي وَ بِحِمِّ أَهْلِكَ مِنْ أَهْلِكَ.

O Adam^{as}! They^{asws} are My^{azwj} elites from My^{azwj} creatures. Due to them^{asws} I^{azwj} shall Rescue the ones I^{azwj} will Rescue, and due to them^{asws} I^{azwj} shall Destroy the ones I^{azwj} will Destroy!"¹⁰

11- وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ عَنِ الرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: إِنَّ آدَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمَّا أَكْرَمَهُ اللَّهُ تَعَالَى بِإِسْحَادِهِ مَلَائِكَتَهُ لَهُ وَ بِإِدْخَالِهِ الْجَنَّةِ نَادَاهُ اللَّهُ ارْفَعْ رَأْسَكَ يَا آدَمُ فَانْظُرْ إِلَى سَاقِ عَرْشِي

And in another report, from Abu Al Salt Al Harwy,

'From Al-Reza^{asws} having said: 'Adam^{as}, when Allah^{azwj} the Exalted Honoured him^{as} by His^{azwj} Angels doing Sajdah to him^{as}, and by his^{as} entering the Paradise, Allah^{azwj} Called out to him^{as}: "Raise your^{as} head, O Adam^{as} and look at the Base of My^{azwj} Throne!"

فَنَظَرَ فَوَجَدَ عَلَيْهِ مَكْتُوباً لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ وَ زَوْجَتُهُ فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

He^{as} looked and found written upon it: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} Bin Abu Talib^{asws} is Amir Al-Momineen^{asws}, and his^{asws} wife Fatima^{asws} is chieftess of the women of the worlds, and Al-Hassan^{asws} and Al-Husayn^{asws} are chiefs of the youths of the inhabitants of the Paradise".

فَقَالَ آدَمُ يَا رَبِّ مَنْ هَؤُلَاءِ قَالَ عَزَّ وَ جَلَّ هَؤُلَاءِ ذُرِّيَّتُكَ لَوْلَاهُمْ مَا خَلَقْتُكَ.

Adam^{as} said: 'O Lord^{azwj}! Who are they^{asws}? The Mighty and Majestic Said: 'They^{asws} are your^{as} offspring. Had it not been for them^{asws}, I^{azwj} would not have Created you^{as}!"¹¹

¹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 10

¹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 11

12- ص، قصص الأنبياء عليهم السلام المُرْتَضَى بْنُ الدَّاعِي عَنْ جَعْفَرِ الدُّورِيسِيِّ عَنْ أَبِيهِ عَنِ الصَّدُوقِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ فُرَاتِ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ عَنْ الْحُسَيْنِ بْنِ عَلِيِّ الرَّعْفَرَانِيِّ عَنْ سَهْلِ بْنِ سِنَانٍ عَنْ أَبِي جَعْفَرٍ بْنِ مُحَمَّدٍ الطَّائِفِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنِ الْوَاقِدِيِّ عَنِ الْهَذَلِيِّ عَنْ مَكْحُولٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ

(The book) 'Qasas Al Anbiya^{as} – Al Murtaza Bin Al Dai'e, from Ja'far Al Dowristy, from his father, from Al Sadouq, from Al Husayn Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Al Hassan Bin Al Husayn, from Ibrahim Bin Al Fazl, from Al Hassan Bin Ali Al Zafrany, from Sahl bin Sinan, from Abu Ja'far Bin Muhammad Al Taify, from Muhammad Bin Abdullah, from Muhammad Bin Is'haq, from Al Waqidy, from Al Huzeyl, from Makhowl, from Tawoos, from Ibn Abbas who said,

قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَمَّا أَنْ خَلَقَ اللَّهُ تَعَالَى آدَمَ وَفَقَّهُ بَيْنَ يَدَيْهِ فَعَطَسَ فَأَلْهَمَهُ اللَّهُ أَنْ حِدَهُ فَقَالَ يَا آدَمُ أَ حِدْتَنِي فَوَ عِزِّي وَ جَلَالِي لَوْ لَا عَبْدَانِ أُرِيدُ أَنْ أَخْلُقَهُمَا فِي آخِرِ الزَّمَانِ مَا خَلَقْتُنَا

'Rasool-Allah^{saww} said: 'When Allah^{azwj} Created Adam^{as}, Made him^{as} pause in front of Him^{azwj}. He^{as} sneezed, so Allah^{azwj} Inspired him that he^{as} praises Him^{azwj}. He^{azwj} Said: "O Adam^{as}! Are you^{as} praising Me^{azwj}? By My^{azwj} Mighty and My^{azwj} Majesty! Had it not been for two servants I^{azwj} Intend to Create at the end of times, I^{azwj} would not have Created you^{as}!"

قَالَ آدَمُ يَا رَبِّ بِقُدْرَتِهِمْ عِنْدَكَ مَا اسْمُهُمْ فَقَالَ تَعَالَى يَا آدَمُ انْظُرْ نَحْوَ الْعَرْشِ فَإِذَا بِسَطْرَيْنِ مِنْ نُورٍ

Adam^{as} said: 'O Lord^{azwj}! By their^{asws} worth in Your^{azwj} Presence! What are their^{asws} names?' The Exalted Said: "O Adam^{as}! Look around the Throne!" And there were in two lines of light.

أَوَّلُ السَّطْرِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ نَبِيُّ الرَّحْمَةِ وَ عَلِيٌّ مِفْتَاحُ الْجَنَّةِ السَّطْرُ الثَّانِي أَلَيْتُ عَلَى نَفْسِي أَنْ أَرْحَمَ مَنْ وَالَاهُمَا وَ أَعَذَّبَ مَنْ عَادَاهُمَا.

The first line was: "There is no god except Allah^{azwj}, Muhammad^{saww} is the Prophet^{saww} of mercy, and Ali^{asws} is the key to Paradise". And the second line was: "I^{azwj} have Sworn upon Myself^{azwj} that I^{azwj} shall be Merciful to the one who befriends them^{asws} and Punish the ones who are inimical to them^{asws}".¹²

13- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن عبد الرحمن عن بكير الهجري عن أبي جعفر ع قال قال رسول الله ﷺ إِنَّ أَوَّلَ وَصِيٍّ كَانَ عَلَى وَجْهِ الْأَرْضِ هَبَهُ اللَّهُ بَنُو آدَمَ وَ مَا مِنْ نَبِيٍّ مَضَى إِلَّا وَ لَهُ وَصِيٌّ

(The book) 'Basaair Al-Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman, from Bukeyr Al Hajry,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The first successor^{as} that happened to be upon the surface of the earth was Hibtullah Bin Adam^{as}, and there is no Prophet^{as} who passed away except and there was a successor^{as} for him^{as}.

كَانَ عِنْدُ جَمِيعِ الْأَنْبِيَاءِ مِائَةُ أَلْفِ نَبِيٍّ وَ أَرْبَعَةٌ وَ عِشْرِينَ أَلْفَ نَبِيٍّ خَمْسَةٌ مِنْهُمْ أُولُو الْعِزِّ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ

¹² Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 12

The number of the entirety of the Prophets^{as} was one hundred and twenty-four thousand Prophets^{as}, five of them^{as} were the Determined Ones (Ul Al Azam) – Noah^{as}, and Ibrahim^{as}, and Musa^{as} and Isa^{as} and Muhammad^{saww}.

وَإِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ هِبَةً لِلَّهِ لِمُحَمَّدٍ ص وَرِثَ عِلْمَ الْأَوْصِيَاءِ وَ عِلْمَ مَنْ كَانَ قَبْلَهُ أَمَا إِنَّ مُحَمَّدًا وَرِثَ عِلْمَ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ عَلَيْهِمُ السَّلَامُ

And Ali^{asws} Bin Abu Talib^{asws} was the 'Hibtullah' for Muhammad^{saww}, inheriting knowledge of the Prophets^{as}, and knowledge of the ones who were before him^{asws}. As for Muhammad^{saww}, he^{saww} inherited the knowledge of the ones from the Prophets^{as} and the Messengers^{as} who were before him^{saww}.

وَ عَلَى قَائِمَةِ الْعَرْشِ مَكْتُوبٌ حَمْرُهُ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ وَ سَيِّدُ الشُّهَدَاءِ وَ فِي زَوَايَا الْعَرْشِ مَكْتُوبٌ عَنْ يَمِينِ رَبَّنَا وَ كِلْتَا يَدَيْهِ يَمِينٌ - عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ

And upon the pillar of the Throne is written: "Hamza^{asws} is lion of Allah^{azwj} and lion of His^{azwj} Rasool^{saww} and chief of the martyrs"; and in a corner of the Throne is written on the right of our Lord^{azwj}, and both His^{azwj} Hands are right: "Ali^{asws} is Amir Al-Momineen^{asws}".

فَهَذِهِ حُجَّتُنَا عَلَى مَنْ أَنْكَرَ حَقَّنَا وَ جَحَدَنَا مِيرَاثَنَا وَ مَا مَنَعَنَا مِنَ الْكَلَامِ وَ أَمَامَنَا الْبَقِيَّةُ فَأَيُّ حُجَّةٍ تَكُونُ أَنْبَلَعُ مِنْ هَذَا.

This is our^{asws} argument against the one who denier our^{asws} right, and rejects our^{asws} inheritances and what we^{asws} were forbidden from the speaking, and in front of us is the conviction, so which argument can happen to be more reaching than this?"¹³

14- شف، كشف اليقين من كتاب الإمامة عن هشام بن سالم عن الحارث بن المغيرة الضري قال: حَوْلَ الْعَرْشِ كِتَابٌ جَلِيلٌ مَسْطُورٌ أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ.

(The book) 'Kashf Al Yaqeen', from the book 'Al Imamah', from Hisham Bin Salim, from Al Haris Bin Al Mugheira Al Nazry who said,

'Around the Throne there is Majestic Writing lined: "I^{azwj} am Allah^{azwj}, there is no god except I^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}".¹⁴

15- شف، كشف اليقين من كتاب الإمامة عن عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أَخْطَأَ آدَمُ خَطِيئَةً تَوَجَّهَ بِمُحَمَّدٍ وَ أَهْلِ بَيْتِهِ فَأَوْحَى اللَّهُ إِلَيْهِ يَا آدَمُ مَا عَلِمْتُكَ بِمُحَمَّدٍ

(The book) 'Kashf Al Yaqeen' – From the book 'Al Imamah', from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'When Adam^{as} erred a mistake, he^{as} directed through Muhammad^{saww} and People^{asws} of the Household, so Allah^{azwj} Revealed to him^{as}: "O Adam^{as}! What made you^{as} know of Muhammad^{saww}?"

¹³ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 13

¹⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 14

قَالَ حِينَ خَلَقْتَنِي رَفَعْتَ رَأْسِي فَرَأَيْتُ فِي الْعَرْشِ مَكْتُوبًا- مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ.

He^{as} said: 'When You^{azwj} Created me^{as}, I^{as} raised my^{as} head and saw written in Your^{azwj} Throne: "Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}".¹⁵

16- شف، كشف اليقين مُحَمَّدٌ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ شَاذَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عُبادَةَ بْنِ يَعْقُوبَ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص وَالَّذِي بَعَثَنِي بِالْحَقِّ بَشِيرًا مَا اسْتَقَرَّ الْكُرْسِيُّ وَ الْعَرْشُ وَ لَا دَارَ الْفُلْكَ وَ لَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا بِأَنْ كُتِبَ عَلَيْهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Ahmad Bin Al Hassan Bin Shazan, from Muhammad Bin Abdullah Bin Ubeydullah, from Muhammad Bin Al Qasim, from Ubada Bin Yaqoub, from Amro Bin Abu Al Miqdam, from his father, from Saeed Bin Jubeyr, from Ibn Abbas,

'Rasool-Allah^{saww} said: 'By the One^{azwj} Who Sent me^{saww} with the truth as a giver of glad tidings! Neither did the Chair and the Throne settle, nor the orbiting of the planets, nor did the skies and the earth stand except due to that it was written upon these: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}".

وَ إِنَّ اللَّهَ تَعَالَى لَمَّا عَرَجَ بِي إِلَى السَّمَاءِ وَ اخْتَصَنِي اللَّطِيفُ بِنَدَائِهِ قَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّي وَ سَعَدَيْكَ

And when Allah^{azwj} the Exalted Ascended me^{saww} to the sky and the Subtle Selected me^{saww} with His^{azwj} Calling, He^{azwj} Said: "O Muhammad^{saww}!" I^{saww} said: 'At Your^{azwj} service, my^{saww} Lord^{azwj} and Your^{azwj} assistance!'

قَالَ أَنَا الْمُحْمُودُ وَ أَنْتَ مُحَمَّدٌ شَقَمْتَ اسْمَكَ مِنْ اسْمِي وَ فَضَّلْتَكَ عَلَى جَمِيعِ بَرِيَّتِي فَأَنْصِبُ أَعْيَاكَ عَلِيًّا عَلَمًا لِعِبَادِي يَهْدِيهِمْ إِلَى دِينِي

He^{azwj} Said: "I^{azwj} am the most Praised One (Al-Mahmoud) and you^{saww} are Muhammad^{saww}. I^{azwj} Derived your^{saww} name from My^{azwj} Name, and Merited you^{saww} over the entirety of My^{azwj} citizens, so nominate your^{saww} brother^{asws} Ali^{asws} as a flag for My^{azwj} servants for guiding them to My^{azwj} Religion.

يَا مُحَمَّدُ إِنِّي قَدْ جَعَلْتُ عَلَيْكَ أَمِيرَ الْمُؤْمِنِينَ فَمَنْ تَأَمَّرَ عَلَيْهِ لَعْنَتْهُ وَ مَنْ خَالَفَهُ عَذَّبْتُهُ وَ مَنْ أَطَاعَهُ قَرَّبْتُهُ

O Muhammad^{saww}! I^{azwj} has Made Ali^{asws} to be Emir of the Momineen, so the one who becomes an emir over him^{asws}, I^{azwj} shall Curse him, and one who opposes him^{asws}, I^{azwj} shall Punish him, and one who obeys him^{asws}, I^{azwj} shall Draw him^{asws} closer.

يَا مُحَمَّدُ إِنِّي جَعَلْتُ عَلَيْكَ إِمَامَ الْمُسْلِمِينَ فَمَنْ تَقَدَّمَ عَلَيْهِ أَخْرَجْتُهُ وَ مَنْ عَصَاهُ أَشْجَيْتُهُ إِنَّ عَلِيًّا سَيِّدُ الْوَصِيِّينَ وَ قَائِدُ الْعُرِّ الْمُحْجَلِينَ وَ حُجَّتِي عَلَى الْخَلِيفَةِ [الْخَلِيفَةُ] أَجْمَعِينَ.

O Muhammad^{saww}! I^{azwj} have Made Ali^{asws} as Imam^{asws} of the Muslims, so the one who precedes upon him^{asws}, I^{azwj} shall Disgrace him, and one who disobeys him^{asws}, I^{azwj} shall

¹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 15

Subdue him. Ali^{asws} is the chief of the successors^{asws}, and guide of the resplendent, and My^{azwj} Divine Authorities upon the entirety of the caliphs”¹⁶.

17- يل، الفضائل لابن شاذان فض، كتاب الروضة من كتاب الفردوس قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ وَ عُرِضَتْ عَلَيَّ الْجَنَّةُ وَجَدْتُ عَلَى أَوْزَاقِ الْجَنَّةِ مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَابْنُ اللَّهِ الْحَسَنُ وَ الْحُسَيْنُ صَفْوَةُ اللَّهِ.

(The book) ‘Al Fazaail’ of Ibn Shazan (and) the book ‘Al Rawza’ from the book ‘Al Firdows’, said,

‘Rasool-Allah^{saww} said: ‘When there was an ascension with me^{saww} to the sky and the Paradise was presented to me^{saww}, I^{saww} found written upon the leaves of the Paradise: “There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} Bin Abu Talib^{asws} is Guardian^{asws} of Allah^{azwj}, Al-Hassan^{asws} and Al-Husayn^{asws} are elites of Allah^{azwj}”¹⁷.

18- كشف، كشف الغمة من مناقب الخوارزمي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَكْتُوبٌ عَلَى بَابِ الْجَنَّةِ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَخُو رَسُولِ اللَّهِ قَبْلَ أَنْ يَخْلُقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِأَلْفِي عَامٍ.

(The book) ‘Kashf Al Ghumma’ from the (book) ‘Manaqib’ of Al Khawarizmy, from Jabir Bin Abdullah Al Ansari who said,

‘Rasool-Allah^{saww} said: ‘It is written upon the door of the Paradise: “Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} Bin Abu Talib^{asws} is brother^{asws} of Rasool-Allah^{saww} before Allah^{azwj} Created the skies and the earth by two thousand years”¹⁸.

19- وَ مِنْهُ، عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا بِي جَبْرِئِيلَ وَ قَدْ نَسَرَّ جَنَاحَيْهِ فَإِذَا فِيهَا مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ النَّبِيُّ وَ مَكْتُوبٌ عَلَى الْآخِرِ لَا إِلَهَ إِلَّا اللَّهُ عَلِيُّ الْوَصِيُّ.

And from him, from Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Jibraeel^{as} came to me^{saww} and he^{as} had spread out his^{as} wings, and there it was written in these: “There is no god except Allah^{azwj}, Muhammad^{saww} is the Prophet^{saww}”, and it was written upon the other: “There is no god except Allah^{azwj}, Ali^{asws} is the successor^{asws}”¹⁹.

20 ~~الْكِرَامِي فِي كَتَبِ الْفَوَائِدِ، حَدَّثَنِي الشَّرِيفُ طَاهِرُ بْنُ مُوسَى الْحُسَيْنِيُّ بِحَضْرَةِ سَنَةِ سَنَةٍ وَ أَرْبَعِينَ عَنِ عَبْدِ الْوَهَّابِ بْنِ أَحْمَدَ الْحَلَّالِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ زَيْدٍ عَنْ أَبِي الْحَسَنِ الطُّهْرَانِيِّ وَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ أَبِي بَكْرٍ عَنْ أَبِي الْقَاسِمِ عَنْ أَبِي عَلِيٍّ الْحَسَنِ التَّمَارِي كِلَاهُمَا عَنْ أَبِي سَعِيدٍ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مُعَمَّرٍ قَالَ: أَشْخَصَنِي هِشَامُ بْنُ عَبْدِ الْمَلِكِ عَنْ أَرْضِ الْحِجَازِ إِلَى الشَّامِ زَائِرًا لَهُ فَبَسَرْتُ فَلَمَّا أَتَيْتُ أَرْضَ الْبَلْعَاءِ رَأَيْتُ بَيْتًا أَسْوَدَ وَ عَلَيْهِ مَكْتُوبٌ أَخْرَفًا لَمْ أَعْلَمْ مَا هِيَ فَعَجِبْتُ مِنْ ذَلِكَ ثُمَّ دَخَلْتُ هَمَانُ قَصْبَةَ الْبَلْعَاءِ فَسَأَلْتُ عَنْ رَجُلٍ يَخْرُجُ مَا عَلَى الْقُبُورِ وَ الْبَيْتِ فَأَرَشِدْتُ إِلَى شَيْخٍ كَبِيرٍ فَعَرَفْتُهُ مَا رَأَيْتُ نَعَالَ أَلْبَسَ شَيْئًا أَزْكِيَةً لِأَخْرُجَ مَعَكَ فَعَمَلْتُهُ مَعِيَ عَلَى رَاحِلَتِي وَ خَرَجْنَا إِلَى الْبَيْتِ وَ مَعِيَ خَبْرَةٌ وَ بَيَاضٌ فَلَمَّا قَرَأَهُ قَالَ لِي مَا أَحَبَّ مَا عَلَيْهِ بِالْعِرَانِيَةِ فَنَعَلْتُهُ بِالْعَرَبِيَةِ فَإِذَا هُوَ بِاسْمِكَ اللَّهُمَّ جَاءَ الْحَقُّ مِنْ رَبِّكَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلِيٌّ وَابْنُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمَا وَ كَتَبَ مُوسَى بْنُ عِمْرَانَ بِإِذْنِهِ.~~

¹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 16

¹⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 17

¹⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 18

¹⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 19

(Not a Hadeeth)²⁰

21 الْمَنَاقِبُ، لِمُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَاذَانَ الْقُمِّيِّ بِإِسْنَادِهِ عَنِ ابْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ لِلشَّمْسِ وَجْهَيْنِ فَوَجْهَهُ يُضِيءُ لِأَهْلِ السَّمَاءِ وَ وَجْهَهُ يُضِيءُ لِأَهْلِ الْأَرْضِ وَ عَلَى الْوَجْهَيْنِ مِنْهُمَا كِتَابَةٌ

(The book) 'Al Manaqib' of Muhammad Bin Ahmad Bin Shazan Al Qummi, by his chain from Ibn Masoud who said,

'I heard Rasool-Allah^{saww} saying: 'There are two facets for the sun – a facet illuminating for the inhabitants of the sky, and a facet illuminating for the inhabitants of the earth, and upon the two facets there is a writing'.

ثُمَّ قَالَ أَ تَدْرُونَ مَا تِلْكَ الْكِتَابَةُ فَلَنَا اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ الْكِتَابَةُ الَّتِي تَلِي أَهْلَ السَّمَاءِ اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ وَ أَمَّا الْكِتَابَةُ الَّتِي تَلِي أَهْلَ الْأَرْضِ عَلَيْهَا نُورُ الْأَرْضِينَ.

Then he^{saww} said: 'Do you know what that writing is?' We said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. He^{saww} said: 'The writing which is towards the inhabitants of the sky is: "Allah^{azwj} is Light (Noor) of the skies and the earth", and as for the writing which is towards the inhabitants of the earth: "Ali^{asws} is light (noor) of the earths"'.²¹

22- وَ بِإِسْنَادِهِ عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا خَلَقَ آدَمَ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ عَطَسَ آدَمُ فَقَالَ الْحَمْدُ لِلَّهِ

And by his chain from Ibn Masoud who said,

'Rasool-Allah^{saww} said: 'When He^{azwj} Created Adam^{as} and Blew into him^{as} from His^{azwj} Spirit, Adam^{as} sneezed, so he^{as} said: 'The Praise is for Allah^{azwj}'.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ حَمْدَتِي عَبْدِي وَ عَزِّي وَ جَلَالِي لَوْ لَا عَبْدَانِ أُرِيدُ أَنْ أَخْلُقَهُمَا فِي دَارِ الدُّنْيَا مَا خَلَقْتُكَ قَالَ إِيَّاهِي فَيَكُونَانِ مِنِّي قَالَ نَعَمْ يَا آدَمُ ارْفَعْ رَأْسَكَ انْظُرْ

Allah^{azwj} the Exalted Revealed to him^{as}: "My^{azwj} servant praises Me^{azwj}. By My^{azwj} Mighty and My^{azwj} Majesty! Had it not been for two bodies I^{azwj} Intend to Create in the house of the world, I^{azwj} would not have Created you^{as}". He^{as} said: 'My^{as} God^{azwj}! So, they^{asws} would both happen to be from me^{as}'. He^{azwj} Said: "Yes, O Adam^{as}, raised your^{as} head and look!"

فَرَفَعَ رَأْسَهُ فَإِذَا مَكْتُوبٌ عَلَى الْعَرْشِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ نَبِيُّ الرَّحْمَةِ وَ عَلَيَّ مُقِيمُ الْحُجَّةِ مَنْ عَرَفَ حَقَّ عَلَيٍّ زَكَّى وَ طَابَ وَ مَنْ أَنْكَرَ حَقَّهُ لُعِنَ وَ خَابَ أَقْسَمْتُ بِعَزَّتِي أَنْ أُدْخِلَ الْجَنَّةَ مَنْ أَطَاعَهُ وَ إِنْ عَصَانِي وَ أَقْسَمْتُ بِعَزَّتِي أَنْ أُدْخِلَ النَّارَ مَنْ عَصَاهُ وَ إِنْ أَطَاعَنِي.

He^{as} raised his^{as} head and there was written upon the Throne: "There is no god except Allah^{azwj}, Muhammad^{saww} is Prophet^{saww} of mercy, and Ali^{asws} is the custodian, the Divine Authority. One who recognises the right of Ali^{asws} is pure and good, and one who denies his^{asws} right is Cursed and incur loss. I^{azwj} Swear by My^{azwj} Mighty that I^{saww} shall enter into the Paradise one who obeys him^{asws} and even if he disobeys Me^{azwj}, and I^{azwj} Swear by My^{azwj}

²⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 20

²¹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 21

Mighty that I^{azwj} shall enter into the Fire one who disobeys him^{asws} and even if obeys Me^{azwj}! 22

23- وَ رَوَى الْحَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُخْتَصَرِ مَا رَوَاهُ مِنْ كِتَابِ الْمَنَاقِبِ لِابْنِ الْبَطْرِيقِ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ مَكْتُوبٌ عَلَى الْعَرْشِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ- مُحَمَّدٌ عَبْدِي وَ رَسُولِي أَيْدُهُ بَعَلِّي بِنِ أَبِي طَالِبٍ وَ ذَلِكَ قَوْلُهُ تَعَالَى فِي كِتَابِهِ الْعَزِيزِ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ بَعَلِّي بِنِ أَبِي طَالِبٍ.

And it is reported by Al Hassan Bin Suleyman in the book 'Al Mukhtasar', what is reported from the book 'Al Manaqib' of Ibn Al Batreeq, by his chain from Abu Hureyra (well-known) fabricator,

'From Rasool-Allah^{saww} said: 'It is written upon the Throne: "There is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, Muhammad^{saww} is My^{azwj} servant and My^{azwj} Rasool^{saww}. I^{azwj} Supported him^{saww} by Ali Bin Abu Talib^{asws}", and that is the Word of the Exalted in His^{azwj} Mighty Book: **He is the One Who Assisted you with His Help and with the Momineen [8:62]** – by Ali^{asws} Bin Abu Talib^{asws}, 23

24- وَ مِنْ كِتَابِ الْمُقْنِعِ فِي الْإِمَامَةِ عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ رَسُولُ اللَّهِ ص لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ أَمَرَ بِعَرْضِ الْجَنَّةِ وَ النَّارِ عَلَيَّ فَرَأَيْتُهُمَا جَمِيعاً رَأَيْتُ الْجَنَّةَ وَ أَلْوَانَ نَعِيمِهَا وَ رَأَيْتُ النَّارَ وَ أَلْوَانَ عَذَابِهَا وَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَّةِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ وَبِ اللَّهِ.

And from the book 'Al Muqnie Fi Al Imamah' – From Jabir Al Ansari who said,

'Rasool-Allah^{saww} said: 'On the night there was an ascension with me^{saww} to the sky, He^{azwj} Commanded with the Paradise and the Fire be presented to me^{saww}. I^{saww} saw them both. I^{saww} saw the Paradise and the variety of its bounties, and I^{saww} saw the Fire and the variety of its torments, and upon each door from the eight doors of Paradise was: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Guardian^{asws} of Allah^{azwj}", 24

25- وَ مِنْ تَفْسِيرِ مُحَمَّدٍ بْنِ الْعَبَّاسِ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ عَمْرٍو بْنِ فَضْلٍ الْبَصْرِيِّ عَنْ عُبَادِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: هَبَطَ عَلَى النَّبِيِّ ص مَلَكٌ لَهُ عِشْرُونَ أَلْفَ رَأْسٍ فَوَسَّيَ النَّبِيَّ ص يُعَجِّلُ يَدَهُ فَقَالَ لَهُ الْمَلَكُ مَهْلًا مَهْلًا يَا مُحَمَّدُ فَأَنْتَ أَكْرَمُ مِنْ أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِ أَجْمَعِينَ

And from Tafseer of Muhammad Bin Al Abbas Bin Marwan, from Ja'far Bin Muhammad Bin Malik, from Ahmad Bin Muhammad Bin Amro, from Abdullah Bin Suleyman, from Ismail Bin Ibrahim, from Amro Bin Fazl Al Basry, from Abbad Bin Muhammad,

~~'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'There descended unto the Prophet^{saww}, and Angel having twenty thousand heads for him. The Prophet^{saww} leapt to kiss his hand. The Angel said to him^{saww}: 'Stop, no! Stop no, O Muhammad^{saww}, for you^{saww} are more honourable than the inhabitants of the skies and the earth in their entirety'. Derogatory~~

22 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 22

23 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 23

24 Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 24

و الْمَلَكُ يُقَالُ لَهُ مُحَمَّدٌ فَإِذَا بَيَّنَّ مِنْكِبَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ الصَّدِيقُ الْأَكْبَرُ فَقَالَ لَهُ النَّبِيُّ ص مِنْذُ كَمْ هَذَا الْكِتَابُ مَكْتُوبٌ بَيْنَ مَنْكِبَيْكَ قَالَ مِنْ قَبْلِ أَنْ يَخْلُقَ اللَّهُ أَبَاكَ آدَمَ بِأَتْنَيْ عَشَرَ أَلْفَ عَامٍ.

And the Angel was called 'Mahmoud', and there was written between his shoulders: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is the greatest truthful". The Prophet^{saww} said to him: 'Since how long has this writing been written between your shoulders?' He said, 'From before Allah^{azwj} Created your^{saww} father^{as} Adam^{as} by twelve thousand years".²⁵

26- وَ مِنْ كِتَابِ الْمِعْرَاجِ، تَأْلِيفِ الشَّيْخِ الصَّالِحِ أَبِي مُحَمَّدٍ الْحَسَنِ بِإِسْنَادِهِ عَنِ الصَّدُوقِ رَفَعَهُ عَنْ أَبِي الْحَفَرَاءِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَإِذَا مُبْتِ عَلَى سَاقِ الْعَرْشِ الْأَيْمَنِ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَحْدِي غَرَسْتُ جَنَّةَ عَدْنٍ بِيَدِي أَسْكَنْتُهَا مَلَائِكَتِي مُحَمَّدٌ صَفْوَتِي مِنْ خَلْقِي أَيْدُهُ بَعْلِي.

And from the book 'Al Mi'raaj' compiled by the righteous sheykh Abu Muhammad Al Hassan, by his chain from Al Sadouq, raising it from Abu Al Hamra'a who said,

'Rasool-Allah^{saww} said: 'When there was an ascension with me^{saww} to the sky, I^{saww} entered the Paradise, there was affirmed upon the right Base of the Throne: "I^{azwj} are Allah^{azwj}, there is no god except I^{saww} Alone. I^{azwj} Planted the Garden of Eden by My^{azwj} Hands. I^{azwj} shall Settle in it My^{azwj} Angels, Muhammad^{saww} is My^{azwj} elite from My^{azwj} creatures. I^{azwj} Supported him^{saww} with Ali^{asws}".²⁶

27- وَ مِنْهُ، عَنِ الصَّدُوقِ عَنِ مَا جِلَوْنِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَسْطُورٌ بِحُطٍّ جَلِيلٍ حَوْلَ الْعَرْشِ لَا إِلَهَ إِلَّا اللَّهُ - مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ.

And from him, from Al Sadouq, from Majaylawiya, from Muhammad Al Attar, from Al Ash'ary, from Ibn Yazeed, from Ibn Fazzal, from Marwan Bin Muslim,

'From Abu Abdullah^{asws} having said: 'It is Written in the Handwriting of the Majestic around the Throne: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}".²⁷

28- وَ مِنْهُ، عَنِ الصَّدُوقِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنِ ابْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا بَالُ أَقْوَامٍ يَلُومُونِي فِي حُبِّي لِأَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا أَحْبَبْتُهُ حَتَّى أَمَرَنِي رَبِّي جَلَّ جَلَالُهُ بِحُبِّهِ

And from him, from Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Ahmad Bin Al Nazar, from Ibn Shimr, from Jabir, from Jabir Al Ansari who said,

'Rasool-Allah^{saww} said: 'What is the matter with people blaming me^{saww} regarding my^{saww} love for my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}? By the One^{azwj} Who Sent me^{saww} with the

²⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 25

²⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 26

²⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 10 H 27

truth as a Prophet^{saww}! I^{saww} did not love him^{asws} until my^{saww} Lord^{azwj}, Majestic is His^{azwj} Majesty Commanded me^{saww} to love him^{asws}!”

ثُمَّ قَالَ مَا بَالُ أَقْوَامٍ يُلُومُونَنِي فِي تَقْدِيمِي لِعَلِيِّ بْنِ أَبِي طَالِبٍ فَوَ عِزِّي رَبِّي مَا قَدَّمْتُهُ حَتَّى أَمَرَنِي عَزَّ اسْمُهُ بِتَقْدِيمِهِ وَ جَعَلَهُ أَمِيرَ الْمُؤْمِنِينَ وَ أَمِيرَ أُمَّتِي وَ إِمَامَهَا

Then he^{saww} said: ‘What is the matter with people blaming me^{saww} regarding my^{saww} advancing Ali^{asws} Bin Abu Talib^{asws}? By the right of my^{saww} Lord^{azwj}! I^{azwj} did not advance him^{asws} until Mighty is His^{azwj} Name Commanded me^{saww} to advance him^{asws} and Made him^{asws} Emir of the Momineen, and Emir of my^{saww} community and its Imam^{asws}.

أَيُّهَا النَّاسُ إِنَّهُ لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ السَّابِعَةِ وَحَدَّثَ عَلَى كُلِّ بَابٍ سَمَاءٍ مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ

O you people! When there was an ascension with me^{saww} to the seventh sky, I^{saww} found written upon every door of the sky: “There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} Bin Abu Talib^{asws} is Amir Al-Momineen^{asws}”.

وَ لَمَّا صِرْتُ إِلَى حُجُبِ النُّورِ رَأَيْتُ عَلَى كُلِّ حِجَابٍ مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ

And when I^{saww} came to be to the Veil of Light, I^{saww} saw written upon the Veil: “There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} Bin Abu Talib^{asws} is Amir Al-Momineen^{asws}”.

وَ لَمَّا صِرْتُ إِلَى الْعَرْشِ وَحَدَّثَ عَلَى كُلِّ رُكْنٍ مِنْ أَرْكَانِهِ مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ – مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ.

And when I^{saww} came to the Throne, I^{saww} found written upon every corner from its corners: “There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} Bin Abu Talib^{asws} is Amir Al-Momineen^{asws}”.

باب 11 أن الجن خدامهم بظهورهم لهم و يسألونهم عن معالم دينهم

CHAPTER 11 – THE JINN ARE THEIR^{asws} SERVANTS, APPEARING TO THEM^{asws} AND ASKING THEM^{asws} ABOUT THE MATTERS OF THEIR RELIGION

1- ل، الخصال أبي عن سعد عن محمد بن عبد الحميد عن محمد بن راشد عن عمر بن سهل عن سهل بن غزوان البصري قال سمعت أبا عبد الله ع يقول إن امرأة من الجن كان يقال لها عفراء وكانت تنساب النبي ص فتسمع من كلامه فتأتي صالحي الجن فيسلمون على يديها وإنها فقدتها النبي ص فسأل عنها جبرئيل فقال إنها زارت أختاً لها تحبها في الله

(The book) 'Al-Khisal' – My father, from Sa'ad, from Muhammad Bin Abdul Hameed, from Muhammad Bin Rashid, from Umar Bin Sahl, from Suheyl Bin Gazwan Al Basry who said,

'I heard Abu Abdullah^{asws} saying: 'There was a woman from the Jinn called Afra'a used to frequently come to the Prophet^{saww}, and listen to his^{saww} speech. She went to the righteous Jinn and they became Muslims upon her hands, and she was missed by the Prophet^{saww}, so he^{saww} asked Jibraeel^{as} about her. He^{as} said: 'She is visiting a sister of hers, loving her for the sake of Allah^{azwj}'.

فقال النبي ص طوبى للمُتَحَابِّينَ فِي اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ فِي الْجَنَّةِ عُمُوداً مِنْ يَاقُوتَةِ حَمْرَاءَ عَلَيْهِ سَبْعُونَ أَلْفَ قَصْرِ فِي كُلِّ قَصْرٍ سَبْعُونَ أَلْفَ عُزْفَةٍ خَلَقَهَا اللَّهُ عَزَّ وَ جَلَّ لِلْمُتَحَابِّينَ وَ الْمُتَزَاوِرِينَ

The Prophet^{saww} said: 'Beatitude for the ones loving for the Sake of Allah^{azwj}. Allah^{azwj} Blessed and Exalted Created pillars of red ruby in the Paradise, upon it are seventy thousand castles, in every castle are seventy thousand rooms. Allah^{azwj} Mighty and Majestic has Created these for the ones loving and visiting for the Sake of Allah^{azwj}'.

يا عفراء أي شيء رأيتِ قالتِ رأيتُ عجائب كثيرة قال فأعجب ما رأيتِ قالتِ رأيتُ إبليس في البحر الأخضر على صخرة بيضاء ماداً يديه إلى السماء و هو يقول إلهي إذا برزت قسَمَكَ وَ أَدْخَلْتَنِي نَارَ جَهَنَّمَ فَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحَسَنِ إِلَّا خَلَصْتَنِي مِنْهَا وَ حَشَرْتَنِي مَعَهُمْ

(Then he^{saww} said): 'O Afra'a! Which thing did you see?' She said, 'I saw a lot of wonders'. He^{saww} said: 'So what is the most wondrous of what you saw?' 'She said, 'I saw Iblees^{la} in the green sea upon a white rock extending his^{la} hand towards the sky and he^{la} was saying, 'O my^{la} God^{azwj}! When You^{azwj} Justify Your^{azwj} Apportionment and Enter me^{la} into the Fire of Hell, so I^{la} ask You^{azwj} by the right of Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, only finish me^{la} off from it and Resurrect me^{la} with them^{asws}'.

فقلتُ يا حارث ما هذه الأسماء التي تدعو بها قال لي رأيتها على ساق العرش من قبل أن يخلق الله آدم بسبعة آلاف سنة فعلمت أنهم أكثرُ الخلق على الله عزَّ وَ جَلَّ فأنا أسأله بحقهم

She said, 'O Haris^{la}! What are these names which you^{la} are supplicating with?' He^{la} said to me, 'I^{la} saw these upon the Base of the Throne from before Allah^{azwj} Created Adam^{as} by

seven thousand years, so I^{la} knew that they^{asws} are the most prestigious of the creatures of Allah^{azwj} Mighty and Majestic, so I^{la} asked Him^{azwj} by their^{asws} rights’.

فَقَالَ النَّبِيُّ ص وَ اللَّهُ لَوْ أَقْسَمَ أَهْلُ الْأَرْضِ بِحَذِهِ الْأَسْمَاءِ لَأَجَابَهُمْ.

The Prophet^{saww} said: ‘By Allah^{azwj}! If the people of the earth were to swear by these names, they would be Answered’.²⁹

2- فس، تفسير القمي وَ الْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ قَالَ أَبُو إِبْلِيسَ وَ قَالَ الْجِنُّ مِنْ وَلَدِ الْجَانِّ مِنْهُمْ مُؤْمِنُونَ وَ كَافِرُونَ وَ يَهُودٌ وَ نَصَارَى وَ يَخْتَلِفُ أَذْيَانُهُمْ وَ الشَّيَاطِينُ مِنْ وَلَدِ إِبْلِيسَ وَ لَيْسَ فِيهِمْ مُؤْمِنُونَ إِلَّا وَاحِدٌ اسْمُهُ هَامُ بْنُ هِيمَ بْنِ لَاقِيسَ بْنِ إِبْلِيسَ جَاءَ إِلَى رَسُولِ اللَّهِ ص

Tafseer Al-Qummi - **And the Jaan, We Created him from before, from the toxic fire [15:27].** He said, ‘Abu Iblees^{la} and the Jinn from the children of the Jaan, from them were Momins and Kafirs, and Jews, and Christians, and of various religions, and the Satan^{la} from the sons of Iblees^{la}, there was no Momin among them except one, his name was Ham Bin Heem Bin Al-Aqees Bin Iblees^{la} came to Rasool-Allah^{saww}.

فَرَأَاهُ حَسِيمًا عَظِيمًا وَ أَمْرًا مَهُولًا فَقَالَ لَهُ مَنْ أَنْتَ قَالَ أَنَا هَامُ بْنُ هِيمَ بْنِ لَاقِيسَ بْنِ إِبْلِيسَ كُنْتُ يَوْمَ قَتَلَ قَابِيلُ هَابِيلَ غُلَامًا ابْنُ أَعْوَامٍ أَنْهَى عَنِ الْإِعْتِصَامِ وَ أَمْرُ بِإِفْسَادِ الطَّعَامِ

He^{saww} saw him of a large body and an awesome matter. He^{saww} said to him: ‘Who are you?’ He said, ‘I am Ham Bin Heem Bin Al-Aqees Bin Iblees^{la}. On the day Qabeel^{la} killed Habeel I was a boy of a few years, preventing (people) from seeking Refuge and instructed with spoiling the food’.

فَقَالَ رَسُولُ اللَّهِ ص بِنْسَ لَعْمَرِي الشَّابُّ الْمُؤْمَلُ وَ الْكَهْلُ الْمُؤَمَّرُ فَقَالَ دَعْ عَنْكَ هَذَا يَا مُحَمَّدُ فَقَدْ جَرَتْ تَوْبَتِي عَلَى يَدِ نُوحٍ وَ لَقَدْ كُنْتُ مَعَهُ فِي السَّفِينَةِ فَعَاتَبْتُهُ عَلَى دُعَائِهِ عَلَى قَوْمِهِ وَ لَقَدْ كُنْتُ مَعَ إِبْرَاهِيمَ حَيْثُ أُلْقِيَ فِي النَّارِ فَجَعَلَهَا اللَّهُ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ لَقَدْ كُنْتُ مَعَ مُوسَى حِينَ غَرَّقَ اللَّهُ فِرْعَوْنَ وَ نَجَّى بَنِي إِسْرَائِيلَ

Rasool-Allah^{saww} said: ‘Evil is the affair of the youth of long hopes and the old man of procrastination’. He said, ‘Leave this from you^{saww}, O Muhammad^{saww}, for my repentance had flowed upon the hand of Noah^{as}, and I was with him^{as} in the ship and faulted him^{as} upon his^{as} supplicating against his^{as} people, and I was with Ibrahim^{as} when he^{as} was thrown into the fire and Allah^{azwj} Made it to be cool and safe unto him^{as}, and I was with Musa^{as} when Allah^{azwj} Drowned Pharaoh^{la} and Recued the children of Israel;

وَ لَقَدْ كُنْتُ مَعَ هُودٍ حِينَ دَعَا عَلَى قَوْمِهِ فَعَاتَبْتُهُ وَ لَقَدْ كُنْتُ مَعَ صَالِحٍ فَعَاتَبْتُهُ عَلَى دُعَائِهِ عَلَى قَوْمِهِ وَ لَقَدْ قَرَأْتُ الْكِتَابَ فَكُلُّهَا تُبَشِّرُنِي بِكَ وَ الْأَنْبِيَاءُ يُقْرِئُونَكَ السَّلَامَ وَ يَقُولُونَ أَنْتَ أَفْضَلُ الْأَنْبِيَاءِ وَ أَكْرَمُهُمْ فَعَلَّمَنِي بِمَا أَنْزَلَ اللَّهُ عَلَيْكَ شَيْئًا

And I was with Hud^{as} when he^{as} supplicated against his^{as} nation and I faulted him^{as}, and I was with Salih^{as} and faulted him^{as} upon his^{as} supplicating against his^{as} people, and I have read the Books, all of them giving glad tidings of you^{saww}, and the Prophets^{as} conveyed the

²⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 1

greetings to you^{saww} and said you^{saww} are the most superior of the Prophets^{as} and their^{as} most honourable one, so teach me something from what Allah^{azwj} Revealed unto you^{saww}.

فَقَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَّمَهُ فَقَالَ هَامٌ يَا مُحَمَّدُ إِنَّا لَا نَطِيعُ إِلَّا نَبِيًّا أَوْ وَصِيًّا نَبِيٍّ فَمَنْ هَذَا قَالَ هَذَا أَحِي وَ وَصِيِّي وَ وَزِيرِي وَ وَارِثِي عَلَيَّ بِنُ أَبِي طَالِبٍ

Rasool-Allah^{saww} said to Amir Al-Momineen^{asws}: 'Teach him'. Ham said, 'O Muhammad^{saww}! We do not obey except a Prophet^{as} or a successor^{as} of a Prophet^{as}, so who is this?' He^{saww} said: 'This is my^{saww} brother^{asws}, and my^{saww} successor^{as}, and my^{saww} Vizier, and my^{saww} inheritor Ali^{asws} Bin Abu Talib^{asws}.

قَالَ نَعَمْ بَحْدُ اسْمُهُ فِي الْكُتُبِ إِنِّيَا فَعَلَّمَهُ أَمِيرُ الْمُؤْمِنِينَ فَلَمَّا كَانَتْ لَيْلَةُ الْهَرِيرِ بِصَفْعَيْنِ جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع.

He said, 'Yes, we do find his^{asws} name in the Books as being 'Elia''. So Amir Al-Momineen^{asws} taught him. When it was the night of 'Al-Hareer' (severest night) in the (battle of) Siffeen, he came to Amir Al Momineen^{asws}.³⁰

3- ير، بصائر الدرجات إبراهيم بن هاشم عن إبراهيم بن إسحاق عن عبد الله بن حماد عن عمر بن يزيد عن أبي عبد الله ع قال: بينا رسول الله ص جالس إذ أتاه رجل طويل كأنه نخلة فسلم عليه فرد عليه السلام وقال يشبهه الجن وكلامهم فمن أنت يا عبد الله فقال أنا الهام بن الهيثم بن لاقيس بن إبليس

(The book) 'Basaair Al-Darajaat' – Ibrahim Bin Hashim, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Umar Bin Yazeed,

'From Abu Abdullah^{asws} having said: 'While Rasool-Allah^{saww} was seated when a tall man came to him^{saww} as if he was a palm tree. He greeted to him^{saww}, and he^{saww} returned the greeting and said: 'You resemble the Jinn and their speech, so who are you O servant of Allah^{azwj}? He said, 'I am Al-Ham Bin Al-Heem Bin Al-Aqeys Bin Iblees^{la}'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَا بَيْنَكَ وَ بَيْنَ إِبْلِيسَ إِلَّا أَبَوَيْنِ فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَكَمْ أَتَى لَكَ قَالَ أَكَلْتُ عُمُرَ الدُّنْيَا إِلَّا أَقْلَهُ أَنَا أَيَّامَ قَتْلِ قَابِيلَ هَابِيلَ غُلَامَ أَفْهَمَ الْكَلَامَ وَ أَنْهَى عَنِ الْإِعْتِصَامِ وَ أَطَوَفُ الْأَحَامَ وَ أَمُرُ بِقَطِيعَةِ الْأَرْحَامِ وَ أَفْسِدُ الطَّعَامَ

Rasool-Allah^{saww} said to him: 'There is nothing between you and Iblees^{la} except two fathers (generations)'. He said, 'Yes, O Rasool-Allah^{saww}. He^{saww} said: 'So how many (years) have come to you?' He said: 'I have consumer the life of the world except its little. One day Qabeel^{la} killed Habeel^{as} I was a boy understanding the speech, and preventing (people) from seeking Refuge, and prowling the trees, and instructed with cutting off the relationships, and spoiling the food'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص بَنَسَ سِرُّهُ الشَّيْخِ الْمُتَأَمِّلِ وَ الْعُلَامِ الْمُفْعِلِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي تَائِبٌ قَالَ عَلَى يَدِ مَنْ جَرَى تَوْبَتُكَ مِنَ الْأَنْبِيَاءِ قَالَ عَلَى يَدَيْ نُوحٍ وَ كُنْتُ مَعَهُ فِي سَفِينَتِهِ وَ عَائِثُهُ عَلَى دُعَائِهِ عَلَى قَوْمِهِ حَتَّى بَكَى وَ أَبْكَايَ

³⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 2

Rasool-Allah^{saww} said to him: 'Evil are the way of the old man of long hopes and the. He said, 'O Rasool-Allah^{saww}! I have repented'. He^{saww} said: 'Upon the hand of whom from the Prophets^{as} did your repentance flow?' He said, 'Upon the hand of Noah^{as}, and I was with him^{as} in his^{as} ship, and I faulted him^{as} upon his^{as} supplicating against his^{as} people until he^{as} cried and made me cry'.

وَقَالَ لَا جَرَءَ أَتَى عَلَى ذَلِكَ مِنَ النَّادِمِينَ وَاعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ثُمَّ كُنْتُ مَعَ هُودٍ فِي مَسْجِدِهِ مَعَ الَّذِينَ آمَنُوا مَعَهُ فَعَابَتْهُ عَلَى دُعَائِهِ عَلَى قَوْمِهِ حَتَّى بَكَى وَأَبْكَانِي

And he said, 'There is no doubt I am from the regretful ones upon that and **'I seek Refuge with Allah from becoming one of the ignorant ones'**. [2:67]. Then I was with Hud^{as} in his^{as} Masjid along with those who believed with him^{as}. I faulted him^{as} upon his^{as} supplicating against his^{as} people until he^{as} cried and made me cry'.

وَقَالَ لَا جَرَءَ أَتَى عَلَى ذَلِكَ مِنَ النَّادِمِينَ وَاعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ثُمَّ كُنْتُ مَعَ إِبْرَاهِيمَ حِينَ كَادَهُ قَوْمُهُ فَأَلْقَوْهُ فِي النَّارِ فَجَعَلَهَا اللَّهُ عَلَيْهِ بَرْدًا وَسَلَامًا

And he said, 'There is no doubt I am from the regretful ones upon that and **'I seek Refuge with Allah from becoming one of the ignorant ones'**. [2:67]. Then I was with Ibrahim^{as} when his^{as} people almost threw him^{as} into the fire, and Allah^{azwj} Made it to be cool and safe unto him^{as}.

ثُمَّ كُنْتُ مَعَ يُوسُفَ حِينَ حَسَدَهُ إِخْوَتُهُ فَأَلْقَوْهُ فِي الْحُبِّ بِبَادَرْتُهُ إِلَى قَعْرِ الْحُبِّ فَوَضَعْتُهُ وَضْعًا رَفِيقًا ثُمَّ كُنْتُ مَعَهُ فِي السِّجْنِ أُؤْنِسُهُ فِيهِ حَتَّى أَخْرَجَهُ اللَّهُ مِنْهُ

Then I was with Yusuf^{as} when his^{as} brothers envied him^{as} and threw him^{as} into the well. I took him^{as} to the bottom of the well and placed him^{as} with a gently placing. Then I was with him^{as} in the prison comforting him^{as} therein, until Allah^{azwj} Extracted him^{as} from it.

ثُمَّ كُنْتُ مَعَ مُوسَى ع وَ عَلَّمَنِي سِفْرًا مِنَ التَّوْرَةِ وَقَالَ إِنَّ أَدْرَكْتَ عِيسَى فَأَقْرِئْهُ مِنِّي السَّلَامَ فَلَقِيتُهُ وَأَقْرَأْتُهُ مِنْ مُوسَى السَّلَامَ وَ عَلَّمَنِي سِفْرًا مِنَ الْإِنْجِيلِ وَقَالَ إِنَّ أَدْرَكْتَ مُحَمَّدًا ص فَأَقْرِئْهُ مِنِّي السَّلَامَ - فَعِيسَى يَا رَسُولَ اللَّهِ يَقْرَأُ عَلَيْكَ السَّلَامَ

Then I was with Musa^{as} and he^{as} taught me clarification from the Torah and said: 'When you meet Isa^{as}, then convey the greetings to him^{as} from me^{as}'. I did meet him^{as} and conveyed the greetings to him^{as} from Musa^{as}, and he^{as} taught me clarification from the Evangel, and he^{as} said: 'If you come across Muhammad^{saww}, then convey the greetings to him^{saww} from me^{as}'. So, Isa^{as}, O Muhammad^{saww}, conveys the greetings unto you^{saww}.

فَقَالَ النَّبِيُّ ص وَ عَلَى عِيسَى رُوحُ اللَّهِ وَ كَلِمَتِهِ وَ جَمِيعُ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ السَّلَامُ وَ عَلَيْكَ يَا هَامُ بِمَا بَلَغْتَ السَّلَامَ فَارْزُقْ إِنِّيَا حَوَائِجَكَ

The Prophet^{saww} said: 'And upon Isa^{asws} Spirit of Allah^{azwj} and His^{azwj} Word, and the entirety of the Prophets^{as} of Allah^{azwj} and His^{azwj} Rasools^{as}, for as long as the skies and the earth remain, the greetings be upon you O Ham, due to what you delivered, be the greetings, so raise your need to us^{saww}.

قَالَ حَاجَتِي أَنْ يُبْقِيَكَ اللَّهُ لِأُمَّتِكَ وَ يُصْلِحَهُمْ لَكَ وَ يَرْزُقَهُمُ الْإِسْقَامَةَ لَوْصِيكَ مِنْ بَعْدِكَ فَإِنَّ الْأُمَّمَ السَّالِفَةَ إِنَّمَا هَلَكَتْ بِعِصْيَانِ الْأَوْصِيَاءِ وَ حَاجَتِي يَا رَسُولَ اللَّهِ أَنْ تُعَلِّمَنِي سُورَةً مِنَ الْقُرْآنِ أُصَلِّي بِهَا

He said, 'My need is that may Allah^{azwj} Make you^{saww} remain for your^{saww} community and correct them for you^{saww}, and Grace them the steadfastness for your^{saww} successor^{asws} from after you^{saww}, for the previous communities were rather destroyed due to their disobeying the successors^{as}, and my need, O Rasool-Allah^{saww}, is that you^{saww} teach me a chapter from the Quran I can pray Salat with it'.

فَقَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع يَا عَلِيُّ عَلِمَ الْهَامَ وَ ارْزُقْ بِهِ فَقَالَ هَامُ يَا رَسُولَ اللَّهِ مَنْ هَذَا الَّذِي ضَمَمْتَنِي إِلَيْهِ فَإِنَّا مَعَاشِرَ الْجِنِّ قَدْ أُمِرْنَا أَنْ لَا نُكَلِّمَ إِلَّا نَبِيًّا أَوْ وَصِيًّا نَبِيٍّ

Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! Teach Al-Ham and be kind with him'. Ham said, 'O Rasool-Allah^{saww}! Who is this whom you^{saww} are giving my responsibility to him^{asws}, for we the community of Jinn have been Commanded that we do not speak except to a Prophet^{as} or a successor^{as} of a Prophet^{saww}'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا هَامُ مَنْ وَجَدْتُمْ فِي الْكِتَابِ وَصِيَّ نُوْحٍ قَالَ سَامُ بْنُ نُوحٍ قَالَ فَمَنْ كَانَ وَصِيَّ هُودٍ قَالَ يُوحَنَّا بْنُ حَزَانَ [حنان] ابْنُ عَمِّ هُودٍ

Rasool-Allah^{saww} said to him: 'O Ham! Whom did you find to be in the Book as being the successor^{as} of Adam^{as}?'. He said, 'Shees Bin Adam^{as}'. Whom did you find to be as successor^{as} of Noah^{as}?'. He^{saww} said: 'Sam Bin Noah^{as}'. He^{saww} said: 'Who was the successor^{as} of Hud^{as}?'. He said, 'Youhanna Bin Hanan^{as}, son of an uncle of Hud^{as}'.

قَالَ فَمَنْ كَانَ وَصِيَّ إِبْرَاهِيمَ قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ فَمَنْ كَانَ وَصِيَّ مُوسَى - قَالَ يُوشَعُ بْنُ نُونٍ قَالَ فَمَنْ كَانَ وَصِيَّ عِيسَى قَالَ شَمْعُونُ بْنُ حُثُونِ الصَّفَا ابْنُ عَمِّ مَرْيَمَ قَالَ فَمَنْ وَجَدْتُمْ فِي الْكِتَابِ وَصِيَّ مُحَمَّدٍ قَالَ هُوَ فِي التَّوْرَةِ إِلَيَّا

He^{saww} said: 'Who was the successor^{as} of Ibrahim^{as}?'. He said, 'Is'haq Bin Ibrahim^{as}'. Who was the successor^{as} of Musa^{as}?'. He said, 'Yoshua Bin Noun^{as}'. He^{saww} said: 'Who was the successor^{as} of Isa^{as}?'. He said, 'Shamoun Bin Hamoun Al-Saffa^{as}'. So, whom do you found in the Book as being the successor^{asws} of Muhammad^{saww}?'. He said, 'He^{asws} is in the Torah as 'Elia'.

قَالَ لَهُ رَسُولُ اللَّهِ ص هَذَا إِلَيَّا هُوَ عَلِيُّ وَصِيَّ قَالَ الْهَامُ يَا رَسُولَ اللَّهِ فَلَهُ اسْمٌ غَيْرُ هَذَا قَالَ نَعَمْ هُوَ حَيْدَرُهُ فَلِمَ تَسْأَلُنِي عَنْ ذَلِكَ قَالَ إِنَّا وَجَدْنَا فِي كِتَابِ الْأَنْبِيَاءِ أَنَّهُ فِي الْإِنْجِيلِ هَيْدَارًا قَالَ هُوَ حَيْدَرُهُ قَالَ فَعَلَّمَهُ عَلِيُّ سُورَةً مِنَ الْقُرْآنِ

Rasool-Allah^{saww} said to him: 'This is Elia, he^{asws} is Ali^{asws}, my^{saww} successor^{asws}'. Al-Ham said 'O Rasool-Allah^{saww}! For him^{asws} is there a name other than this?' He^{saww} said: 'Yes, it is 'Hyder'. Why did you ask me^{saww} about that?' He said, 'We found in the Book of the Prophets^{as} that he^{asws} is in the Evangel as 'Haydera'. He^{saww} said: 'It is Hyder'. Ali^{asws} taught him a chapter from the Quran.

فَقَالَ هَامٌ يَا عَلِيُّ يَا وَصِيَّ مُحَمَّدٍ أَكْتَفَيْ بِمَا عَلَّمْتَنِي مِنَ الْقُرْآنِ قَالَ نَعَمْ يَا هَامُ قَلِيلُ الْقُرْآنِ كَثِيرٌ - ثُمَّ قَامَ هَامٌ إِلَى النَّبِيِّ ص فَوَدَّعَهُ فَلَمْ يَعُدْ إِلَى النَّبِيِّ ص حَتَّى قُبِضَ ع.

Ham said, 'O Ali^{asws}! O successor^{asws} of Muhammad^{saww}! Is it sufficient for me what you^{asws} have taught me from the Quran?' He^{asws} said: 'Yes, O Ham. A little from the Quran is a lot'. Then Ham stood up to the Prophet^{as} and bade him^{saww} farewell and did not return to the Prophet^{saww} until he^{saww} passed away".³¹

4- ير، بصائر الدرجات علي بن حسان عن موسى بن بكر عن رجل عن أبي عبد الله ع قال: يَوْمُ الْأَحَدِ لِلْجِنِّ لَيْسَ تَظْهَرُ فِيهِ لِأَحَدٍ غَيْرِنَا.

(The book) 'Basaair Al Darajaat' – Ali Bin Hasan, from Musa bin Bakr, from a man,

'From Abu Abdullah^{asws} having said: 'The day of Sunday is for the Jinn, they do not appear to anyone during it apart from us^{asws}',³²

5- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ سَدِيرٍ الصَّرِيّ قَالَ: أَوْصَانِي أَبُو جَعْفَرٍ ع بِخَوَائِجٍ لَهُ بِالْمَدِينَةِ قَالَ فَبَيْنَا أَنَا فِي فَجِّ الرِّوْحَاءِ عَلَى رَاحِلَتِي إِذَا إِنْسَانٌ يَلُوي بِنَوْبِهِ قَالَ فَمِلْتُ إِلَيْهِ وَظَنَنْتُ أَنَّهُ عَطْشَانٌ فَتَوَلَّيْتُهِ الْإِدَاوَةَ قَالَ فَقَالَ لَا حَاجَةَ لِي بِهَا

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Bilad, from Sadeyr Al Sayrafi who said,

'Abu Ja'far^{asws} sent me regarding some needs of his^{asws} at Al-Medina. While I was in a mountain pass of Al-Rawha upon my riding animal when a gestured towards me with his cloth. I inclined towards him and thought he might be thirsty, and I gave him the cure (water). He said, 'There is no need for me with it'.

ثُمَّ نَاوَلَنِي كِتَابًا طِينُهُ رَطْبٌ قَالَ فَلَمَّا نَظَرْتُ إِلَى خَتْمِهِ إِذَا هُوَ خَاتَمٌ أَبِي جَعْفَرٍ ع فَقُلْتُ لَهُ مَتَى عَهْدُكَ بِكِتَابِ قَالَ السَّاعَةَ قَالَ فَإِذَا فِيهِ أَشْيَاءُ يَأْمُرُنِي بِهَا

Then he gave me a letter, its texture was wet (ink). When I looked at its seal, it was a seal of Abu Ja'far^{asws}. I said to him, 'When did the owner of the letter pact to you?' He said, 'Just now'. There were things in it instructing me with it'.

ثُمَّ قَالَ التَّمْتُ فَإِذَا لَيْسَ عِنْدِي أَحَدٌ قَالَ فَقَدِمَ أَبُو جَعْفَرٍ ع فَلَقِيْتُهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ رَجُلٌ أَتَانِي بِكِتَابِكَ وَ طِينُهُ رَطْبٌ قَالَ إِذَا عَجَلَ بِنَا أَمْرٌ أَرْسَلْتُ بَعْضَهُمْ يَغْنِي الْجِنُّ

Then he (the narrator said), 'I turned around and there wasn't anyone with me. So, I proceeded to Abu Ja'far^{asws} and met him. I said to him^{asws}, 'May I be sacrificed for you^{asws}! A man came to me with your^{asws} letter and its texture was wet' (ink). When there is haste for us^{asws} with a matter, I^{asws} send one of them' - meaning the Jinn'.

وَزَادَ فِيهِ مُحَمَّدُ بْنُ الْحُسَيْنِ يَحْدَا الْإِسْنَادِ يَا سَدِيرُ إِنَّ لَنَا خَدَمًا مِنَ الْجِنِّ فَإِذَا أَرَدْنَا السُّرْعَةَ بَعَثْنَاهُمْ.

³¹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 3

³² Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 4

And there is an increase in it by Muhammad Bin Al-Husayn, by this chain: 'O Sadeyr! For us^{asws} there are servants from the Jinn. Whenever we^{asws} want quickness, we^{asws} send them'.³³

6- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن مالك بن عطية عن الثمالي قال: كنت أستاذن على أبي جعفر ع فقيل إن عنده قوم [قوماً] أثبت قليلاً حتى يخرجوا فخرج قوم أنكرتهم ولم أعرفهم ثم أذن لي فدخلت عليه فقلت جعلت فداك هذا زمان بني أمية و سيفهم يقطر دماً فقال لي يا أبا حمزة هؤلاء وفد شيعتنا من الجinn جاءوا يسألوننا عن معالم دينهم.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Ayiyya, from Al Sumali who said,

'I was seeking permission to see Abu Ja'far^{asws}. It was said, 'There is a group with him, wait for a while until they come out'. A group came out I disliked and did not recognise them. Then he^{asws} permitted for me, so I entered to see him^{asws} and said, 'May I be sacrificed for you^{asws}! This is the era of the clan of Umayya and their swords are dripping blood'. He^{asws} said to me: 'O Abu Hamza! They are a delegation of our^{asws} Shias from the Jinn. They came to ask us^{asws} about the matter of their Religion'.³⁴

7- ير، بصائر الدرجات محمد بن إسماعيل عن علي بن الحكم عن مالك بن عطية عن الثمالي قال: كنت مع أبي عبد الله ع فيما بين مكة والمدينة إذا التفت عن يساره فإذا كلب أسود فقال ما لك فبحك الله ما أشد مسارعتك فإذا هو شبيه بالطائر فقلت ما هو جعلت فداك فقال هذا عثم يريد الجinn مات هشام الساعة فهو يطير ينغاه في كل بلد.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ismail, from Ali Bin al Hakam from Malik Bin Atiyya, from Al Sumali who said,

'I was with Abu Abdullah^{asws} in what is between Makkah and Al-Medina when he^{asws} turned towards his^{asws} left, and there was a black dog. He^{asws} said: 'What is the matter with you? May Allah^{azwj} Uglify you! How quick you are'. And there he was resembling the bird. I said, 'May I be sacrificed for you^{asws}! What is it?' He^{asws} said: 'This is Asam, 'postman' of the Jinn. Hisham died just now so he is flying out to give the news of his death in every city'.³⁵

8- ير، بصائر الدرجات محمد بن علي بن حديد عن ابن حازم عن سعد الإسكافي قال: أتيت باب أبي جعفر ع مع أصحاب لنا لندخل عليه فإذا ثمانية نفر كأنهم من آب و أم عليهم ثياب زراي و أقيّة طاق طاق و عمائم صغر دخلوا فما احتبسوا حتى خرجوا

(The book) 'Basaair Al Darajaat' – Muhammad, from Ali Bin Hadeed, from Ibn Hazim, from Sa'ad Al Iskaf who said,

'I came to the door of Abu Ja'far^{asws} with companions of our in order to enter to see him^{asws}, and there were eight persons as if they were from a father and mother (resembling each other), having clothes of carpets and cloaks, layer upon layer, and their turbans were yellow. They entered and were not withheld until they came out.

³³ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 5

³⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 6

³⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 7

قَالَ لِي يَا سَعْدُ رَأَيْتَهُمْ فَلْتُ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ أُولَئِكَ إِخْوَانُكُمْ مِنَ الْجِنِّ أَتَوْنَا يَسْتَفْتُونَنَا فِي حَلَائِلِهِمْ وَ حَرَامِهِمْ كَمَا تَأْتُونَا وَ تَسْتَفْتُونَا فِي حَلَائِلِكُمْ وَ حَرَامِكُمْ.

He^{asws} said to me: 'O Sa'ad! Did you see them?' I said, 'Yes, may I be sacrificed for you^{asws}! He^{asws} said: 'They are your brethren from the Jinn. They came to us^{asws} to have our^{asws} verdicts regarding their Permissible(s) and their Prohibitions, just as you (Shias) come to us^{asws} and have our^{asws} verdicts regarding your Permissible(s) and your Prohibitions'.³⁶

9- ير، بصائر الدرجات عَنْهُ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانٍ عَنْ سَعْدِ الْإِسْكَافِ قَالَ: طَلَبْتُ الْإِذْنَ عَنْ أَبِي جَعْفَرٍ ع فَبَعَثَ إِلَيَّ لَا تَعْجَلْ فَإِنَّ عِنْدِي قَوْمًا مِنْ إِخْوَانِكُمْ فَلَمْ أَتَّبِعْ أَنْ خَرَجَ عَلَيَّ اثْنَا عَشَرَ رَجُلًا يُشَبِّهُونَ الرُّطَّ عَلَيْهِمْ أَقْبِيَّةٌ طَبَعِينَ وَ حِفَافٌ فَسَلَّمُوا وَ مَرُّوا

(The book) 'Basaair Al Darajaat' – From him, from Ibn Sinan, from Ibn Muskan, from Sa'ad Al Iskaf who said,

'I sought the permission from Abu Ja'far^{asws} and he^{asws} sent a message to me: 'Do not be hasty for there is a group of your brethren in my^{asws} presence'. It was not long before twelve men came out to me resembling the generation of one people (similar looking), having cloaks upon them, layered, and footwear. They greeted and passed by.

وَ دَخَلْتُ إِلَى أَبِي جَعْفَرٍ ع وَ قُلْتُ لَهُ مَا أَعْرِفُ هَؤُلَاءِ جُعِلْتُ فِدَاكَ الَّذِينَ خَرَجُوا فَمَنْ هُمْ قَالَ هَؤُلَاءِ قَوْمٌ مِنْ إِخْوَانِكُمْ مِنَ الْجِنِّ قُلْتُ لَهُ وَ يَظْهَرُونَ لَكُمْ قَالَ نَعَمْ.

And I entered to see Abu Ja'far^{asws} and said to him^{asws}, 'I did not recognise them, may I be sacrificed for you^{asws}, those who came out, so who are they?' He^{asws} said: 'They are a people from your brethren from the Jinn'. I said to him^{asws}, 'And they appear to you (Imams^{asws})?' He^{asws} said: 'Yes'.³⁷

10- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ عَنْ بِشْرِ عَنْ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: حُمِلَ إِلَى أَبِي عَبْدِ اللَّهِ ع مَالٌ مِنْ خُرَاسَانَ مَعَ رَجُلَيْنِ مِنْ أَصْحَابِهِ لَمْ يَزَالَا يَتَفَقَّدَانِ الْمَالَ حَتَّى مَرَّ بِالرَّيِّ فَرَفَعَ إِلَيْهِمَا رَجُلٌ مِنْ أَصْحَابِهِمَا كَيْسًا فِيهِ أَلْفَا دِرْهَمٍ فَجَعَلَا يَتَفَقَّدَانِ فِي كُلِّ يَوْمٍ الْكَيْسَ حَتَّى دَنَبَا مِنَ الْمَدِينَةِ

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Bishr, from Fazalat, form Muhammad Bin Muslim, from Al Mufazzal Bin Umar who said,

'Some wealth from Khurasan was carried over to Abu Abdullah^{asws} along with two men from his^{asws} companions. They did not cease to miss any wealth until they passed by Al-Rayy. A man from their companions had given them a bag wherein were a thousand Dirhams, and they went on to miss the bag during every day until they were near from Al-Medina.

فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ تَعَالَ حَتَّى نَنْظُرَ مَا حَالُ الْمَالِ فَتَنَظَرَا فَإِذَا الْمَالُ عَلَى خَالِهِ مَا خَلَا كَيْسَ الرَّازِيِّ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ اللَّهُ الْمُسْتَعَانُ مَا نَقُولُ السَّاعَةَ لِأَبِي عَبْدِ اللَّهِ ع فَقَالَ أَحَدُهُمَا إِنَّهُ ع كَرِيمٌ وَ أَنَا أَرْجُو أَنْ يَكُونَ عَلِمٌ مَا نَقُولُ عِنْدَهُ

³⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 8

³⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 9

One of them said to his companions, 'Come until we look at what is the state of the wealth'. They looked and the wealth was upon its state except for the bag of Al-Razy. One of them said to him companion, 'Allah^{azwj} is the Supporter! What shall we say now to Abu Abdullah^{asws}?'. One of them said, 'He^{asws} is benevolent, and I hope that he^{asws} would have the knowledge of what we would be saying in his^{asws} presence'.

فَلَمَّا دَخَلَا الْمَدِينَةَ قَصَدَا إِلَيْهِ فَسَلَّمَا إِلَيْهِ الْمَالَ فَقَالَ هُمَا أَيْنَ كَيْسُ الرَّازِيِّ فَأَخْبَرَاهُ بِالْقِصَّةِ فَقَالَ هُمَا إِنَّ رَأَيْتُمَا الْكَيْسَ تَعْرِفَانِهِ قَالَا نَعَمْ

When they entered Al-Medina, they aimed to him^{asws}, and submitted the wealth to him^{asws}. He^{asws} said to them: 'Where is the bag of Al-Razy?' They informed him^{asws} the story. He^{asws} said to them: 'If you were to see the bag, will you recognise it?' They said, 'Yes'.

قَالَ يَا جَارِيَّةُ عَلَيَّ بِكَيْسٍ كَذَا وَكَذَا فَأَخْرَجَتِ الْكَيْسَ فَرَفَعَهُ أَبُو عَبْدِ اللَّهِ عَ إِلَيْهِمَا فَقَالَ أَتَعْرِفَانِهِ قَالَا هُوَ ذَاكَ قَالَ إِنِّي احْتَجْتُ فِي حَوْفِ اللَّيْلِ إِلَى مَالٍ فَوَجَّهْتُ رَجُلًا مِنَ الْجِنِّ مِنْ شَيْعَتِنَا فَأَتَانِي بِهَذَا الْكَيْسِ مِنْ مَتَاعِكُمَا.

He^{asws} said: 'O maid! To me^{asws} with such and such bag!' She brought out the bag and Abu Abdullah^{asws} raised it to them and said: 'Do you recognise it?' They said, 'That is it!' He^{asws} said: 'I^{asws} was needy to wealth in the middle of the night so I^{asws} diverted a man from the Jinn from our^{asws} Shias and he came to me with this bag from your luggage'.³⁸

11- ير، بصائر الدرجات الحسن بن علي بن عبد الله عن ابن فضال عن بعض أصحابنا عن سعد الإسكافي قال: أتيت أبا جعفر ع أريد الإذن عليه فإذا رواجل على الباب مصفوفة وإذا أصوات قد ارتفعت فخرج علي قوم معتمون بالعمائم يشبهون الرط

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali Bin Abdullah, from Ibn Fazzal, from one of our companions, from Sa'ad Al Iskaf who said,

'I came to Abu Ja'far^{asws} wanting the permission to see him^{asws}, and there were saddlebags at the door in rows, and there were voices which had been raised. Then a group came out to us turbaned with turbans, resembling the generation of one people (similar looking).

قَالَ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقُلْتُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ أَبْطَأَ إِذْنُكَ الْيَوْمَ وَ قَدْ رَأَيْتُ قَوْمًا خَرَجُوا عَلَيَّ مُعْتَمِينَ بِالْعَمَائِمِ فَأُكْرَهُهُمْ

He (the narrator) said, 'I entered to see Abu Ja'far^{asws} and said, 'May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! Your^{asws} permission was delayed and I saw a group coming out to me, turbaned with turbans, and I dislike them'.

فَقَالَ أَوْ تَدْرِي مَنْ أُولَئِكَ يَا سَعْدُ قَالَ قُلْتُ لَا قَالَ أُولَئِكَ إِخْوَانُكَ مِنَ الْجِنِّ يَأْتُونَنَا يَسْأَلُونَنَا عَنْ حَلَالِهِمْ وَ حَرَامِهِمْ وَ مَعَالِمِ دِينِهِمْ.

He^{asws} said: 'And do you know who they are, O Sa'ad!' I said, 'No'. He^{asws} said: 'They are your brethren from the Jinn. They came to us^{asws} to ask us^{asws} about their Permissible(s) and their Prohibitions, and matters of their Religion'.³⁹

³⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 10

³⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 11

12- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَاءِ عَنْ عَمَّارِ السَّجِسْتَانِيِّ قَالَ: كُنْتُ لَا أَسْتَأْذِنُ عَلَيْهِ يَغْنِي أَبَا عَبْدِ اللَّهِ ع فَجِئْتُ ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ فَجَلَسْتُ فِي فُسْطَاطِهِ يَمْنَى قَالَ فَاسْتَوْذَنْ لِبَشَابٍ كَأَنَّهُمْ رِجَالُ الرُّطِّ فَخَرَجَ عِيسَى شَلْقَانَ فَذَكَرْنَا لَهُ فَأَذِنَ لِي

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Balaad, from Ammar Al Sijistany who said,

'I did not used to seek permission to see him^{asws}, meaning Abu Abdullah^{asws}. One day I came to him^{asws}, or night, and sat in his^{asws} tent at Mina (during Hajj). He^{asws} granted permission to some youths as if they were men resembling the generation of one people (similar looking). Isa Shalqan came out and we mentioned to him, and he got the permission for me.

قَالَ فَقَالَ لِي يَا بَا عَاصِمٍ مَتَى جِئْتَ قُلْتُ قَبْلَ أَوْلَيْكَ الَّذِينَ دَخَلُوا عَلَيْكَ وَ مَا رَأَيْتُهُمْ خَرَجُوا قَالَ أَوْلَيْكَ قَوْمٌ مِنَ الْجِنِّ فَسَأَلُوا عَنْ مَسَائِلِهِمْ ثُمَّ دَهَبُوا.

He (the narrator) said, 'He^{asws} said to me: 'O Aasim! When did you come?' I said, 'Before them, those who had entered to see you^{asws}, and I did not see them come out'. He^{asws} said: 'They are a group of the Jinn. They asked about their issues, then they went''⁴⁰

13- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ أَبِي حَنِيفَةَ سَائِقِ الْحَاجِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: أَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ أَقِيمْ عَلَيْكَ حَتَّى تَشْخَصَ فَقَالَ لَا امْضِ حَتَّى يَفْعُدَ عَلَيْنَا أَبُو الْفَضْلِ سَدِيرٌ فَإِنْ تَهَيَّأَ لَنَا بَعْضُ مَا نُرِيدُ كَتَبْنَا إِلَيْكَ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Abu Abdullah Al Momin, from Abu Haneefa, quencher of the pilgrims, from one of our companions who said,

'I came to Abu Abdullah^{asws} and said to him^{asws}, 'Shall I stay until you^{asws} investigate (the matter)?' He^{asws} said: 'No, go until Abu Al-Fazal Sadeyr arrives to us^{asws}, and if he prepares for us some of what we^{asws} want, we^{asws} shall write to you'.

قَالَ فَسِرْتُ يَوْمَيْنِ وَ لَيْلَتَيْنِ قَالَ فَأَتَانِي رَجُلٌ طَوِيلٌ آدَمٌ بِكِتَابٍ خَاتَمُهُ رَطْبٌ وَ الْكِتَابُ رَطْبٌ قَالَ فَقَرَأْتُهُ إِنَّ أَبَا الْفَضْلِ قَدْ قَدِمَ عَلَيْنَا وَ نَحْنُ شَاخِصُونَ إِنَّ شَاءَ اللَّهُ فَأَقِمَّ حَتَّى نَأْتِيكَ

He (the narrator) said, 'Two days and nights passed, then a man with a tall stature came with a letter, its seal was wet and the writing was wet. So, I read it: 'Abu Al-Fazl has arrived to us^{asws} and we^{asws} are investigating (the matter) if Allah^{azwj} so Desires, so wait until we^{asws} come to you'.

قَالَ فَأَتَانِي فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُ أَتَانِي الْكِتَابُ رَطْبًا وَ الْخَاتَمُ رَطْبًا قَالَ فَقَالَ إِنَّ لَنَا أَتْبَاعًا مِنَ الْجِنِّ كَمَا أَنَّ لَنَا أَتْبَاعًا مِنَ الْإِنْسِ فَإِذَا أَرَدْنَا أَمْرًا بَعَثْنَاهُمْ.

He (The narrator) said, 'He^{asws} came to me. I said, 'May I be sacrificed for you^{asws}! There came to me a wet (ink) letter and wet seal'. He^{asws} said: 'There are followers for us^{asws} from

⁴⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 12

the Jinn just as for us^{asws} there are followers for us^{asws} from the human beings, so whenever we^{asws} want a matter, we^{asws} send them”⁴¹.

14- ير، بصائر الدرجات أحمد بن محمد عن القاسم عن جده عن يعقوب بن إبراهيم الجعفي قال سمعت إبراهيم بن وهب وهو يقول خرجت وأنا أريد أبا الحسن بالعريض فأنطلقت حتى أشرفت على قصر بني سرة ثم انحدرت الوادي فسمعت صوتاً لا أرى شخصه وهو يقول يا أبا جعفر صاحبك خلف القصر عند السدة فأقرته مي السلام

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Qasim, from his grandfather, from Yaquob Bin Ibrahim Al Ja'fary who said, 'I heard Ibrahim Bin Wahab and he was saying,

'I went out and I intended Abu Al-Hassan^{asws} at Al-Urayz, so I went until I overlooked upon a castle of the clan of Surah. Then I went down the valley and I heard a voice and did not see its person, and he was saying, 'O Abu Ja'far! Your Master^{asws} is behind the castle by the lote tree, so convey to him^{asws} the greetings from me'.

فالتفت فلم أر أحداً ثم رددت علي الصوت باللفظ الذي كان ثم فعل ذلك ثلاثاً فافشعر جلدي ثم انحدرت في الوادي حتى أتيت قصد الطريق الذي خلف القصر ولم أظأ في القصر ثم أتيت السد نحو السمرات

I turned around but did not see anyone. Then the voice repeated unto me the words which he had. Then that was done with me thrice, and the hair on my skin stood on its ends. Then I rolled down into the valley until I came to the middle of the road which was behind the castle, and did not go to the palace. Then I came to a dam near Al-Samurat.

ثم انطلقت قصد الغدير فوجدت خمسين حيات روافع من عند الغدير ثم استمعت فسمعت كلاماً ومراجعة فصفت بنعلي لسمع وطلي فسمعت أبا الحسن يتنخخ فتخنخخ وأجبت ثم نظرت وهجمت فإذا حية متعلقة بساق شجرة

Then I went aiming for the well and found fifty snakes slithering around the well. Then I listened and heard speech and responses. I sneaked with my slippers tip-toeing and I heard Abu Al-Hassan^{asws} clearing his^{asws} throat. I cleared my throat and answered him^{asws}. Then I looked and attacked as there was a snake hanging by the base of the tree.

فقال لا عني ولا ضائر فرمت بنفسها ثم نهضت على منكبها ثم أدخلت رأسها في أذنيه فأكثر من الصغير فأجاب بلى قد فصلت بينكم ولا ينبغي خلاف ما أقول إلا ظالم ومن ظلم في دنياه فله عذاب النار في آخرته مع عقاب شديد أعاقبه إياه وأخذ مالا إن كان له حتى يتوب

He^{asws} said: 'Neither be ferocious nor harm. It threw itself then it got up in its place. Then it inserted its head into his^{asws} ears and frequented from the hissing. He^{asws} answered: 'Yes, I^{asws} have decided between you all and none would rebel against what I^{asws} am saying except an unjust one, and one who is unjust in his world, for him would be punishment of the Fire in his Hereafter with severe torment. I^{asws} will punish him and seize his wealth, if there was any for him, until he repents'.

فقلت يا أبي أنت وأمي ألكم عليهم طاعة فقال نعم والذي أكرم محمداً ص بالنبوة وأعز علياً ع بالوصية والولاية إنهم لأطوع لنا منكم يا معشر الإنس وقليل ما هم.

⁴¹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 13

I said, 'May my father and my mother be (sacrificed) for you^{asws}! Is there obedience to you^{asws} upon them?' He^{asws} said: 'Yes, by the One^{azwj} Who Honoured Muhammad^{saww} with the Prophet-hood and Endearred Ali^{asws} with the successorship^{asws} and the Wilayah! They are more obedient to us^{asws} than you are, O community of human beings, and they are few!'"⁴²

15- يج، الخرائج و الجرائح سَعْدٌ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَبِي الْبَلَادِ عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لَنَا خُدَمًا مِنَ الْجِنِّ فَإِذَا أَرَدْنَا السَّرْعَةَ بَعَثْنَاهُمْ.

(The book) 'Al Kharaij Wa Al Jaraih' – Sa'ad, from Ibn Abu Al Khattab, from Ibn Abu Al Bilad, from Sadeyr,

'From Abu Ja'far^{asws} having said: 'For us^{asws} there are servants from the Jinn. When we want the quickness, we^{asws} send them'"⁴³

16- خنص، الإختصاص ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: زَامَلْتُ جَابِرَ بْنَ زَيْدٍ الْجُعْفِيَّ إِلَى الْحَجِّ فَلَمَّا خَرَجْنَا إِلَى الْمَدِينَةِ ذَهَبَ إِلَى أَبِي جَعْفَرٍ الْبَاقِرِ ع فَوَدَّعَهُ ثُمَّ خَرَجْنَا فَمَا زِلْنَا مَعَهُ حَتَّى نَزَلْنَا الْأَخِيرَةَ

(The book) 'Al Ikhtisaas' – Ibn Al Waleed, from Al Safar, from Ibn Isa, from Al Barqy, from Ahmad bin Al Nazr, from Al Numan Bin Bashir who said,

'I accompanied Jabir Al-Jufy to Hajj. When we went out to Al-Medina, we went to Abu Ja'far Al-Baqir^{asws} to bade him^{asws} farewell. Then we went out and did not cease to be with him until we descended at Al-Akhirajat.

فَلَمَّا صَلَّيْنَا الْأُولَى وَ رَحَلْنَا وَ اسْتَوَيْنَا فِي الْمَحْمِلِ إِذَا رَجُلٌ طَوَالٌ آدَمُ شَدِيدُ الْأُذْمَةِ وَ مَعَهُ كِتَابٌ طَبِئُهُ رَطْبٌ مِنْ مُحَمَّدٍ بْنِ عَلِيٍّ الْبَاقِرِ إِلَى جَابِرِ بْنِ زَيْدٍ الْجُعْفِيِّ فَتَنَاوَلَهُ جَابِرٌ وَ أَخَذَهُ وَ قَبَّلَهُ ثُمَّ قَالَ مَتَى عَهْدُكَ بِسَيِّدِي قَبْلَ الصَّلَاةِ أَوْ بَعْدَ الصَّلَاةِ قَالَ بَعْدَ الصَّلَاةِ السَّاعَةِ

When we had prayed the first Salat and departed and evened out in the carriages when a man of tall stature thick skin (came) and with him was a letter of wet texture (ink) from Muhammad^{asws} Bin Ali Al-Baqir^{asws} to Jabir Bin Al-Yazeed Al-Jufy. He gave it to Jabir and he took it and kissed it, then said, 'When did my Master^{asws} pact you, before the Salat or after the Salat?' He said, 'After the Salat, just now'.

قَالَ فَلَكَ الْكِتَابُ وَ أَقْبَلَ يَقْرَأُهُ وَ يَقْطُبُ وَجْهَهُ فَمَا ضَحِكَ وَ لَا تَبَسَّمَ حَتَّى وَاقَيْنَا الْكُوفَةَ لَيْلًا فَلَمَّا أَصْبَحْتُ أَتَيْتُهُ إِعْظَامًا لَهُ فَوَجَدْتُهُ قَدْ خَرَجَ عَلَيَّ وَ فِي عُنُقِهِ كِعَابٌ قَدْ عَلَّقَهَا وَ قَدْ رَكِبَ قَصَبَةً وَ هُوَ يَقُولُ مَنْصُورٌ بِنُ جُمُهورٍ أَمِيرٌ غَيْرُ مَأْمُورٍ وَ نَحْوَ هَذَا مِنَ الْكَلَامِ وَ أَقْبَلَ يَدُورٌ فِي أَرْفَةِ الْكُوفَةِ وَ النَّاسُ يَقُولُونَ جُنَّ جَابِرٌ جُنَّ جَابِرٌ

He (the narrator) said, 'He opened the letter and went on to recite it and his face frowned, and he neither laughed nor smiled until we arrive at Al-Kufa at night. When it was morning, I went to him, as respect for him and found him to have come out to me and there was a flask he had hung and riding a mule and he was saying, 'Mansour Bin Jamhour is Emir, uncommanded', and approximate to this speech, and went on to circle in the alleyways of Al-Kufa, and the people were saying, 'Jabir is insane! Jabir is insane!'

⁴² Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 14

⁴³ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 15

فَلَمَّا كَانَ بَعْدَ ثَلَاثَةِ أَيَّامٍ وَرَدَ كِتَابُ هِشَامِ بْنِ عَبْدِ الْمَلِكِ عَلَى يُوسُفَ بْنِ عُثْمَانَ بِأَنِ انْظُرْ رَجُلًا مِنْ جُفٍّ - يُقَالُ لَهُ جَابِرُ بْنُ يَزِيدَ فَاصْرِبْ عُنُقَهُ وَابْعَثْ إِلَيَّ بِرَأْسِهِ فَلَمَّا قَرَأَ الْكِتَابَ التَفَتَ إِلَى جُلَسَائِهِ فَقَالَ مَنْ جَابِرُ بْنُ يَزِيدَ فَقَدْ أَتَانِي أَمِيرُ الْمُؤْمِنِينَ يَأْمُرُنِي بِصَرْبِ عُنُقِهِ وَ أَنْ أَبْعَثَ إِلَيْهِ بِرَأْسِهِ

When it was after three days, a letter of Hisham Bin Abdul Malik came upon (the hands of) Yusuf Bin Usman, 'Look for a man called Jabir Bin Yazeed from (town of) Ju'f and strike off his neck and send his head to me'. When he read the letter, he turned around to his gatherers and said, 'Who is Jabir Bin Yazeed, for the order of the commander of the faithful has come to me with striking off his neck and send his head to him'.

فَقَالُوا أَصْلَحَ اللَّهُ الْأَمِيرَ هَذَا رَجُلٌ عَلَامَةٌ صَاحِبُ حَدِيثٍ وَ وَرَعَ وَ زُهْدٍ وَ إِنَّهُ جُنٌّ وَ خَوْلَطَ فِي عِلْمِهِ وَ هَا هُوَ ذَا فِي الرَّحْبَةِ يَلْعَبُ مَعَ الصَّبِيَّانِ

They said, 'May Allah^{azwj} keep the Emir well! This man is an Allamah (learned scholar), master of the Ahadeeth, and devoutness, and ascetism, and he has become insane and is mixed upon in his knowledge, and there he is in Al-Rahba playing with the children'.

فَكَتَبَ إِلَى هِشَامِ بْنِ عَبْدِ الْمَلِكِ أَنَّكَ كَتَبْتَ إِلَيَّ فِي هَذَا الرَّجُلِ الْجُنُونِ وَ أَنَّهُ جُنٌّ فَكَتَبَ إِلَيْهِ دَعَا فَقَالَ فَمَا مَضَتْ الْأَيَّامُ حَتَّى جَاءَ مَنْصُورُ بْنُ جُمُهورٍ فَقَتَلَ يُوسُفَ بْنَ عُمرَ [عُثْمَانَ] وَ صَنَعَ مَا صَنَعَ.

He wrote to Hisham Bin Abdul Malik, 'You wrote to me regarding this man Al-Jufy and he is insane'. He wrote to him, 'Leave him'. A few days had not passed until Mansour Bin Jamhour came and killed Yusuf Bin Umar, and he did what he did".⁴⁴

17- كا، الكافي علي بن محمد و محمد بن الحسن عن سهل عن ذكره عن محمد بن جحرش قال حدثني حكيمه بنت موسى قالت رأيت الرضا ع واقفا على باب بيت الخطب و هو يناجي و لست أرى أحدا فقلت يا سيدي لمن يناجي فقال هذا عامر الزهراني أتاني يسألني و يشكو إلي

(The book) 'Al Kafi' – Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl, from the one who mentioned it, from Muhammad Bin Jahraash who said, 'It was narrated to me by Hakeema Bint Musa who said,

'I saw Al-Reza^{asws} standing at the door of Bint Al-Hatab and he^{asws} was whispering and I could not see anyone (else). I said, 'O my Master^{asws}! Whom are you^{asws} whispering to?' He^{asws} said: 'This Aamir Al-Zahrany came to me^{asws} asking me^{asws} and complaining to me^{asws}'.

فَقُلْتُ سَيِّدِي أُحِبُّ أَنْ أَسْمَعَ كَلَامَهُ فَقَالَ لِي إِنَّكَ إِذَا سَمِعْتَ بِهِ حُمْتَ سَنَةً فَقُلْتُ سَيِّدِي أُحِبُّ أَنْ أَسْمَعَ فَقَالَ لِي اسْمَعِي فَاسْتَمَعْتُ فَسَمِعْتُ شِبْهَ الصَّوِيرِ وَ رَكِبْتَنِي الْحُمَى فَحُمِمْتُ سَنَةً.

I said, 'My Master^{asws}! I would love to hear his speech'. He^{asws} said to me: 'If you were to hear him, you will have fever for a year'. I said, 'My Master^{asws}! I would love to hear him'. He^{asws} said to me: 'Listen!' I listened and heard resembling the whistling hiss, and the fever overcame me and I was feverish for a year".⁴⁵

⁴⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 16

⁴⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 11 H 17

باب 12 أن عندهم الاسم الأعظم و به يظهر منهم الغرائب

CHAPTER 12 – IN THEIR^{asws} POSSESSION IS THE MAGNIFICENT NAME (OF ALLAH^{azwj}), THE WONDERS APPEAR FROM THEM^{asws} BY IT

1- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحَكَم عن محمد بن الفضل عن ضريس الوابشي عن جابر عن أبي جعفر ع قال: إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا وَ إِنَّمَا عِنْدَ أَصَفَ مِنْهَا حَرْفٌ وَاحِدٌ فَتَكَلَّمْ بِهِ فَخَسِفَ بِالْأَرْضِ مَا بَيْنَهُ وَ بَيْنَ سَرِيرِ بَلْقِيسَ ثُمَّ تَنَاوَلَ السَّرِيرَ يَبْدِهِ ثُمَّ عَادَتِ الْأَرْضُ كَمَا كَانَتْ أَسْرَعَ مِنْ طَرْفَةِ عَيْنٍ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad bin Al Fazl, from Zureys Al Wabishi, from Jabir,

'From Abu Ja'far^{asws} having said: 'The Magnificent Name of Allah^{azwj} is upon seventy-three letters, and rather there was only one letter from these with Aasif Bin Barkihya^{as}, and he^{as} spoke with it, and the ground what was between him^{as} and the throne of Bilquis, submerged, then he^{as} grabbed the throne by his^{as} hand, then the ground returned to what it was, quicker than the blink of an eye.

وَ عِنْدَنَا نَحْنُ مِنَ الْإِسْمِ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ اسْتَأْثَرَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And with us^{asws} there are seventy-two letters from the Name, and there is one letter with Allah^{azwj}, He^{azwj} Chose it for the knowledge of the hidden matters with Him^{azwj}, and there is neither any might nor strength except with Allah^{azwj}, the Exalted, the Magnificent''⁴⁶.

2- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن محمد بن خالد عن زكريا بن عمران القمي عن هارون بن الجهم عن رجلٍ من أصحاب أبي عبد الله ع لَمْ يَخْفَظْ اسْمُهُ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عِيسَى ابْنَ مَرْيَمَ ع أُعْطِيَ حَرْفَيْنِ وَ كَانَ يَعْمَلُ بِهِمَا وَ أُعْطِيَ مُوسَى بْنُ عِمْرَانَ ع أَرْبَعَةَ أَحْرَفٍ وَ أُعْطِيَ إِبْرَاهِيمُ ع ثَمَانِيَةَ أَحْرَفٍ وَ أُعْطِيَ نُوحٌ ع خَمْسَةَ عَشَرَ حَرْفًا وَ أُعْطِيَ آدَمُ ع خَمْسَةَ وَ عَشْرِينَ حَرْفًا وَ إِنَّهُ جَمَعَ اللَّهُ ذَلِكَ لِمُحَمَّدٍ ص وَ أَهْلِ بَيْتِهِ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Khalid, from Zakariya Bin Imran Al Qummi, from Haroun, Bin Al Jahm, from a man from the companions of Abu Abdullah^{asws}, I did not memorise his name, who said,

'I heard Abu Abdullah^{asws} saying: 'Isa^{as} Bin Maryam^{as} was Given two letters (from the Magnificent Name), and he^{as} used to work with these two, and Musa^{as} Bin Imran^{as} was Given four letters, and Ibrahim^{as} was Given eight letters, and Noah^{as} was Given fifteen letters, and Adam^{as} was Given twenty five letters, and Allah^{azwj} Gathered that for Muhammad^{saww} and People^{asws} of his^{saww} Household.

وَ إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ ثَلَاثَةٌ وَ سَبْعُونَ حَرْفًا أُعْطِيَ اللَّهُ مُحَمَّدًا اثنَيْنِ وَ سَبْعِينَ حَرْفًا وَ حَجَبَ عَنْهُ حَرْفًا وَاحِدًا.

⁴⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 1

And the Magnificent Name of Allah^{azwj} is of seventy-three letters. Allah^{azwj} Gave Muhammad^{saww} seventy-two letters and Veiled one letter from him^{saww}.⁴⁷

3- ير، بصائر الدرجات الحسين بن محمد بن عامر عن مَعْلَى بن مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ أَبِي الْحُسَيْنِ الْعَسْكَرِيِّ ع قَالَ سَمِعْتُهُ يَقُولُ اسْمُ اللَّهِ الْأَعْظَمُ ثَلَاثَةٌ وَ سَبْعُونَ حَرْفًا وَ إِنَّمَا كَانَ عِنْدَ أَصَفَ مِنْهُ حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَأَخْرَجَتْ لَهُ الْأَرْضُ فِيمَا بَيْنَهُ وَ بَيْنَ سَبَا فَتَنَاولَ عَرَشَ بَلْقِيسَ حَتَّى صَبَرَهُ إِلَى سُلَيْمَانَ ثُمَّ انْبَسَطَتِ الْأَرْضُ فِي أَقَلِّ مِنْ طَرْفَةِ عَيْنٍ وَ عِنْدَنَا مِنْهُ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ مُسْتَأْتَرٌ بِهِ فِي عِلْمِ الْغَيْبِ.

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Al Nowfaly,

'From Abu Al-Hassan Al-Askari^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The Magnificent Name of Allah^{azwj} is of seventy-three letters, and rather there was one letter with Asif Bin Barkhiya^{as}, and he^{as} spoke with it, and the ground what is between him^{as} and (city of) Saba moved for him, and he^{as} grabbed the throne of Bilquis until it came to Suleyman^{as}, then the ground spread out in less than the blink of an eye, and with us^{asws} are seventy-two letters from it, and one letter is with Allah^{azwj}, He^{azwj} Chose it regarding the hidden matters".⁴⁸

4- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ فَضَالَةَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ مَعَ عِيسَى ابْنِ مَرْيَمَ حَرْفَانِ يَعْمَلُ بِهِمَا وَ كَانَ مَعَ مُوسَى ع أَزْبَعَةُ أَحْرَفٍ وَ كَانَ مَعَ إِبْرَاهِيمَ ع سِتَّةُ أَحْرَفٍ وَ كَانَ مَعَ آدَمَ خَمْسَةٌ وَ عَشْرِينَ [عِشْرُونَ] حَرْفًا وَ كَانَ مَعَ نُوحٍ ثَمَانِيَةٌ وَ جُمِعَ ذَلِكَ كُلُّهُ لِرَسُولِ اللَّهِ ص إِنَّ اسْمَ اللَّهِ ثَلَاثَةٌ وَ سَبْعُونَ حَرْفًا وَ حُجِبَ عَنْهُ وَاحِدًا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazalat, from Abdul Samad Bin Bashir,

'From Abu Abdullah^{asws} having said: 'There were two letters (from the Magnificent Name) with Isa^{as} Ibn Maryam^{as}, he^{as} worked with these two, and with Musa^{as} were four letters, and with Ibrahim^{as} were six letters, and with Adam^{as} were twenty-five letters, and with Noah^{as} were eight, and all that was Gathered for Rasool-Allah^{saww}. The Magnificent Name of Allah^{azwj} is of seventy-three letters, and one was Veiled from him^{saww}.⁴⁹

5- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى ثَلَاثَةٍ وَ سَبْعِينَ حَرْفًا كَانَ عِنْدَ أَصَفَ مِنْهَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَخُصِفَ بِالْأَرْضِ مَا بَيْنَهُ وَ بَيْنَ سَرِيرِ بَلْقِيسَ ثُمَّ تَنَاولَ السَّرِيرَ يَدِيهِ ثُمَّ عَادَتْ الْأَرْضُ كَمَا كَانَ أَسْرَعَ مِنْ طَرْفَةِ عَيْنٍ وَ عِنْدَنَا مِنَ الْاسْمِ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ تَعَالَى اسْتَأْتَرَهُ بِهِ فِي عِلْمِ الْغَيْبِ الْمَكْنُوبِ.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Muhammad Bin Hafs, from Abdul Samad Bin Bashir,

'From Abu Abdullah^{asws} having said: 'The Magnificent Name of Allah^{azwj} is upon seventy-three letters. There was one letter from these with Aasif^{as}. he^{as} spoke with it and the ground

⁴⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 2

⁴⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 3

⁴⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 4

was submerged between him^{as} and the throne of Bilquis. Then he^{as} grabbed the throne by his^{as} hand, then the ground returned to be just as it had been, quicker than the blink of an eye, and with us^{asws} there are seventy-two letters from the Name, and one letter is with Allah^{azwj} the Exalted. He^{azwj} Chose it regarding the Written hidden matters”.⁵⁰

6- ير، بصائر الدرجات الحسن بن علي بن عبد الله عن ابن فضال عن داود بن أبي يزيد عن بعض أصحابنا عن عمر بن حنظلة قال: قلت لأبي جعفر ع إني أظن أن لي عندك منزلة قال أجل قال قلت فإن لي إليك حاجة قال وما هي قلت تعلمني الاسم الأعظم قال وتطيعه قلت نعم

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali Bin Abdullah, from Ibn Fazzal, from Dawood Bin Abu Yazeed, from one of our companions, from Umar Bin Hanzala who said,

'I said to Abu Ja'far^{asws}, 'I think that there is a status for me in your^{asws} presence'. He^{asws} said: 'Yes'. I said, 'There is a need for me to you^{asws}'. He^{asws} said: 'And what is it'. I said, 'Teach me the Magnificent Name'. He^{asws} said: 'And you cannot tolerate it'. I said, 'Yes (I will)'.

قال فادخل البيت قال فدخل البيت فوضع أبو جعفر ع يده على الأرض فأظلم البيت فأزعجت فرائص عمر فقال ما تقول أعلمك فقال لا قال فرجع يده فرجع البيت كما كان.

He^{asws} said: 'Enter the room'. He^{asws} (also) entered the room, and Abu Ja'far^{asws} placed his^{asws} hand upon the ground, and the room darkened, and the limbs of Umar trembled. He^{asws} said: 'What are you saying, shall I^{asws} teach you?' He said, 'No'. He^{asws} raised his^{asws} hand, and the room returned to what is was”.⁵¹

7- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن شعيب العنقري عن أبي بصير عن أبي عبد الله ع قال: كان سليمان عنده اسم الله الأكبر الذي إذا سأله به أعطى وإذا دعا به أجاب ولو كان اليوم لاحتاج إلينا.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Shuayn al Aqarquqy, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Suleyman^{as}, with him^{as} was the Greatest Name of Allah^{azwj} which, whenever he^{as} asked by it, was Granted, and whenever he^{as} supplicated by it, was Answered, and if he^{as} had existed today, he^{as} would have been needy to us^{asws}'.⁵²

8- كش، رجال الكشي نصر بن الصَّبَّاح عن ابن أبي عثمان عن قاسم الصَّخَّاف عن رجل من أهل المدائن يعرفه القاسم عن عمارة السَّاباطي قال: قلت لأبي عبد الله ع جعلت فداك أحب أن تُخبرني باسم الله تعالى الأعظم فقال لي إنك لن تقوى على ذلك

(The book) 'Rijal Al Kashy' – Nasr Bin Al Sabbah, from Ibn Abu Usman, from Qasim Al Sahhaf, from a man from the people of Al Madain, Al Qasim knew him, from Ammar Al Sabaty who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! I would love it if you^{asws} could inform me the Magnificent name of Allah^{azwj} the Exalted'. He^{asws} said to me: 'You will never be (sufficiently) strong upon that'.

⁵⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 5

⁵¹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 6

⁵² Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 7

قَالَ فَلَمَّا أَلْحِثْتُ قَالَ فَمَكَانَكَ إِذَا ثُمَّ قَامَ فَدَخَلَ الْبَيْتَ هُنَيْهَةً ثُمَّ صَاحَ بِي ادْخُلْ فَدَخَلْتُ فَقَالَ لِي مَا ذَلِكَ فَقُلْتُ أَخْبِرْنِي بِهِ جُعِلْتُ فِدَاكَ قَالَ فَوَضَعَ يَدَهُ عَلَى الْأَرْضِ فَتَنَطَّرْتُ إِلَى الْبَيْتِ يَدُورُ بِي وَ أَخَذَنِي أَمْرٌ عَظِيمٌ كَذْتُ أَهْلِكَ فَضَحِكَ فَقُلْتُ جُعِلْتُ فِدَاكَ حَسْبِي لَا أُرِيدُ.

He (the narrator) said, 'When I insisted, he^{asws} said: '(Stay) in your place!' Then he^{asws} stood up and entered the room, then shouted for me to enter, so I entered. He^{asws} said to me: 'What is that (you want)?' I said, 'Inform me with it, may I be sacrificed for you^{asws}!' He^{asws} placed his^{asws} hand upon the ground, and I looked at the room revolving with me and a mighty matter entered into me and I almost died. He^{asws} laughed, so I said, 'May I be sacrificed for you^{asws}! It suffices me, I do not want (it)'.⁵³

9- ختص، الإختصاص مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ الْأَحْمَرِ قَالَ قَالَ الصَّادِقُ ع يَا أَبَانُ كَيْفَ يُنْكِرُ النَّاسُ قَوْلَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَمَّا قَالَ لَوْ شِئْتُ لَرَفَعْتُ رِجْلِي هَذِهِ فَضَرَيْتُ بِهَا صَدْرَ ابْنِ أَبِي سُفْيَانَ بِالشَّامِ فَتَكْسُتُهُ عَنْ سِرِّهِ وَ لَا يُنْكِرُونَ تَنَاوَلَ أَصْفَ وَصِيَّ سُلَيْمَانَ عَرْشَ بَلْقِيسَ وَ إِيثَانَهُ سُلَيْمَانَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْهِ طَرَفُهُ

(The book) 'Al Ikhtisaas' – Muhammad Bin Ali, from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Aban Ahmar who said,

'Al-Sadiq^{asws} said: 'O Aban! How can the people deny the words of Amir Al-Momineen^{asws} when he^{asws} said: 'If I^{asws} so desire, I^{asws} can raise this leg of mine^{asws} and hit the chest of the son of Abu Sufyan with it in Syria and overturn him from his throne', and they are not denying attaining by Aasif^{as}, successor^{as} of Suleyman^{as}, the throne of Bilquis and coming to Suleyman^{as} with it, before he^{as} could blink an eye.

أَ لَيْسَ نَبِيْنَا صَ أَفْضَلُ الْأَنْبِيَاءِ وَ وَصِيُّهُ أَفْضَلُ الْأَوْصِيَاءِ أَ فَلَا جَعَلُوهُ كَوْصِيَّ سُلَيْمَانَ حَكَمَ اللَّهُ بَيْنَنَا وَ بَيْنَ مَنْ جَحَدَ حَقَّنَا وَ أَنْكَرَ فَضْلَنَا.

Isn't our Prophet^{saww} the most superior of the Prophets^{as}, and his^{saww} successor^{asws} the most superior of the successors^{asws}? Why are they not even making him^{asws} to be like the successor^{as} of Suleyman^{as}? Allah^{azwj} will Judge between us^{asws} and the one who rejects our^{asws} rights and denies our^{asws} merits'.⁵⁴

10- كِتَابُ الْمُخْتَصَرِ، لِلْحَسَنِ بْنِ سُلَيْمَانَ نَقْلًا مِنْ كِتَابِ السَّيِّدِ حَسَنِ بْنِ كَبْشٍ بِإِسْنَادِهِ عَنِ الْمُفِيدِ رَفَعَهُ إِلَى سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا سَلْمَانُ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ لَا يَعْرِفُنَا حَقَّ مَعْرِفَتِنَا وَ أَنْكَرَ فَضْلَنَا

Kitab 'Al Mukhtasar' of Al Hassan Bin Suleyman, copying from the book of Al Seyyid Hassan Bin Kabsh, by his chain from Al Mufeed, raising it to,

'Salman Al-Farsi^{ra} said, 'Amir Al-Momineen^{asws} said: 'O Salman^{ra}! The woe of all woes is for one who does not recognise us^{asws} as is the right of our^{asws} recognition, and denies our^{asws} merits.

يَا سَلْمَانُ أَيُّمَا أَفْضَلُ مُحَمَّدٌ صَ أَمْ سُلَيْمَانُ بْنُ دَاوُدَ قَالَ سَلْمَانُ بَلْ مُحَمَّدٌ صَ قَالَ يَا سَلْمَانُ فَهَذَا أَصْفَ بْنُ بَرْحِيَا قَدَرُ أَنْ يَحْمِلَ عَرْشَ بَلْقِيسَ مِنْ فَارِسٍ فِي طَرَفَةِ عَيْنٍ وَ عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ وَ لَا أَفْعَلُ أَضْعَافَ ذَلِكَ وَ عِنْدِي عِلْمٌ أَلْفِ كِتَابٍ

⁵³ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 8

⁵⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 9

O Salman^{ra}! But rather, is Muhammad^{saww} superior or Suleyman Bin Dawood^{as}? Salman^{ra} said, 'But, Muhammad^{saww} is'. So, this Aasif Bin Barkhiya^{as} was able to carry the throne of Bilquis from Persia in the blink of an eye, and with him^{as} was knowledge from the Book, and I^{asws} cannot do a multiple of that, and with me^{asws} is knowledge of a thousand Books?

أَنْزَلَ اللَّهُ عَلَى شَيْثِ بْنِ آدَمَ عَلَيْهِمَا السَّلَامُ خَمْسِينَ صَحِيفَةً وَعَلَى إِدْرِيسَ النَّبِيِّ ص ثَلَاثِينَ صَحِيفَةً وَعَلَى إِبْرَاهِيمَ الْخَلِيلِ ع عِشْرِينَ صَحِيفَةً وَالتَّوْرَةَ وَالْإِنْجِيلَ وَالزَّبُورَ وَالْفُرْقَانَ

Allah^{azwj} Revealed fifty Parchments upon Shees^{as} Bin Adam^{as}, and thirty Parchments upon the Prophet^{as} Idrees^{as}, and twenty Parchments upon Ibrahim^{as} the Friend (of the Beneficent), and the Torah, and the Evangel, and the Psalms, and the Furqan'.

فَقُلْتُ صَدَقْتَ يَا سَيِّدِي فَقَالَ ع اَعْلَمَ يَا سَلْمَانُ أَنَّ الشَّكَّ فِي أَمْرِنَا وَغُلُومَنَا كَالْمَمْتَرِي فِي مَعْرِفَتِنَا وَخُفُوفَنَا وَ قَدْ فَرَضَ وَلَا يَتَنَا فِي كِتَابِهِ فِي غَيْرِ مَوْضِعٍ وَ بَيَّنَّ فِيهِ مَا وَجَبَ الْعَمَلُ بِهِ وَ هُوَ غَيْرُ مَكْشُوفٍ.

I^{ra} said, 'You^{asws} speak the truth, O my Master^{asws}!' He^{asws} said: 'Know, O Salman^{ra}, that the doubter in our^{asws} matter and our^{asws} knowledge is like the one suspicious regarding our^{asws} recognition and our^{asws} rights, and our^{asws} Wilayah has been Obligated in His^{azwj} Book in another place, and Explained in it what Obligates (the one who) works with it, and it is not hidden".⁵⁵

⁵⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 10

باب 13 أنهم يقدرّون على إحياء الموتى و إبراء الأكمه و الأبرص و جميع معجزات الأنبياء عليهم السلام

CHAPTER 13 – THEY^{asws} ARE ABLE UPON REVIVING THE DEAD, AND CURING THE BLIND AND THE LEPER, AND THE ENTIRETY OF THE MIRACLES OF THE PROPHETS^{as}

1- ير، بصائر الدرجات أحمد بن محمد بن محمد بن عبد العزيز عن محمد بن الفضل عن الثمالي عن علي بن الحسين ع قال: قلت له أسألك جعلت فداك عن ثلاث خصائص أنهي عني فيها التقيّة قال فقال ذلك لك

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzeyl, from Al Sumali,

'From Ali^{asws} Bin Al-Husayn^{asws}, he (the narrator) said, 'I said to him^{asws}, 'I ask you^{asws}, may I be sacrificed for you^{asws}, about three characteristics the Taqiyyah (dissimulation) can be negated from me during it'. He (the narrator) said, 'He^{asws} said: 'That is for you (to decide)'.

قلت أسألك عن فلان و فلان قال فعليهما لعنة الله بلعناتيه كلها ماتا و الله و هما كافران مشركان بالله العظيم

I said, 'I ask you^{asws} about so and so, and so and so (Abu Bakr & Umar)'. He^{asws} said: 'Upon them both is Curse of Allah^{azwj}. By Allah^{azwj}! They died and they were both Kafirs, Polytheists with Allah^{azwj} the Magnificent!'

ثم قلت- الأئمة يُحيون الموتى و يُبرءون الأكمه و الأبرص و يمشون على الماء قال ما أعطى الله نبياً شيئاً قط إلا و قد أعطاه محمداً ص و أعطاه ما لم يكن عندهم

Then I said, 'The Imams^{asws} can revive the dead, and cure the blind and the leper, and walk upon the water?' He^{asws} said: 'Allah^{azwj} did not Give any Prophet^{saww} anything at all except that He^{azwj} Gave it to Muhammad^{saww}, and (also) Gave him^{saww} was did not happen to be with them^{as}'.

قلت و كل ما كان عند رسول الله ص فقد أعطاه أمير المؤمنين ع قال نعم ثم الحسن و الحسين ثم من بعد كل إمام إلى يوم القيامة مع الزيادة التي تحدث في كل سنة و في كل شهر إي و الله في كل ساعة.

I said, 'And all what was with Rasool-Allah^{saww}, he^{saww} gave it to Amir Al-Momineen^{asws}?' He^{asws} said: 'Yes, then Al-Hassan^{asws} and Al-Husayn^{asws}, then from afterwards, every Imam^{asws} up to the Day of Qiyamah with the increase which occurs during every year, and during every month. Yes, by Allah^{azwj}, during every moment".⁵⁶

2- يج، الخرائج و الجرائح الصفار عن أحمد بن الحسين بن ابن عيسى عن الحسين بن بريزة عن إسماعيل بن عبد العزيز عن أبيان عن أبي بصير عن الصادق ع قال: قلت له ما فضلنا على من خالفنا فو الله إني لأرى الرجل منهم أرحى بالاً و أنعم عيشاً و أحسن حالاً و أطمع في الجنة

⁵⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 13 H 1

(The book) 'Al Kharaij Wa Al Jaraih' – Al Saffar, from Ahmad Bin Al Husayn, from Ibn Isa, from Al Husayn Bin Bareyra, from Ismail Bin Abdul Aziz, from Aban, from Abu Baseer,

'From Al-Sadiq^{asws}, he (the narrator) said, 'I said to him^{asws}, 'What is our merit over the ones opposing us? By Allah^{azwj}! I see the man from them being in ease, comfortable, and bountiful life, goodly state, and covetous regarding the Paradise'.

قَالَ فَسَكَتَ عَنِّي حَتَّى كُنَّا بِالْأَبْطَحِ مِنْ مَكَّةَ وَرَأَيْنَا النَّاسَ يَضْحَكُونَ إِلَى اللَّهِ قَالَ مَا أَكْثَرَ الضَّحِكِ وَالْعَجِيجِ وَ أَقَلَّ الْحُجَّيجِ وَ الَّذِي بَعَثَ بِالنُّبُوَّةِ مُحَمَّدًا وَ عَجَلَ بِرُوحِهِ إِلَى الْجَنَّةِ مَا يَتَقَبَّلُ اللَّهُ إِلَّا مِنْكَ وَ مِنْ أَصْحَابِكَ خَاصَّةً

He (the narrator) said, 'He^{asws} was silent from me until we were at Al-Bat'ha from Makkah, and we saw the people clamouring to Allah^{azwj}, he^{asws} said: 'How much is the clamour and the noise, and few are the pilgrims. By the One^{azwj} Who Sent Muhammad^{saww} with the Prophet-hood and Hastened his^{saww} soul to the Paradise! Allah^{azwj} will not Accept except from you and from your companions in particular'.

قَالَ ثُمَّ مَسَحَ يَدَهُ عَلَى وَجْهِهِ فَنَظَرْتُ فَإِذَا أَكْثَرُ النَّاسِ خَنَازِيرُ وَ حَمِيرٌ وَ قِرَدَةٌ إِلَّا رَجُلًا بَعْدَ رَجُلٍ.

He (the narrator) said, 'Then he^{asws} wiped upon my face, and I looked, and there, most of the people were pigs, and donkeys, and monkeys except a man after (remote from) a man".⁵⁷

3- يج، الخرائج و الجرائح الصَّفَّارُ عَنْ أَبِي سُلَيْمَانَ دَاوُدَ بْنِ عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع أَنَا مَوْلَاكَ وَ مِنْ شِيعَتِكَ ضَعِيفٌ ضَرِيرٌ اِضْمَنْ لِي الْجَنَّةَ قَالَ أَوْ لَا أُعْطِيْتُكَ عَلَامَةَ الْأَيْمَةِ قُلْتُ وَ مَا عَلَيْكَ أَنْ تَجْمَعَهَا لِي قَالَ وَ تُحِبُّ ذَلِكَ قُلْتُ كَيْفَ لَا أُحِبُّ

(The book) 'Al Kharaij Wa Al Jaraih' – Al Saffar, from Abu Suleyman Dawood bin Abdullah, from Sahl Bin Ziyad, from usman bin Isa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

'I said to Abu Ja'far^{asws}, 'I am your^{asws} slave and from your^{asws} Shias, weak, blind, guarantee the Paradise for me'. He^{asws} said: 'Or shall I^{asws} not give you a sign of the Imams^{asws}? I said, 'And it is not (Obligatory) upon you^{asws} to gather these for me'. He^{asws} said: 'And you would love that?' I said, 'And how can I not love it?'

فَمَا زَادَ أَنْ مَسَحَ عَلَى بَصَرِي فَأَبْصَرْتُ جَمِيعَ مَا فِي السَّقِيفَةِ الَّتِي كَانَ فِيهَا جَالِسًا قَالَ يَا أَبَا مُحَمَّدٍ هَذَا بَصْرُكَ فَانْظُرْ مَا تَرَى بِعَيْنِكَ

He^{asws} did not increase from wiping upon my eyes, and I saw the entirety of ones seated in the tent (Saqeefa) which had happened in it. He^{asws} said: 'O Abu Muhammad! This is your vision, so look what you can see with your eyes'.

قَالَ فَوَ اللَّهُ مَا أَبْصَرْتُ إِلَّا كَلْبًا وَ خِنْزِيرًا وَ قِرَدًا قُلْتُ مَا هَذَا الْخَلْقُ الْمَمْسُوحُ قَالَ هَذَا الَّذِي تَرَى هَذَا السَّوَادُ الْأَعْظَمُ وَ لَوْ كُشِفَ الْغَطَاءُ لِلنَّاسِ مَا نَظَرَ الشَّيْعَةُ إِلَى مَنْ خَالَفَهُمْ إِلَّا فِي هَذِهِ الصُّورَةِ

⁵⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 13 H 2

He (the narrator) said, 'By Allah^{azwj}! I did not see except dogs and pigs and monkeys. I said, 'What are these morphed creatures?' He^{asws} said: 'That which you see is the great multitude, and if the covering were to be removed, the Shia would not look at the ones who oppose them except they would be in these images'.

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ أُخْبِثْتَ تَرَكُّنَكَ عَلَى خَالِكَ هَكَذَا وَ حِسَابُكَ عَلَى اللَّهِ وَ إِنَّ أُخْبِثْتَ ضَمِنْتُ لَكَ عَلَى اللَّهِ الْجَنَّةَ وَ رَدَدْتُكَ عَلَى خَالِكَ الْأَوَّلِ

Then he^{asws} said: 'O Abu Muhammad! I would love to leave you upon your state like this, and your Reckoning would be upon Allah^{azwj}, and if you like, I can guarantee the Paradise for you, (based) upon Allah^{azwj}, and return you upon your former state'.

فُلْتُ لَا حَاجَةَ لِي إِلَى النَّظَرِ إِلَى هَذَا الْخَلْقِ الْمُنْكُوسِ رُؤْيِي فَمَا لِلْجَنَّةِ عَوَاضٌ فَمَسَحَ يَدَهُ عَلَى عَيْنَيَّ فَرَجَعْتُ كَمَا كُنْتُ.

I said, 'There is no need for me to look at these creatures, the overturned. Return me, for there is no remuneration for the Paradise'. So, he^{asws} wiped his^{asws} hand upon my eyes, and I returned to what I used to be".⁵⁸

4- قب، المناقب لابن شهر آشوب سلمان شلقان قال سمعت أبا عبد الله ع يقول إن أمير المؤمنين عليه السلام كانت له خُفُولَةٌ فِي بَنِي مَخْزُومٍ وَ إِنَّ شَابًا مِنْهُمْ أَتَاهُ فَقَالَ يَا خَالَ إِنَّ أَخِي وَ تَرَبِّي مَاتَ وَ قَدْ حَزِنْتُ عَلَيْهِ حُزْنًا شَدِيدًا فَقَالَ لَهُ تَشْتَهِي أَنْ تَرَاهُ قَالَ نَعَمْ قَالَ فَأَرِنِي قَبْرَهُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Salman Shalqan said,

'I heard Abu Abdullah^{asws} saying: 'Amir Al-Momineen^{asws}, there were uncles for him^{asws} among the clan of Mahzoum and a youth from them came to him^{asws} and said, 'O uncle! My brother and peer died and I have grieved upon him with intense grief'. He^{asws} said to him: 'Do you desire to see him?' He said, 'Yes'. He^{asws} said: 'Show me^{asws} his grave'.

فَخَرَجَ وَ تَقَفَّ بِرِدَاءِ رَسُولِ اللَّهِ ص الْمُسْتَجَابِ فَلَمَّا انْتَهَى إِلَى الْقَبْرِ تَكَلَّمَ بِشَفَمَتَيْهِ ثُمَّ رَكَضَهُ بِرِجْلِهِ فَخَرَجَ مِنْ قَبْرِهِ وَ هُوَ يَقُولُ وَمِكَاءَ يَلْسَانِ الْفَرَسِ فَقَالَ لَهُ عَلِيُّ ع أَمْ تُمْتُ وَ أَنْتَ رَجُلٌ مِنَ الْعَرَبِ فَقَالَ بَلَى وَ لَكِنَّا مِتْنَا عَلَى سُنَّةِ فُلَانٍ وَ فُلَانٍ فَأَنْقَلَبْتُ أَلَسُنَّتْنَا.

He^{asws} went out and wore the cloak of Rasool-Allah^{saww} 'Al-Mustajaab'. When he^{asws} ended up to the grave, he^{asws} spoke by his^{asws} lips, then kicked by his^{asws} left, and he came out from his grave and he was saying, "Wameeka!", in the Persian language. Ali^{asws} said to him: 'Did you not die and you were a man from the Arabs?' He said, 'Yes, but we died upon the sunnah (ways) of so and so, and so and so, so our language was overturned".⁵⁹

⁵⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 13 H 3

⁵⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 13 H 4

باب 14 أنهم عليهم السلام سخر لهم السحاب و يسر لهم الأسباب

CHAPTER 14 – THEY^{asws}, THE CLOUDS ARE SUBDUED FOR THEM^{asws} AND THE CAUSES ARE FACILITATED FOR THEM^{asws}

1- ختص، الإختصاص ابنُ عيسى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَمَّنْ حَدَّثَهُ عَنِ الْقَصِيرِ قَالَ: ابْتَدَأَنِي أَبُو جَعْفَرٍ ع فَقَالَ أَمَا إِنَّ ذَا الْقُرْنَيْنِ قَدْ خَيَّرَ السَّحَابَتَيْنِ فَاخْتَارَ الدَّلُولَ وَ دَخَرَ لِصَاحِبِكُمُ الصَّعْبَ فَقُلْتُ وَ مَا الصَّعْبُ

(The book) 'Al Ikhtisaas' – Ibn Isa, from Muhammad Bin Sinan, from the one who narrated it, from Al Qaseyr who said,

'Abu Ja'far^{asws} initiated me. He^{asws} said: 'As for Zulqarnayn, he had the choice of two clouds, and he chose the humble and kept the difficult one for your Master^{asws}'. I said, 'What is the difficult one?'

فَقَالَ مَا كَانَ مِنْ سَحَابٍ فِيهِ رَعْدٌ وَ صَاعِقَةٌ وَ يَرْقُ فَصَاحِبُكُمْ يَرْكَبُهُ أَمَا إِنَّهُ سَيَرْكَبُ السَّحَابَ وَ يَرْقَى فِي الْأَسْبَابِ أَسْبَابِ السَّمَاوَاتِ وَ الْأَرْضِينَ السَّبْعِ خَمْسَ عَوَامِرُ وَ ثِنْتَانِ خَرَابٌ.

He^{asws} said: 'What was from the clouds in which is thunder and the thunderbolt and the lightning. Your Master^{asws} rode it. But, he^{asws} rode the cloud and rose in the atmosphere of the seven skies and the seven earths, five of them were inhabited and two were desolate".⁶⁰

2- ختص، الإختصاص ابنُ عيسى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ أَوْ غَيْرِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ عَلِيًّا ع مَلَكَ مَا فَوْقَ الْأَرْضِ وَ مَا تَحْتَهَا فَعَرَضَتْ لَهُ سَحَابَتَانِ إِحْدَاهُمَا الصَّعْبَةُ وَ الْأُخْرَى الدَّلُولُ وَ كَانَ فِي الصَّعْبَةِ مَلِكٌ مَا تَحْتَ الْأَرْضِ وَ فِي الدَّلُولِ مَلِكٌ مَا فَوْقَ الْأَرْضِ فَاخْتَارَ الصَّعْبَةَ عَلَى الدَّلُولِ فَدَارَتْ بِهِ سَبْعُ أَرْضِينَ فَوَجَدَ ثَلَاثًا خَرَابًا وَ أَرْبَعَةً عَوَامِرَ.

(The book) 'Al Ikhtisaas' – Ibn Isa, from Al Husayn Bin saeed, from usman Bin Isa, from Sama'at, or someone else, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} ruled what was above the earth and what is beneath it. Two clouds were presented to him^{asws}, one of them difficult and the other humble, and in the difficult one was kingdom of what is beneath the earth, and in the humble was kingdom of what is above the earth. He^{asws} chose the difficult over the humble, and he^{asws} circles with it the seven earth and found three to be desolate and four inhabited".⁶¹

3- ختص، الإختصاص إبراهيمُ بْنُ هَاشِمٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ أَوْ غَيْرِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ عَلِيًّا ع حِينَ خَيَّرَ مَلِكٌ مَا فَوْقَ الْأَرْضِ وَ مَا تَحْتَهَا عَرَضَتْ لَهُ سَحَابَتَانِ إِلَى آخِرِ الْحَبْرِ.

(The book) 'Al Ikhtisaas' – Ibrahim Bin Hashim, from Usman Bin Isa, from Al Khazaz, from Abu Baseer, or someone else,

⁶⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 14 H 1

⁶¹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 14 H 2

'From Abu Ja'far^{asws} having said: 'Ali^{asws}, when he^{asws} was given a choice of ruling what is above the earth and what is beneath it, two clouds were presented to him^{asws}, – up to the end of the Hadeeth".⁶²

4- حَتَّى، الإختصاص المَعْلَى عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَرْعَدَتِ السَّمَاءُ وَاتْرَعَتْ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَمَا إِنَّهُ مَا كَانَ مِنْ هَذَا الرَّعْدِ وَ مِنْ هَذَا الْبَرْقِ فَإِنَّهُ مِنْ أَمْرِ صَاحِبِكُمْ قُلْتُ مَنْ صَاحِبُنَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع.

(The book) 'Al Ikhtisaas' – Al Moalla, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Sama'at Bin Mihran who said,

'I was in the presence of Abu Abdullah^{asws}. The sky had thunder and lightning. Abu Abdullah^{asws} said: 'But surely, whatever was from this thunder and from this lightning, it is from the matters of your Master^{asws}. I said, 'Who is our Master^{asws}? He^{asws} said: 'Amir Al-Momineen^{asws}'.⁶³

5- أَقُولُ قَالَ الشَّيْخُ حَسَنُ بْنُ سُلَيْمَانَ رَحِمَهُ اللَّهُ فِي كِتَابِ الْمُخْتَصَرِ، رَوَى بَعْضُ عُلَمَاءِ الْإِمَامِيَّةِ فِي كِتَابِ مَنْهَجِ التَّحْقِيقِ إِلَى سَوَاءِ الطَّرِيقِ بِإِسْنَادِهِ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: كُنْتُ أَنَا وَ الْحُسَيْنُ وَ الْحَسَنُ ع وَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ وَ عَمَّارُ بْنُ يَاسِرٍ وَ الْمُقْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ رَضِيَ اللَّهُ عَنْهُمْ فَقَالَ لَهُ ابْنُهُ الْحُسَيْنُ ع يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ ع سَأَلَ رَبَّهُ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ فَأَعْطَاهُ ذَلِكَ فَهَلْ مَلَكَتْ بِمَا مَلَكَ سُلَيْمَانُ بْنُ دَاوُدَ شَيْئًا

I (Majlisi) am saying, 'The sheykh Hassan Bin Suleyman said in his book 'Al Mukhtasar' – 'It is reported by one of the Imamite scholars in the book 'Manhaj Al Tahqeeq Ila Sawa'a Al Tareeq', by his chain,

'From Salman Al-Farsi^{ra} having said, 'I^{ra}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Muhammad Bin Al-Hanafiyya, and Muhammad Bin Aby Bakr, and Ammar Bin Yasser, and Al-Miqdad Bin Al-Aswad Al-Kindy were (in the presence of Amir Al-Momineen^{asws}). His^{asws} son^{asws} Al-Hassan^{asws} said to him^{asws}: 'O Amir Al-Momineen^{asws}! Suleyman^{as} Bin Dawood^{as} asked his^{as} Lord^{azwj} for a kingdom not befitting for anyone from after him^{as}, so He^{azwj} Gave him^{as} that. Have you^{asws} any Rule from what Suleyman^{as} Bin Dawood^{as} ruled, anything?'

فَقَالَ ع وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ الْمُلْكَ فَأَعْطَاهُ وَ إِنَّ أَبَاكَ مَلَكَ مَا لَمْ يَمْلِكْهُ بَعْدَكَ رَسُولُ اللَّهِ ص أَحَدٌ قَبْلَهُ وَ لَا يَمْلِكْهُ أَحَدٌ بَعْدَهُ

So he^{asws} said: 'By the One Who Split the Seed and Formed the person, Suleyman^{as} Bin Dawood^{as} asked Allah^{azwj} Mighty and Majestic for the kingdom and was Given it, and your^{asws} father^{asws} has a kingdom which no one possessed before him^{asws} from after your^{asws} grandfather^{saww}, nor would anyone possess it after him^{asws}.

فَقَالَ الْحُسَيْنُ تُرِيدُ تُرِينَا بِمَا فَضَّلَكَ اللَّهُ عَزَّ وَ جَلَّ بِهِ مِنَ الْكَرَامَةِ فَقَالَ ع أَفَعَلْتُ إِنْ شَاءَ اللَّهُ

⁶² Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 14 H 3

⁶³ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 14 H 4

Al-Hassan^{asws} said to him^{asws}: 'We would like you^{asws} to show us, from what Allah^{azwj} the High has Graced you^{asws} with, from the prestige'. So he^{asws} said: 'I^{asws} will do it, if Allah^{azwj} so Desires it'.

فَقَامَ أَمِيرُ الْمُؤْمِنِينَ ع وَتَوَضَّأَ وَ صَلَّى رُكْعَتَيْنِ وَ دَعَا اللَّهَ عَزَّ وَ جَلَّ بِدَعَوَاتٍ لَمْ تَنْفَعْهُمَا ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى جِهَةِ الْمَغْرِبِ فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ جَاءَتْ سَحَابَةٌ فَوَقَفَتْ عَلَى الدَّارِ وَ إِلَى جَانِبِهَا سَحَابَةٌ أُخْرَى

Amir Al-Momineen^{asws} arose and performed *Wudu* and prayed two Cycles Salat and supplicated to Allah^{azwj} Mighty and Majestic with supplications we did not understand it. Then he^{asws} gestured by his^{asws} hand toward the direction of the west, and a cloud came as quick as can be and paused at the hour, and to its side was another cloud.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَتَيْتُهَا السَّحَابَةُ الْهَبِطِي بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ فَهَبَطَتْ وَ هِيَ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّكَ خَلِيفَتُهُ وَ وَصِيُّهُ مِنْ شَأْنِكَ فَبَكَى فَكَدَّ هَلْكَ وَ مَنْ تَمَسَّكَ بِكَ سَلَكَ سَبِيلَ النِّجَاةِ

Amir Al-Momineen^{asws} said: 'O you cloud! Descend by the Permission of Allah^{azwj} Mighty and Majestic!' It descended and it was saying, 'There is no god except Allah^{azwj}, and Muhammad^{saww} is Rasool-Allah^{saww}, and you^{asws} are his^{saww} caliph and his^{saww} successor^{asws}. One who doubts regarding you^{asws}, so he is destroyed, and one who adheres with you^{asws}, would travel the road of Salvation'.

قَالَ- ثُمَّ انْبَسَطَتِ السَّحَابَةُ إِلَى الْأَرْضِ حَتَّى كَانَتْهَا بِسَاطٌ مُوَضُّوعٌ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اجْلِسُوا عَلَى الْعِمَامَةِ فَجَلَسْنَا وَ أَخَذْنَا مَوَاضِعَنَا فَأَشَارَ إِلَى السَّحَابَةِ الْأُخْرَى فَهَبَطَتْ وَ هِيَ تَقُولُ كَمَقَالَةِ الْأُولَى وَ جَلَسَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَيْهَا مُفْرَدَةً ثُمَّ تَكَلَّمَ بِكَلَامٍ وَ أَشَارَ إِلَيْهَا بِالْمَسِيرِ نَحْوَ الْمَغْرِبِ وَ إِذَا بِالرَّيْحِ قَدْ دَخَلَتْ تَحْتَ السَّحَابَتَيْنِ فَرَفَعَتْهُمَا رَفْعًا رَفِيقًا

He^{ra} said, 'Then the cloud spread itself out on the ground until as if it was a placed rug. Amir Al-Momineen^{asws} said: 'Be seated upon the cloud'. We sat and took our places. He^{asws} gestured towards the other cloud, and it descended and it was saying like the words of the first one, and Amir Al-Momineen^{asws} sat upon it, individually. Then he^{asws} spoke with a speech and indicated to it with the travelling around the west, and there, a wind entered beneath the two clouds and raised these with a gentle raising.

فَتَأَمَّلْتُ نَحْوَ أَمِيرِ الْمُؤْمِنِينَ ع وَ إِذَا بِهِ عَلَى كُرْسِيِّ وَ النُّورُ يَسْطَعُ مِنْ وَجْهِهِ يَكَادُ يَخْطَفُ الْأَبْصَارَ فَقَالَ الْحَسَنُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ سُلَيْمَانَ بْنِ دَاوُدَ كَانَ مُطَاعًا بِخَاتَمِهِ وَ أَمِيرُ الْمُؤْمِنِينَ بِمَاذَا يُطَاعُ

I^{ra} inclined towards Amir Al-Momineen^{asws} and he^{asws} was upon a chair and light was shining from his^{asws} face almost blinding the sight. Al-Hassan^{asws} said: 'O Amir-Al-Momineen^{asws}! Suleyman^{as} Ibn Dawood^{as} commanded obedience by his^{as} ring, and Amir Al-Momineen^{asws}, by what would he^{asws} command obedience?'

فَقَالَ ع أَنَا عَيْنُ اللَّهِ فِي أَرْضِهِ أَنَا لِسَانُ اللَّهِ التَّاطِقُ فِي خَلْقِهِ أَنَا نُورُ اللَّهِ الَّذِي لَا يُطْفَأُ أَنَا بَابُ اللَّهِ الَّذِي يُؤْتَى مِنْهُ وَ حُجَّتُهُ عَلَى عِبَادِهِ

He^{asws} said: 'I^{asws} am the Eyes of Allah^{azwj} in His^{azwj} earth, and I^{asws} am the Speaking Tongue of Allah^{azwj} among His^{azwj} creatures, and I^{asws} am the Light of Allah^{azwj} which will not be

extinguished, and I^{asws} am the Door of Allah^{azwj} which (everything) is given out from it, and a divine Authority of Allah^{azwj} over His^{azwj} servants’.

ثُمَّ قَالَ أَتُحِبُّونَ أَنْ أُرِيَكُمْ خَاتَمَ سُلَيْمَانَ بْنِ دَاوُدَ فَلَمَّا نَعَمْ فَأَدْخَلَ يَدَهُ إِلَى جَيْبِهِ فَأَخْرَجَ خَاتَمًا مِنْ ذَهَبٍ فَصُهُ مِنْ يَاقُوتَةٍ حَمْرَاءَ عَلَيْهِ مَكْتُوبٌ مُحَمَّدٌ وَ عَلِيٌّ

Then he^{asws} said: ‘Would you all like me^{asws} to show you the ring of Suleyman Bin Dawood^{as}?’ We said: ‘Yes’. So he^{asws} inserted his^{asws} hand in his^{asws} pocket, and brought out a ring of gold, embedded with red sapphire, on which was the inscription: ‘مُحَمَّدٌ وَ عَلِيٌّ’ ‘Muhammad^{saww} and Ali^{asws}’.

قَالَ سَلْمَانٌ فَتَعَجَّبْنَا مِنْ ذَلِكَ فَقَالَ مِنْ أَيِّ شَيْءٍ تَعْجَبُونَ وَمَا الْعَجَبُ مِنْ مِثْلِي أَنَا أُرِيكُمْ الْيَوْمَ مَا لَمْ تَرَوْهُ أَبَدًا

Salman^{ra} said, ‘We were astonished from that’. He^{asws} said: ‘Which thing are you astonished from, and what is the astonishment from the like of me^{asws}? I^{asws} will show you today what will not see (again) ever!’

فَقَالَ الْحَسَنُ أُرِيدُ تُرِينِي يَا جُوجَ وَمَأْجُوجَ وَ السِّدَّ الَّذِي بَيْنَنَا وَ بَيْنَهُمْ فَسَارَتْ الرِّيحُ تَحْتَ السَّحَابَةِ فَسَمِعْنَا لَهَا دَوِيًّا كَدَوِي الرُّعْدِ وَ عَلَتْ فِي الْهَوَاءِ وَ أَمِيرُ الْمُؤْمِنِينَ ع يَفْدُمُنَا حَتَّى انْتَهَيْنَا إِلَى جَبَلٍ شَامِخٍ فِي الْعُلُوِّ وَ إِذَا شَجَرَةٌ جَافَةٌ قَدْ تَسَاقَطَتْ أَوْرَاقُهَا وَ حَفَّتْ أَغْصَانُهَا

I^{asws} want you^{asws} to show me^{asws} Gog and Magog, and the barrier which is between us and them’. The wind travelled beneath the cloud and we heard a rumbling for it like the rumbling of the thunder, and we arose in the air, and Amir Al-Momineen^{asws} preceded us until we ended up to a mountain, majestic in its height, and there was a tree which had dried up and its leaves had fallen off, and its branches were dry.

فَقَالَ الْحَسَنُ مَا بَالُ هَذِهِ الشَّجَرَةِ قَدْ نَبَسَتْ فَقَالَ ع سَلَهَا فَإِنَّهَا تُجِيبُكَ فَقَالَ الْحَسَنُ أَتَيْنَاهَا الشَّجَرَةَ مَا بَالُكَ قَدْ حَدَثَ بِكَ مَا نَرَاهُ مِنَ الْجَفَافِ فَلَمْ تُجِبْهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع بِحَقِّي عَلَيْكَ إِلَّا مَا أَحَبَّنِيهِ

Al-Hassan^{asws} said: ‘What is the matter with this tree to have dried up?’ He^{asws} said: ‘Ask it, for it will answer you^{asws}’. Al-Hassan^{asws} said: ‘O you tree! What is the matter the dryness has occurred with you what we see?’ But it did not answer him^{asws}. Amir Al-Momineen^{asws} said: ‘By my^{asws} right upon you! Why did you not answer him^{asws}?’

قَالَ الرَّاوِي وَ اللَّهُ لَقَدْ سَمِعْتُهَا وَ هِيَ تَقُولُ لَبَّيْكَ لَبَّيْكَ يَا وَصِيَّ رَسُولِ اللَّهِ وَ خَلِيفَتَهُ

The reporter (Salman^{ra}) said, ‘We heard it and it was saying, ‘At your^{asws} service! At your^{asws} service, O successor^{asws} of Rasool-Allah^{saww} and his^{saww} caliph!’

ثُمَّ قَالَتْ يَا أَبَا مُحَمَّدٍ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يُجِيبُنِي فِي كُلِّ لَيْلَةٍ وَفَتِ السَّحَرِ وَ يُصَلِّي عِنْدِي رُكْعَتَيْنِ وَ يُكْثِرُ مِنَ التَّسْبِيحِ فَإِذَا فَرَغَ مِنْ دُعَائِهِ جَاءَتْهُ عَمَامَةٌ بَيْضَاءُ يُنْفَخُ مِنْهَا رِيحُ الْمِسْكِ وَ عَلَيْهَا كُرْسِيٌّ فَيَجْلِسُ فَتَسِيرُ بِهِ وَ كُنْتُ أَعِيشُ بِبَرْكَتِهِ فَأَنْقَطَعَ عَنِّي مِنْذُ أَرْبَعِينَ يَوْمًا فَهَذَا سَبَبُ مَا تَرَاهُ مِنِّي

Then it said, 'O Abu Muhammad^{asws}! Amir Al-Momineen^{asws} used to come to me during every night at the time of pre-dawn and pray two Cycles Salat in my presence and frequent from the glorification. When he^{asws} was free from his^{asws} supplication, a white cloud came to him^{asws} blowing the aroma of musk from it, and upon it was a chair, and he^{asws} would sit and travel with it, and I used to live by its blessings. It has been cut-off from me since forty days, and this is the reason of what you^{asws} see from me'.

فَقَامَ أَمِيرُ الْمُؤْمِنِينَ ع وَ صَلَّى رُكْعَتَيْنِ وَ مَسَحَ بِكَفِّهِ عَلَيْهَا فَاخْضَرَّتْ وَ عَادَتْ إِلَى حَالِهَا وَ أَمَرَ الرِّيحَ فَسَارَتْ بِنَا وَ إِذَا نَحْنُ بِمَلِكٍ يَدُهُ فِي الْمَغْرِبِ وَ الْأُخْرَى بِالْمَشْرِقِ

Amir Al-Momineen^{asws} stood up and prayed two Cycles and wiped upon it by his^{asws} palm, and it became green and returned to its state, and he^{asws} ordered the wind and it travelled with us and there we were with an Angel, its one hand was in the west and the other in the east.

فَلَمَّا نَظَرَ الْمَلَكُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ وَ أَشْهَدُ أَنَّكَ وَصِيُّهُ وَ خَلِيفَتُهُ حَقًّا وَ صِدْقًا

When the Angel looked at Amir Al-Momineen^{asws}, he said, 'I testify that there is no god except Allah^{azwj}, there is no associate for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. He^{azwj} Sent him^{saww} **with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists abhor it [61:9];** and I testify that you^{asws} are his^{saww} successor^{asws} and his^{saww} caliph truly and sincerely'.

فَقُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي يَدُهُ فِي الْمَغْرِبِ وَ الْأُخْرَى بِالْمَشْرِقِ فَقَالَ ع هَذَا الْمَلَكُ الَّذِي وَكَّلَهُ اللَّهُ عَزَّ وَ جَلَّ بِظُلْمَةِ اللَّيْلِ وَ النَّهَارِ لَا يَزُولُ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ أَمْرَ الدُّنْيَا إِلَيْنَا وَ إِنَّ أَعْمَالَ الْخَلْقِ تُعْرَضُ فِي كُلِّ يَوْمٍ عَلَيْنَا ثُمَّ تُرْفَعُ إِلَى اللَّهِ عَزَّ وَ جَلَّ

We said, 'O Amir Al-Momineen^{asws}! Who is this whose one hand is in the west and the other in the east?' He^{asws} said: 'This is an Angel whom Allah^{azwj} Mighty and Majestic Allocated with darkness of the night and the day, not ceasing until the Day of Qiyamah, and Allah^{azwj} Mighty and Majestic Made the matters of the world to me^{asws}, and the deeds of the creatures are presented to me^{asws} during every day, then these are raised to Allah^{azwj} Mighty and Majestic'.

ثُمَّ سَرْنَا حَتَّى وَقَفْنَا عَلَى سَدٍّ يَأْجُوجُ وَ مَا جُوجُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِلرِّيحِ اهْبِطِي بِنَا بِمَا يَلِي هَذَا الْجَبَلِ وَ أَشَارَ بِيَدِهِ إِلَى جَبَلٍ شَامِخٍ فِي الْعُلُوِّ وَ هُوَ جَبَلُ الْخَضِرِ ع فَنَظَرْنَا إِلَى السَّدِّ وَ إِذَا ارْتِفَاعُهُ مَدُّ الْبَصَرِ وَ هُوَ أَسْوَدُ كَقِطْعَةِ لَيْلٍ دَامِسٍ يُخْرِجُ مِنْ أَرْجَائِهِ الدُّخَانَ

Then we travelled until we arrived at the barrier of Gog and Magog. Amir Al-Momineen^{asws} said to the wind: 'Descend us from what follows this mountain', and he^{asws} indicated by his^{asws} hand towards a mountain, majestic in its peak, and it is the mountain of Al-Khizr^{as}. We looked at the barrier and it had been raised to the extent of the sight, and it was black like a piece of the dark night, smoke coming out from its valves.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا أَبَا مُحَمَّدٍ أَنَا صَاحِبُ هَذَا الْأَمْرِ عَلَى هَؤُلَاءِ الْعَبِيدِ قَالَ سَلْمَانٌ فَرَأَيْتُ أَصْنَافاً ثَلَاثَةً طُولُ أَحَدِهِمْ مِائَةٌ وَ عِشْرُونَ ذِرَاعاً وَ الثَّانِي طُولُ كُلِّ وَاحِدٍ سَبْعُونَ ذِرَاعاً وَ الثَّالِثُ يَفْرِشُ أَحَدَهُ أُذُنِيهِ تَحْتَهُ وَ الْآخَرَى يَلْتَجِفُ بِهِ

Amir Al-Momineen^{asws} said: 'O Abu Muhammad^{asws}! I^{asws} am in charge of this matter upon these servants'. Salman^{ra} said, 'We saw three types, a length of one of them was of one hundred and twenty cubits, and the second, tallness of each one was of seventy cubits, and the third was making a bed out of his one ear under him and the other to cover himself with it.

ثُمَّ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَمَرَ الرِّيحَ فَسَارَتْ بِنَا إِلَى جَبَلٍ قَافٍ فَأَنْتَهَيْتُ إِلَيْهِ وَ إِذَا هُوَ مِنْ زُمُرَدٍ خَضِرَاءَ وَ عَلَيْهَا مَلَكٌ عَلَى صُورَةِ النَّسْرِ فَلَمَّا نَظَرَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ الْمَلَكُ السَّلَامُ عَلَيْكَ يَا وَصِيَّ رَسُولِ اللَّهِ وَ خَلِيفَتُهُ أَ تَأْذُنُ لِي فِي الْكَلَامِ فَرَدَّ عَلَيْهِ السَّلَامَ وَ قَالَ لَهُ إِنَّ شَيْئاً تَكَلَّمَ وَ إِنَّ شَيْئاً أَخْبَرْتُكَ عَمَّا تَسْأَلُنِي عَنْهُ

Then Amir Al-Momineen^{asws} ordered the wind and it travelled with us to a mountain of **Qaf!** [50:1], and ended up to it, and there is was of green aquamarine, and upon it was an Angel upon an image of the eagle. When he looked at Amir Al-Momineen^{asws}, the Angel said, 'The greetings be unto you^{asws}, O successor^{asws} of Rasool-Allah^{saww} and his^{saww} caliph! Will you^{asws} allow me to speak?' He^{asws} returned the greetings and said to him: 'Speak if you so like to, and if you like, I^{asws} can inform you what you want to ask me^{asws} about'.

فَقَالَ الْمَلَكُ بَلْ تَقُولُ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ تُرِيدُ أَنْ أَذْنَ لَكَ أَنْ تَزُورَ الْخَضِرَ ع قَالَ نَعَمْ فَقَالَ ع قَدْ أَذْنْتُ لَكَ فَأَسْرِعِ الْمَلَكُ بَعْدَ أَنْ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Angel said, 'But, you^{asws} say it, O Amir Al-Momineen^{asws}. He^{asws} said: 'you want me^{asws} to allow you to visit Al-Khizr^{as}'. He said, 'Yes'. He^{asws} said: 'I^{asws} hereby permit for you'. The Angel flew away after saying, 'In the Name of Allah^{azwj} the Beneficent, the Merciful'.

ثُمَّ تَمَشَّيْنَا عَلَى الْجَبَلِ هُنَيْئَةً فَإِذَا بِالْمَلَكِ قَدْ عَادَ إِلَى مَكَانِهِ بَعْدَ زِيَارَةِ الْخَضِرِ ع فَقَالَ سَلْمَانُ يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْتُ الْمَلَكَ مَا زَارَ الْخَضِرَ إِلَّا حِينَ أَخَذَ إِذْنَكَ

Then we walked upon the mountain for a while, and there was the Angel having had returned to its place after his visitation of Al-Khizr^{as}. Salman^{ra} said, 'O Amir Al-Momineen^{asws}! I^{ra} view that Angel has not visited Al-Khizr^{as} except when he took your^{asws} permission'.

فَقَالَ ع وَ الَّذِي رَفَعَ السَّمَاءَ بِغَيْرِ عَمَدٍ لَوْ أَنَّ أَحَدَهُمْ زَامَ أَنْ يَتَوَلَّى مِنْ مَكَانِهِ بِقَدْرِ نَفْسٍ وَاحِدٍ لَمَا زَالَ حَتَّى آذَنَ لَهُ وَ كَذَلِكَ يَصِيرُ خَالٌ وَلَدِي الْحَسَنِ وَ بَعْدَهُ الْحُسَيْنُ وَ تِسْعَةٌ مِنْ وَلَدِ الْحُسَيْنِ تَأْسِعُهُمْ قَائِمُهُمْ

He^{asws} said: 'By the One^{azwj} Who Raised the sky without pillars! If one of them were to think from moving from his place by a measurement of one breath, he would not (be able to) move until I^{asws} permit for him, and like that is the state of my^{asws} son^{asws} Al-Hassan^{asws}, and after him^{asws} Al-Husayn^{asws} and nine from the sons^{asws} of Al-Husayn, ninth of them^{asws} being their^{asws} Qaim^{asws}.

فَقُلْنَا مَا اسْمُ الْمَلَكِ الْمُوَكَّلِ بِقَافٍ فَقَالَ ع تَرَجَائِيلُ فَقُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ تَأْتِي كُلَّ لَيْلَةٍ إِلَى هَذَا الْمَوْضِعِ وَ تَعُودُ فَقَالَ كَمَا أَتَيْتُ بِكُمْ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنِّي لَأَمْلِكُ مِنَ مَلَكَوَتِ السَّمَاوَاتِ وَ الْأَرْضِ مَا لَوْ عَلِمْتُمْ بِبَعْضِهِ لَمَا اخْتَمَلْتُمْ جَنَائِكُمْ

We said, 'What is the name of the Angel allocated with **Qaf! [50:1]**?' He^{asws} said: 'Tarjaeel'. We said, 'O Amir Al-Momineen^{asws}! How do you^{asws} come to this place every night and return?' He^{asws} said: 'Just as I^{asws} came with you all. By the One^{azwj} Who Split the seed and Formed the person! I^{asws} rule from the kingdoms of the skies and the earth what, if you were to know with part of it, your shoulder would not bear it.

إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى اثْنَيْنِ وَ سَبْعِينَ حَرْفًا وَ كَانَ عِنْدَ آصَفَ بْنِ بَرْحِيَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَخَسَفَ اللَّهُ عَرْزَ وَ جَلَّ الْأَرْضُ مَا بَيْنَهُ وَ بَيْنَ عَرْشِ بَلْقِيسَ حَتَّى تَنَاقَلَ السَّرِيرَ ثُمَّ عَادَتْ الْأَرْضُ كَمَا كَانَتْ أَسْرَعَ مِنْ طَرْفِ النَّظَرِ

The Magnificent Name of Allah^{azwj} is upon seventy-two (three) letters, and with Aasif Bin Barkhiya^{as} was one letter. He^{as} spoke with it and Allah^{azwj} Mighty and Majestic Submerged the ground what was between him^{as} and the throne of Bilquis until he^{as} grabbed the throne, then the ground returned to just as it had been, quicker than the blink of the eye.

وَ عِنْدَنَا نَحْنُ وَ اللَّهُ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ وَاحِدٌ عِنْدَ اللَّهِ عَرْزَ وَ جَلَّ اسْتَأْذَنَ بِهِ فِي عِلْمِ الْغَيْبِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَرَفْنَا مَنْ عَرَفْنَا وَ أَنْكَرْنَا مَنْ أَنْكَرْنَا

And with us^{asws}, by Allah^{azwj} are seventy-two letters, and one letter is with Allah^{azwj} Mighty and Majestic, He^{azwj} Chooses with it regarding the hidden matters, and there is neither any might nor strength except with Allah^{azwj}, the Exalted, the Magnificent. He recognises us^{asws}, one who recognises us^{asws}, and he denies us^{asws} one who denies us^{asws}.

ثُمَّ قَامَ ع وَ قُمْنَا فَإِذَا نَحْنُ بِشَابٍّ فِي الْجَبَلِ يُصَلِّي بَيْنَ قَبْرَيْنِ فَقُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الشَّابُّ فَقَالَ ع صَالِحُ النَّبِيِّ فَقَالَ ع وَ هَذَانِ الْقَبْرَانِ لِأُمِّهِ وَ أَبِيهِ وَ إِنَّهُ يَعْبُدُ اللَّهَ بَيْنَهُمَا

Then he^{asws} arose and we stood up, and there we were with a youth in the mountain praying Salat between two graves. We said, 'O Amir Al-Momineen^{asws}! Who is this youth?' He^{asws} said: 'The Prophet^{as} Salih^{as}, and these two graves are of his^{as} mother and his^{as} father, and he^{as} worships Allah^{azwj} between the two'.

فَلَمَّا نَظَرَ إِلَيْهِ صَالِحٌ لَمْ يَتِمَّاكَ نَفْسَهُ حَتَّى بَكَى وَ أَوْمَأَ بِيَدِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع ثُمَّ أَعَادَهَا إِلَى صَدْرِهِ وَ هُوَ يَبْكِي فَوَقَفَ أَمِيرُ الْمُؤْمِنِينَ ع عِنْدَهُ حَتَّى فَرَغَ مِنْ صَلَاتِهِ

When Salih^{as} looked at him^{asws}, could not control himself^{as} until he^{as} cried and gestured by his^{as} hand towards Amir Al-Momineen^{asws}, then returned it to his^{as} chest, and he^{as} was crying. Amir Al-Momineen^{asws} paused by him^{as} until he^{as} was free from his^{as} Salat.

فَقُلْنَا لَهُ مَا بَكَؤُكَ قَالَ صَالِحٌ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَمُرُّ بِي عِنْدَ كُلِّ غَدَاةٍ فَيَجْلِسُ فَتَزْدَادُ عِبَادَتِي بِنَظَرِي إِلَيْهِ فَفُطِعَ ذَلِكَ مُدَّ عَشْرَةِ أَيَّامٍ فَأَقْلَفَنِي ذَلِكَ

We said to him^{as}, 'What make you^{as} cry?' Salih^{as} said: 'Amir Al-Momineen^{asws} used to pass by me^{as} during every morning, and he^{asws} would sit, so my^{as} worship was increased by my^{as} looking at him^{asws}. That has been cut off since ten days. That has worried me^{as}'.

فَتَعَجَّبْنَا مِنْ ذَلِكَ فَقَالَ ع تُرِيدُونَ أَنْ أُرِيَكُمْ سُلَيْمَانَ بْنَ دَاوُدَ قُلْنَا نَعَمْ فَقَامَ وَ نَحْنُ مَعَهُ حَتَّى دَخَلَ بُسْتَانًا مَا رَأَيْنَا أَحْسَنَ مِنْهُ وَ فِيهِ مِنْ جَمِيعِ
الْفَوَاكِهِ وَ الْأَعْنَابِ وَ أَنْهَارُهُ تَجْرِي وَ الْأَطْيَارُ يَتَجَاوَزْنَ عَلَى الْأَشْجَارِ

We were astonished from that. He^{asws} said: 'Do you want me^{asws} to show you Suleyman^{as} Bin Dawood^{as}?' We said, 'Yes'. He^{asws} stood up and we went with him^{asws} until he^{asws} entered an orchard, we had not seen any more beautiful than it, and in it were the entirety of the fruits, and grapes, and rivers flowing, and birds perched upon the trees.

فَحِينَ رَأَى الْأَطْيَارَ أَتَتْ تُرْفِفُ حَوْلَهُ حَتَّى تَوَسَّطْنَا الْبُسْتَانَ وَ إِذَا سَرِيرٌ عَلَيْهِ شَابٌّ مُلْمَى عَلَى ظَهْرِهِ وَاضِعٌ يَدُهُ عَلَى صَدْرِهِ فَأَخْرَجَ أَمِيرُ الْمُؤْمِنِينَ
ع الْحَقَامَ مِنْ جَيْبِهِ وَ جَعَلَهُ فِي إصْبَعِ سُلَيْمَانَ بْنِ دَاوُدَ فَتَهَضَّ قَائِمًا وَ قَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ وَصَّى رَسُولُ رَبِّ الْعَالَمِينَ

When the birds saw him^{asws}, they came fluttering around him^{asws} until we were in the middle of the orchard, and there was a throne, upon it was a youth sitting upon its back, placing his head upon his chest. Amir Al-Momineen^{asws} brought out the ring from his^{asws} pocket and made it to be in the finger of Suleyman^{as} Bin Dawood^{as}. He^{as} got up to stand and said: 'The greetings be unto you^{asws}, O Amir Al-Momineen^{asws}, and successor^{asws} of Rasool^{saww} of Lord^{azwj} of the worlds!

أَنْتَ وَ اللَّهُ الصَّدِيقُ الْكَبِيرُ وَ الْفَارُوقُ الْأَعْظَمُ قَدْ أَفْلَحَ مَنْ تَمَسَكَ بِكَ وَ قَدْ خَابَ وَ خَسِرَ مَنْ تَخَلَّفَ عَنْكَ وَ إِنِّي سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ بِكُمْ
أَهْلَ الْبَيْتِ فَأَعْطَيْتُ ذَلِكَ الْمُلْكَ

By Allah^{azwj}! You^{asws} are the greatest truthful, and the magnificent distributor. He has succeeded, one who adheres with you^{asws}, and he has failed and incurred a loss, one who stays behind from you^{asws}, and I^{as} asked Allah^{azwj} Mighty and Majestic by you^{asws}, People^{asws} of the Household, so I^{as} was given that kingdom'.

قَالَ سَلْمَانٌ فَلَمَّا سَمِعْنَا كَلَامَ سُلَيْمَانَ بْنِ دَاوُدَ لَمْ أَتَمَّاكَ نَفْسِي حَتَّى وَقَعْتُ عَلَى أَقْدَامِ أَمِيرِ الْمُؤْمِنِينَ ع أَقْبَلَهَا وَ حَمَدْتُ اللَّهَ عَزَّ وَ جَلَّ عَلَى
جَزِيلِ عَطَائِهِ بِهَذَا تَبَّهِ إِلَى وَلَايَةِ أَهْلِ الْبَيْتِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا وَ فَعَلَ أَصْحَابِي كَمَا فَعَلْتُ

Salman^{ra} said, 'When we heard the speech of Suleyman^{as} Bin Dawood^{as}, I^{ra} could not control myself^{ra} until I^{ra} fell upon the feet of Amir Al-Momineen^{asws}. I^{ra} kissed them and praised Allah^{azwj} Mighty and Majestic upon the abundance of His^{azwj} Grants by His^{azwj} Guiding to the Wilayah of People^{asws} of the Household, those from whom Allah^{azwj} Kept Away the uncleanness from them^{asws} and Purified them^{asws} with a Purification; and my^{ra} companions did just as I^{ra} had done.

ثُمَّ سَأَلْتُ أَمِيرَ الْمُؤْمِنِينَ مَا وَرَاءَ قَافٍ قَالَ ع وَرَاءُهُ مَا لَا يَصِلُ إِلَيْكُمْ عِلْمُهُ قُلْنَا تَعْلَمُ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ ع عِلْمِي بِمَا وَرَاءَهُ كَعِلْمِي بِحَالِ
هَذِهِ الدُّنْيَا وَ مَا فِيهَا وَ إِنِّي الْخَفِيطُ الشَّهِيدُ عَلَيْهَا بَعْدَ رَسُولِ اللَّهِ ص وَ كَذَلِكَ الْأَوْصِيَاءُ مِنْ وَلَدِي بَعْدِي

Then I^{ra} asked Amir Al-Momineen^{asws}, 'What is behind **Qaf!** [50:1]?' He^{asws} said: 'Behind it is what its knowledge cannot arrive to you'. We said, 'You^{asws} know that, O Amir Al-

Momineen^{asws}? He^{asws} said: 'My^{asws} knowledge of what is behind it is like my^{asws} knowledge with the state of this world and what is in it, and I^{asws} am the protector, the witness upon it after Rasool-Allah^{saww}, and like that are the successors^{asws} from my^{asws} sons^{asws} after me^{asws}.

ثُمَّ قَالَ عِزِّي لَأَعْرِفُ بِطُرُقِ السَّمَاوَاتِ مِنْ طُرُقِ الْأَرْضِ نَحْنُ الْأَسْمَاءُ الْمَكْنُونَةُ نَحْنُ الْأَسْمَاءُ الْحُسْنَى الَّتِي إِذَا سُئِلَ اللَّهُ عَزَّ وَجَلَّ بِهَا أَجَابَ نَحْنُ الْأَسْمَاءُ الْمَكْنُونَةُ عَلَى الْعَرْشِ

Then he^{asws} said: 'I^{asws} am more knowing with the roads of the skies than the roads of the earth. We^{asws} are the Name, the treasured, the hidden. We^{asws} are the Magnificent Names which when Allah^{azwj} Mighty and Majestic is asked by it, He^{azwj} Answers. We^{asws} are the names inscribed upon the Throne.

وَلَا جَلْنَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ السَّمَاءَ وَالْأَرْضَ وَالْعَرْشَ وَالْكُرْسِيَّ وَالْجَنَّةَ وَالنَّارَ وَمِنَّا تَعَلَّمَتِ الْمَلَائِكَةُ التَّسْبِيحَ وَالتَّقْدِيسَ وَالتَّوْحِيدَ وَالتَّهْلِيلَ وَالتَّكْبِيرَ وَنَحْنُ الْكَلِمَاتُ الَّتِي تَلَقَّاها آدَمُ مِنْ رَبِّهِ فَتَابَ عَلَيْهِ

And for our^{asws} reason, Allah^{azwj} Mighty and Majestic Created the sky and the earth, and the Throne and the Chair, and the Paradise and the Fire, and from us^{asws} the Angels learnt the glorification and the extollation of Holiness, and the Tawheed, and the extollation of Oneness, and the exclamation of Greatness, and we^{asws} are the Words which Adam^{as} received from his^{as} Lord^{azwj}, so He^{azwj} Turned to him^{as}.

ثُمَّ قَالَ أُرِيدُونَ أَنْ أُرِيَكُمْ عَجَبًا قُلْنَا نَعَمْ قَالَ غُضُّوا أَعْيُنَكُمْ فَفَعَلْنَا ثُمَّ قَالَ افْتَحُوهَا فَفَتَحْنَاهَا فَإِذَا نَحْنُ بِمَدِينَةٍ مَا رَأَيْنَا أَكْبَرَ مِنْهَا الْأَسْوَاقُ فِيهَا قَائِمَةٌ وَفِيهَا أَنْاسٌ مَا رَأَيْنَا أَكْظَمَ مِنْ خَلْقِهِمْ عَلَى طُولِ النَّحْلِ قُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَؤُلَاءِ

Then he^{asws} said: 'Do you want me^{asws} to show you a wonder?' We said, 'Yes'. He^{asws} said: 'Close your eyes'. We did so, then he^{asws} said: 'Open them!' We opened them, and there we were in a city, we had not seen any larger than it. The markets had been established in it, and therein were people we had not seen any larger than their bodies, the tallness of the palm tree. We said, 'O Amir Al-Momineen^{asws}! Who are they?'

قَالَ بَقِيَّةُ قَوْمٍ عَادٍ كُفَّارًا لَا يُؤْمِنُونَ بِاللَّهِ عَزَّ وَجَلَّ أَحَبُّتُ أَنْ أُرِيَكُمْ إِنِّي أَنَا هَذِهِ الْمَدِينَةُ وَأَهْلُهَا أُرِيدُ أَنْ أَهْلِكَهُمْ وَهُمْ لَا يَشْعُرُونَ قُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ تُهْلِكُهُمْ بِغَيْرِ حُجَّةٍ قَالَ لَا بَلْ بِحُجَّةٍ عَلَيْهِمْ

He^{asws} said: 'Remainder of the people of Aad. They do not believe in Allah^{azwj} Mighty and Majestic. I^{asws} loved to show them to you, and this city and its inhabitants. I^{asws} intend to destroy them, and they are not aware'. We said, 'O Amir Al-Momineen^{asws}! You^{asws} will destroy them without any argument?' He^{asws} said: 'No, but with an argument against them'.

فَدَنَا مِنْهُمْ وَتَرَاءَى لَهُمْ فَهَمُّوا أَنْ يَقْتُلُوهُ وَنَحْنُ نَرَاهُمْ وَهُمْ يَرَوْنَ ثُمَّ تَبَاعَدَ عَنْهُمْ وَدَنَا مِنَّا وَمَسَحَ بِيَدِهِ عَلَى صُدُورِنَا وَأَبْدَانِنَا وَتَكَلَّمَ بِكَلِمَاتٍ لَمْ نَفْهَمْهَا وَعَادَ إِلَيْهِمْ ثَانِيَةً حَتَّى صَارَ يَأْزِلُهُمْ وَصَعِقَ فِيهِمْ صَعَقَةً

Then he^{asws} went near them and appeared to them, and they thought of killing him^{asws}, and we could see them and they were seeing (us). Then he^{asws} distance from them and came near us and wiped his^{asws} hand upon our chests and our bodies, and spoke with (certain)

phrases we did not understand, and repeated to them for a second time until he^{asws} came with their attire, and there was a lightning among them with a thunderbolt.

قَالَ سَلْمَانُ- لَقَدْ ظَنَنَّا أَنَّ الْأَرْضَ قَدْ انْقَلَبَتْ وَ السَّمَاءُ قَدْ سَقَطَتْ وَ أَنَّ الصَّوَاعِقَ مِنْ فِيهِ قَدْ خَرَجَتْ فَلَمْ يَبْقَ مِنْهُمْ فِي تِلْكَ السَّاعَةِ أَحَدٌ فَلَمَّا
يَا أَمِيرَ الْمُؤْمِنِينَ مَا صَنَعَ اللَّهُ بِهِمْ قَالَ هَلَكُوا وَ صَارُوا كُلُّهُمْ إِلَى النَّارِ فَلَمَّا هَذَا مُعْجِزٌ مَا رَأَيْنَا وَ لَا سَمِعْنَا بِمِثْلِهِ

Salman^{ra} said, 'We thought that the earth had overturned and the sky had collapsed and that the lightning has come out from his^{asws} mouth. There did not remain anyone from them in that moment. We said, 'O Amir Al-Momineen^{asws}! What has Allah^{azwj} Done with them?' He^{asws} said: 'They are destroyed and all of them came to be in the Fire'. We said, 'This is a miracle we have neither seen or heard the like of it'.

فَقَالَ عَ أُتْرِيدُونَ أَنْ أُرِيَكُمْ أَعْجَبَ مِنْ ذَلِكَ فَعَلْنَا لَا نُطِيقُ بِأَسْرِنَا عَلَى اخْتِمَالِ شَيْءٍ آخَرَ فَعَلَى مَنْ لَا يَتَوَلَّاكَ وَ [لَا] يُؤْمِنُ بِفَضْلِكَ وَ عَظِيمِ
قُدْرِكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ لَعْنَةُ اللَّهِ وَ لَعْنَةُ الْأَعْيُنِ وَ الْمَلَائِكَةِ وَ الْخَلْقِ أَجْمَعِينَ إِلَى يَوْمِ الدِّينِ

He^{asws} said: 'Do you want me^{asws} to show you more wondrous than that?' We said, 'We cannot tolerate upon bearing something another, so upon the one who does not befriend you, nor believing in your^{asws} merits, and your^{asws} great worth to Allah^{azwj} Mighty and Majestic, the Curse of Allah^{azwj} be upon him, and the curses of the cursing ones, and the Angels, and the entirety of the creatures, up to the Day of Qiyamah'.

ثُمَّ سَأَلْنَا الرُّجُوعَ إِلَى أَوْطَانِنَا فَقَالَ أَفْعَلُ ذَلِكَ إِنْ شَاءَ اللَّهُ فَأَشَارَ إِلَى السَّحَابَتَيْنِ فَذَنَبْنَا مِنَّا فَقَالَ عَ خُذُوا مَوَاضِعَكُمْ فَجَلَسْنَا عَلَى سَحَابَةٍ وَ جَلَسَ
عَ عَلَى الْأُخْرَى وَ أَمَرَ الرِّيحَ فَحَمَلَتْنَا حَتَّى صِرْنَا فِي الْجَوِّ وَ رَأَيْنَا الْأَرْضَ كَالدَّرْهَمِ ثُمَّ حَطَّتْنَا فِي دَارِ أَمِيرِ الْمُؤْمِنِينَ عَ فِي أَقَلِّ مِنْ طَرْفِ النَّظَرِ

Then we asked for the return to our homeland. He^{asws} said: 'I^{asws} shall do that, if Allah^{azwj} so Desires'. He^{asws} gestured towards the two clouds, and they came near us. He^{asws} said: 'Take your places!' We sat upon a cloud and he^{asws} sat upon the other and ordered the wind and it carried us until we came to be in the air and we saw the earth being like a Dirham. Then we descended in the house of Amir Al-Momineen^{asws} in less than the blink of an eye.

وَ كَانَ وَصُولُنَا إِلَى الْمَدِينَةِ وَقْتُ الظُّهْرِ وَ الْمُؤَذِّنُ يُؤَذِّنُ وَ كَانَ خُرُوجُنَا مِنْهَا وَقْتُ غَلَبِ الشَّمْسِ فَقُلْنَا بِاللَّهِ الْعَجَبُ كُنَّا فِي جَبَلٍ قَافٍ مَسِيرَةً
خَمْسَ سِنِينَ وَ عُذْنَا فِي خَمْسِ سَاعَاتٍ مِنَ النَّهَارِ

And our arrival at Al-Medina was at the time of Al-Zohr and the Muezzin was proclaiming the Azaan, and our exit from it was at the time of the rising of the sun. We said, 'By Allah^{azwj}! We were in the mount Qaf at a travel distance of five years, and we return in five hours from the day'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لَوْ أَنَّنِي أَرَدْتُ أَنْ أَجُوبَ الدُّنْيَا بِأَسْرِبِهَا وَ السَّمَاوَاتِ السَّبْعَ وَ أَرْجِعَ فِي أَقَلِّ مِنْ الطَّرْفِ لَفَعَلْتُ بِمَا عِنْدِي مِنْ اسْمِ اللَّهِ
الْعَظِيمِ فَقُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ وَ اللَّهُ الْآيَةُ الْعُظْمَى وَ الْمُعْجِزُ الْبَاهِرُ بَعْدَ أَحْيَاكَ وَ ابْنِ عَمِّكَ رَسُولَ اللَّهِ ص.

Amir Al-Momineen^{asws} said: 'If I^{asws} wanted to cut through the world in its travel and the seven seas, and return in less than the blink of an eye, I^{asws} could have done so due to what is with me^{asws} from the Magnificent Name of Allah^{azwj}'. We said, 'O Amir Al-Momineen^{asws}!

By Allah^{azwj}, you^{asws} are the Magnificent Sign, and the dazzling miracle after your^{asws} brother^{saww} and son^{saww} of your^{asws} uncle^{as}, Rasool-Allah^{saww},⁶⁴

⁶⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 14 H 5

باب 15 أنهم الحجة على جميع العوالم و جميع المخلوقات

CHAPTER 15 – THEY^{asws} ARE THE DIVINE AUTHORITIES OVER THE ENTIRETY OF THE WORLDS AND ENTIRETY OF THE CREATURES

1- ل، الخصال أبي عن سعد بن الحسن بن عبد الصمد عن ابن أبي عثمان عن عبد الخالق عن خذنه عن أبي عبد الله ع قال: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ اثْنَيْ عَشَرَ أَلْفَ عَالَمٍ كُلُّ عَالَمٍ مِنْهُمْ أَكْبَرُ مِنْ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرْضِينَ مَا يَرَى عَالَمٌ مِنْهُمْ أَنَّ لِلَّهِ عَزَّ وَ جَلَّ عَالَمًا غَيْرَهُمْ وَ إِنِّي الْحُجَّةُ عَلَيْهِمْ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Hassan Bin Abdul Samad, from Ibn Abu Usman, from Al Ibadly Abdul Khaliq, from the one who narrated it,

'From Abu Abdullah^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there are twelve thousand worlds, each world from them is greater than seven skies and seven earths. No scholar from them sees that for Allah^{azwj} Mighty and Majestic there are worlds others than theirs, and I^{asws} am a Divine Authority over them (all)'.⁶⁵

2- ير، بصائر الدرجات ابن زياد عن ابن أبي عمير عن رجله عن أبي عبد الله ع يرفع الحديث إلى الحسن بن علي ع أنه قال: إِنَّ لِلَّهِ مَدِينَتَيْنِ إِحْدَاهُمَا بِالْمَشْرِقِ وَ الْأُخْرَى بِالْمَغْرِبِ عَلَيْهِمَا سُورَانِ مِنْ حَدِيدٍ وَ عَلَى كُلِّ مَدِينَةٍ أَلْفُ أَلْفِ مِصْرَاعٍ مِنْ ذَهَبٍ وَ فِيهَا سَبْعُونَ أَلْفَ لُغَةٍ يَتَكَلَّمُ كُلُّ لُغَةٍ بِخِلَافِ لُغَةٍ صَاحِبِهِ وَ أَنَا أَعْرِفُ جَمِيعَ اللُّغَاتِ وَ مَا فِيهَا وَ مَا بَيْنَهُمَا وَ مَا عَلَيْهِمَا حُجَّةٌ غَيْرِي وَ الْحَسَنِ أَخِي.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Abu Umeyr, from his men,

'From Abu Abdullah^{asws} raising the Hadeeth to Al-Hassan^{asws} Bin Ali^{asws} having said: 'For Allah^{azwj} there are two cities, one of them in the east and the other in the west. Upon them are gates of iron, and upon every cities there are a thousand thousand shutters of gold, and therein a thousand thousand languages are spoken, each language being different from its counterpart, and I^{asws} recognise the entirety of the languages, and there is no Divine Authority in these, and what is between these and upon these, apart from me^{asws} and my^{asws} brother^{asws} Al-Husayn^{asws}'.⁶⁶

3- ير، بصائر الدرجات أحمد بن محمد بن الحسين عن أحمد بن إبراهيم عن عمارة عن إبراهيم بن الحسين عن بسطام عن ابن بكير عن عمر بن زياد عن هشام الجواليقي عن أبي عبد الله عليه السلام قال: إِنَّ لِلَّهِ مَدِينَةً خَلْفَ الْبَحْرِ سَعَتُهَا مِيسِرُهُ أَرْبَعِينَ يَوْمًا لِلشَّمْسِ فِيهَا قَوْمٌ لَمْ يَعْصُوا اللَّهَ قَطُّ وَ لَا يَغْرِفُونَ إِبْلِيسَ وَ لَا يَعْلَمُونَ خَلْقَ إِبْلِيسَ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad Bin Al Husayn, from Ahmad Bin Ibrahim, from Ammar, from Ibrahim Bin Al Husayn, from Bistam, from Ibn Bukeyr, from Umar Bin Yazeed, from Hisham Al Jawaliqy,

⁶⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 1

⁶⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 2

'From Abu Abdullah^{asws} having said: 'For Allah^{azwj} there is a city behind the sea, its vastness is of a travel distance of forty days of the sun. In it there are a people who do not disobey Allah^{azwj} at all, nor do they recognise Iblees^{la}, nor do they know the creation of Iblees^{la}.

نَلْقَاهُمْ فِي كُلِّ حِينٍ فَيَسْأَلُونَا عَمَّا يَخْتَاخُونَ إِلَيْهِ وَ يَسْأَلُونَا الدُّعَاءَ فَنُعَلِّمُهُمْ وَ يَسْأَلُونَا عَنْ قَائِمِنَا مَتَى يَظْهَرُ وَ فِيهِمْ عِبَادَةٌ وَ اجْتِهَادٌ شَدِيدٌ- وَ لِمَدِينَتِهِمْ أَبْوَابٌ مَا بَيْنَ الْمِصْرَاعِ إِلَى الْمِصْرَاعِ مِائَةٌ فَرَسَاكْ

We^{asws} meet them every time and they ask us^{asws} about what they are needy to, and they ask us^{asws} for the supplication, and they ask us^{asws} about our^{asws} Qaim^{asws}, when will he^{asws} appear, and among them is intense worship and striving; and for their city there are gates in what is between the shutter to the shutter at one hundred Farsakhs.

لَهُمْ تَقْدِيرٌ وَ اجْتِهَادٌ شَدِيدٌ لَوْ رَأَيْتُمُوهُمْ لَأَخْتَرْتُمْ عَمَلَكُمْ يُصَلِّي الرَّجُلُ مِنْهُمْ شَهْرًا لَا يَرْفَعُ رَأْسَهُ مِنْ سُجُودِهِ طَعَامُهُمُ النَّسِيجُ وَ لِبَاسُهُمُ الْوَرَقُ وَ وُجُوهُهُمْ مُشْرِقَةٌ بِالنُّورِ

For them is such holiness and intense striving, if I^{asws} were to show them to you, it would be little your deeds. The man from them prays Salat for a month, not raising his head from his Sajdah. Their food is the glorification, and their clothes are the leaves, and their faces shine with the radiance (Noor).

إِذَا رَأَوْا مِنَّا وَاحِدًا لَحْشَوْهُ وَ اجْتَمَعُوا إِلَيْهِ وَ أَخَذُوا مِنْ أَمْرِ مِنَ الْأَرْضِ يَتَرَكُونَ بِهِ هُم دَوِيٌّ إِذَا صَلُّوا أَشَدَّ مِنْ دَوِيِّ الرِّيحِ الْعَاصِفِ فِيهِمْ جَمَاعَةٌ لَمْ يَصْعُقُوا السَّلَاحَ مُنْذُ كَانُوا يَنْتَظِرُونَ قَائِمَنَا يَدْعُونَ أَنْ يُرَبِّعَهُمْ إِثَاءً

When they see one of us^{asws}, they surround him^{asws} and gather to him^{asws} and take from his^{asws} traces from the ground to be blessed by it. For them is such noise when they pray Salat, severer than the noise of the stormy wind; among them is a group who have not placed down their weapons since they have been awaiting our^{asws} Qaim^{asws}, supplicating that He^{azwj} Shows him^{asws} to them.

وَ عُمُرُ أَحَدِهِمْ أَلْفُ سَنَةٍ إِذَا رَأَيْتَهُمْ رَأَيْتَ الْخُشُوعَ وَ الْإِسْكَانَةَ وَ طَلَبَ مَا يُقَرَّبُهُمْ إِلَيْهِ إِذَا احْتَبَسْنَا ظَنُّوا أَنَّ ذَلِكَ مِنْ سَخَطٍ يَتَعَاهَدُونَ السَّاعَةَ الَّتِي نَأْتِيهِمْ فِيهَا لَا يَسْأَمُونَ وَ لَا يَفْئُتُونَ

And the age of one of them is of a thousand years. When you see them, you will see the reverence and the calmness, and seek what would draw them closer to Him^{azwj}. Whenever we^{asws} are withheld (from them), they think that is from Wrath. They are pledging the time which we^{asws} would be coming to them in. They neither get tired nor slow down.

يَتْلُونَ كِتَابَ اللَّهِ كَمَا عَلَّمَانَهُمْ وَ إِنَّ فِيْمَا نَعَلَّمُهُمْ مَا لَوْ تَلَّى عَلَى النَّاسِ لَكَفَرُوا بِهِ وَ لَأَنْكَرُوهُ يَسْأَلُونَنَا عَنِ الشَّيْءِ إِذَا وَرَدَ عَلَيْهِمْ مِنَ الْقُرْآنِ وَ لَا يَغْرِفُونَهُ فَإِذَا أَخْبَرْنَاهُمْ بِهِ انْشَرَحَتْ صُدُورُهُمْ لِمَا يَسْمَعُونَ مِنَّا

They recite the Book of Allah^{azwj} just as we^{asws} teach them and if among what we^{asws} teach them is what, if it were to be recited to the people, they would disbelieve in it and deny it. They ask us^{asws} about the thing from the Quran when it is referred to them and they do not understand it. When we^{asws} inform them with it, it expands their chests due to what they hear from us^{asws}.

وَسَأَلُوا اللَّهَ طُولَ الْبَقَاءِ وَ أَنْ لَا يَفْقِدُونَا وَ يَعْلَمُونَ أَنَّ الْمِنَّةَ مِنَ اللَّهِ عَلَيْهِمْ فِيمَا نُعَلِّمُهُمْ عَظِيمَةً وَ هُمْ خَرَجَتْ مَعَ الْإِمَامِ إِذَا قَامَ يَسْتَفِئُونَ فِيهَا أَصْحَابَ السَّلَاحِ مِنْهُمْ وَ يَدْعُونَ اللَّهَ أَنْ يَجْعَلَهُمْ مِمَّنْ يَنْتَصِرُ بِهِ لِدِينِهِ

And they as Allah^{azwj} for the long life and that they should not miss us^{asws}, and they know that the Conferment from Allah^{azwj} upon them regarding what we^{asws} teach them, is mighty, and for them is emergence with the Imam^{asws} when he^{asws} rises. The ones from them with the weapons are preceding in it, and they supplicate to Allah^{azwj} that Make them to be from the ones His^{azwj} Religion would be helped with.

فِيهِمْ كُهُولٌ وَ شُبَّانٌ إِذَا رَأَى شَابٌّ مِنْهُمْ الْكَهْلَ جَلَسَ بَيْنَ يَدَيْهِ جَلْسَةَ الْعَبْدِ لَا يَقُومُ حَتَّى يَأْمُرَهُ هُمْ طَرِيقَ هُمْ أَعْلَمَ بِهِ مِنَ الْخَلْقِ إِلَى حَيْثُ يُرِيدُ الْإِمَامُ فَإِذَا أَمَرَهُمُ الْإِمَامُ بِأَمْرٍ قَامُوا عَلَيْهِ أَبَدًا حَتَّى يَكُونَ هُوَ الَّذِي يَأْمُرُهُمْ بِغَيْرِهِ

Among them are elderly people and youth. When the youth from them sees the elder, he sits in front of him the sitting of the slave, not arising until he instructs them. For them is a road they are more knowing with it than the creatures, to when the Imam^{asws} would want. So, when the Imam^{asws} orders them with an order, they stand upon it, for ever until he^{asws} happens to be the one who orders them otherwise.

لَوْ أَنَّهُمْ وَرَدُّوا عَلَى مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ مِنَ الْخَلْقِ لَأَفْنَوْهُمْ فِي سَاعَةٍ وَاحِدَةٍ لَا يَحْتَلُ الْحَدِيدُ فِيهِمْ وَ هُمْ سُيُوفٌ مِنْ حَدِيدٍ غَيْرِ هَذَا الْحَدِيدِ لَوْ ضَرَبَ أَحَدُهُمْ بِسَيْفِهِ جَبَلًا لَقَدَّهُ حَتَّى يَفْصِلَهُ

If one of them were to come to the creatures in what is between the east and the west, they would tempt them in one moment. The iron is not defective among the, and for them are swords of iron other than this iron. If one of them were to strike a mountain with his sword, he would split it until he separates it.

يَغْزُو بِهِمُ الْإِمَامُ الْهِنْدَ وَ الدَّيْلَمَ وَ الْكُرَّكَ وَ التُّرْكَ وَ الرُّومَ وَ بَرْبَرَةَ وَ مَا بَيْنَ جَابَرْسَا إِلَى جَابَلْقَا وَ هُمَا مَدِينَتَانِ وَاحِدَةٌ بِالْمَشْرِقِ وَ أُخْرَى بِالْمَغْرِبِ

The Imam^{asws} will battle with them against in India, and Al-Daylam (North Iran), and Al-Karkh (Kurds), and the Turks, and the Romans, and Berbers (North Africa), and what is between Jabersa up to Jabalqa, and these two are cities, one in the east and one in the west.

لَا يَأْتُونَ عَلَى أَهْلِ دِينٍ إِلَّا دَعَوْهُمْ إِلَى اللَّهِ وَ إِلَى الْإِسْلَامِ وَ إِلَى الْإِقْرَارِ بِمُحَمَّدٍ ص وَ مَنْ لَمْ يَقِرَّ بِالْإِسْلَامِ وَ لَمْ يُسَلِّمْ قَتَلُوهُ حَتَّى لَا يَبْقَى بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا دُونَ الْجَبَلِ أَحَدٌ إِلَّا أَقَرَّ.

They will not come to the people of any religion except they would invite them to Allah^{azwj} and to Al-Islam, and to the acknowledgment with Muhammad^{saww}; and one who does not acknowledge with Al-Islam and does accept Al-Islam and does not submit, they would kill him until there does not remain anyone between the east and the west and what is besides the mountain, except he will accept”.

بَيَّانٌ أَقُولُ رَوَاهُ الشَّيْخُ حَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُحْتَضَرِّ مِنَ الْأَرْبَعِينَ لِسَعْدِ بْنِ أَبِي إِسْحَاقَ عَنْ سَعْدِ بْنِ عِيسَى عَنِ الْأَهْوَارِيِّ وَ الْيَقُطِينِيِّ مَعًا عَنْ فَصَالَةَ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ مِيرَاثِ الْعِلْمِ مَا مَبْلُغُهُ أَمْ جَوَامِعُ هُوَ مِنَ الْعِلْمِ أَمْ تَفْسِيرُ كُلِّ شَيْءٍ مِنْ هَذِهِ الْأُمُورِ الَّتِي يَتَكَلَّمُ فِيهَا

Explanation – I (Majlisi) am saying, 'It is reported by the sheykh Hassan Bin Suleyman in the book 'Al Mukhtasar' from the (book) 'Al Arbaeen' of Sa'ad Al Arbily, by his chain from Sa'ad, from Ibn Isa, from Al Ahwazy and Al Yawteeny, both together from Szalat, from Al Qasim bin Bureyd, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the inheritance of knowledge, 'What is its reach? Is it totally from the knowledge or interpretation of all things from these matters which one speaks of?'

فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَدِينَتَيْنِ مَدِينَةً بِالْمَشْرِقِ وَ مَدِينَةً بِالْمَغْرِبِ فِيهِمَا قَوْمٌ لَا يَعْرِفُونَ إِلَّا إِلَى آخِرِ الْحَبْرِ .

He^{asws} said: 'For Allah^{azwj} Mighty and Majestic there are two cities, a city in the east and a city in the west. In these two there are people who do not know Iblees^{la'} – up to the end of the Hadeeth".⁶⁷

4- ير، بصائر الدرجات الحسين بن محمد عن المعلي عن محمد بن جمهور عن سليمان بن سماعة عن عبد الله بن القاسم عن سماعة بن مهران عن أبي الجارود عن أبي سعيد قال قال الحسن بن علي ع إِنَّ لِلَّهِ مَدِينَةً بِالْمَشْرِقِ وَ مَدِينَةً بِالْمَغْرِبِ عَلَى كُلِّ وَاحِدَةٍ سُوْرٌ مِنْ حَدِيدٍ فِي كُلِّ سُوْرِ سَبْعُونَ أَلْفَ مِصْرَاعٍ مِنْ كُلِّ مِصْرَاعٍ سَبْعُونَ أَلْفَ لُغَةٍ آدَمِيَّةٍ وَ لَيْسَ فِيهَا لُغَةٌ إِلَّا مُخَالَفٌ لِأُخْرَى وَ مَا مِنْهَا لُغَةٌ إِلَّا وَ قَدْ عَلِمْتُهَا وَ لَا فِيهِمَا وَ لَا بَيْنَهُمَا ابْنُ نَبِيِّ غَيْرِي وَ غَيْرُ أَخِي وَ أَنَا الْحُجَّةُ عَلَيْهِمْ .

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Sama'at Bin Mihran, from Abu Al Jaroud, from Abu Saeed who said,

'Al-Hassan Bin Ali^{asws} said: 'For Allah^{azwj} there is a city in the east and a city in the west. Upon each one there is a gate of iron, in each gate there are seventy thousand shutters of gold. In each shutter enters (people) of seventy thousand languages of the human beings, and there isn't any language in it except it is different from the other, and there is no language from these except and I^{asws} know it, and there is neither in these nor between these a son of a Prophet^{as} apart from me^{asws} and apart from my^{asws} brother^{asws} Al-Husayn^{asws}, and I^{asws} am a Divine Authority upon them".⁶⁸

5- ير، بصائر الدرجات محمد بن هارون عن أبي يحيى الواسطي عن سهل بن زياد عن عجلان أبي صالح قال: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قُبَّةِ آدَمَ فَقُلْتُ لَهُ هَذِهِ قُبَّةُ آدَمَ فَقَالَ نَعَمْ وَ لِلَّهِ قِيَابٌ كَثِيرَةٌ أَمَا إِنَّ خَلْفَ مَغْرِبِكُمْ هَذَا تِسْعَةٌ وَ ثَلَاثِينَ مَغْرِباً أَرْضاً بَيْضَاءَ مَلَوَّةٌ خَلْقاً يَسْتَضِيئونَ بِنُورِنَا لَمْ يَعْصُوا اللَّهَ طَرَفَةً عَيْنٍ لَا يَذُرُونَ أَوْ خَلَقَ اللَّهُ آدَمَ أَمْ لَمْ يَخْلُقْهُ يَتَرَدَّدُونَ مِنْ فُلَانٍ وَ فُلَانٍ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Haround, from Abu Yahya Al Wasity, from Sahl Bin Ziyad, from Ijlan Abu Salih who said,

'I asked Abu Abdullah^{asws} about the dome of Adam^{as}. I said to him^{asws}, 'This is the dome of Adam^{as}?' He^{asws} said: 'Yes, and for Allah^{azwj} there are a lot of domes. As for behind this west of yours, there are thirty-nine wests, white earths filled with creatures being enlightened by our^{asws} Noor (lights). They do not disobey Allah^{azwj} even for the blink of an eye. They don't know whether Allah^{azwj} Created Adam^{as} or did not Create him^{as}. They are disavowing from so and so, and so and so (Abu Bakr & Umar)'.⁶⁷

⁶⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 3

⁶⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 4

قِيلَ لَهُ كَيْفَ هَذَا يَتَبَرَّءُونَ مِنْ فُلَانٍ وَ فُلَانٍ وَ هُمْ لَا يَدْرُونَ أَخْلَقَ اللَّهُ آدَمَ أَمْ لَمْ يَخْلُقْهُ

It was said to him^{asws}, 'How can this be that they are disavowing from so and so, and so and so, and they don't know whether Allah^{azwj} Created Adam^{as} or did not Create him^{as}?'

فَقَالَ لِلْسَّائِلِ أَ تَعْرِفُ إِبْلِيسَ قَالَ لَا إِلَّا بِالْخَبَرِ قَالَ فَأَمَرْتَ بِاللَّعْنَةِ وَ الْبَرَاءَةِ مِنْهُ قَالَ نَعَمْ قَالَ فَكَذَلِكَ أَمَرَ هَؤُلَاءِ.

He^{asws} said to the questioner: 'Do you recognise Iblees^{la}?' He said, 'No, except by the news'. He^{asws} said: 'And you have been Commanded with the cursing and disavowment from him^{la}?' He said, 'Yes'. He^{asws} said: 'So that is how they have been Commanded'.⁶⁹

6- حص، منتخب البصائر ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ الصَّمَدِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ مِنْ وَرَاءِ شَمْسِكُمْ هَذِهِ أَرْبَعِينَ عَيْنَ شَمْسٍ مَا بَيْنَ شَمْسٍ إِلَى شَمْسٍ أَرْبَعُونَ عَامًا فِيهَا خَلْقٌ كَثِيرٌ مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أَوْ لَمْ يَخْلُقْهُ

(The books) 'Muntakhab Al Basair' (and) 'Basaair al Darajaat' – Muhammad Bin Isa, from Yunus, from Abdul Samad, from Jابر,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Behind this sun of yours there are forty eyes of the sun, what is between a sun to a sun there are forty millennia (travel distance). Therein are numerous creatures not knowing whether Allah^{azwj} Created Adam^{as} or did not Create him^{as}.

وَ إِنَّ مِنْ وَرَاءِ قَمَرِكُمْ هَذَا أَرْبَعِينَ قَمَرًا مَا بَيْنَ قَمَرٍ إِلَى قَمَرٍ مَسِيرُهُ أَرْبَعِينَ يَوْمًا فِيهَا خَلْقٌ كَثِيرٌ مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أَوْ لَمْ يَخْلُقْهُ

And from behind this moon of yours there are forty moons, in what is between a moon to a moon there is a travel distance of forty days. Therein are numerous creatures not knowing whether Allah^{azwj} Created Adam^{as} or did not Create him^{as}.

قَدْ أَهْمُوا كَمَا أَهَمَّتِ النَّحْلُ لَعْنَةُ الْأَوَّلِ وَ الثَّانِي فِي كُلِّ وَقْتٍ مِنَ الْأَوْقَاتِ وَ قَدْ وُكِّلَ بِهِمْ مَلَائِكَةٌ مَتَى لَمْ يَلْعَنُوهُمَا عَذَّبُوا.

They have (all) been Inspired just as the bees are Inspired, to curse the first (Abu Bakr) and the second (Umar) during all times from the timings, and Angels has been allocated with punishing them when they do not curse them".⁷⁰

7- سر، السرائر مِنْ جَامِعِ الْبَرْزَنْطِيِّ عَنْ سَلِيمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ شَيْءٍ وَ لَا مِنْ آدَمِيٍّ وَ لَا إِنْسِيٍّ وَ لَا جِنِّيٍّ وَ لَا مَلَكٍ فِي السَّمَاوَاتِ إِلَّا وَ نَحْنُ الْحُجَجُ عَلَيْهِمْ وَ مَا خَلَقَ اللَّهُ خَلْقًا إِلَّا وَ قَدْ غُرِضَ وَ لَا يَتَنَا عَلَيْهِ وَ اخْتُِجَ بِنَا عَلَيْهِ فَمُؤْمِنٌ بِنَا وَ كَافِرٌ وَ حَاجِدٌ حَتَّى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ الْآتِيَةِ.

(The book) 'Al Saraair' from a collection of Al Bazanty, from Suleyman Bin Khalid who said,

'I heard Abu Abdullah^{asws} Saying: 'There is none from a thing, nor from a human being, nor human being nor a Jinn, nor an Angel in the skies except and we^{asws} are the Divine Authorities upon them, and Allah^{azwj} did not Create any creature except and He^{azwj} had

⁶⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 5

⁷⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 6

Presented our^{asws} Wilayah to him, and Argued by us^{asws} upon him. Thus, the Momin is due to us^{asws} as a Sign, or a Kafir, or a rejector, to the extent of the skies and the earth, and the mountains”.⁷¹

8- حَتَّى، الإختصاصُ أَحمدُ بْنُ الحُسَيْنِ عَنِ الحُسَيْنِ بْنِ بَرَّةَ وَ الحُسَيْنِ بْنِ عَلِيٍّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَسَلَّمَ فَردَّ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ لَهُ عِنْدَكُمْ عُلَمَاءُ قَالَ نَعَمْ قَالَ فَمَا بَلَغَ مِنْ عِلْمِ عَالِمِكُمْ قَالَ يَزْجُرُ الطَّيْرُ وَ يَقْفُو الْأَثَرُ فِي السَّاعَةِ الْوَاحِدَةِ مَسِيرَةَ شَهْرٍ لِلرَّكَّابِ الْمُحْتَ

(The book) ‘Al Ikhtisaas’ – Ahmad Bin Al Husayn, from Al Hassan Bin Barrah, and Al Hassan Bin Barra, from Ali Bin Hassan, from his uncle Abdul Rahman who said,

‘I was in the presence of Abu Abdullah^{asws} when a man from the people of Al-Yemen entered to see him^{asws}. He greeted, so he^{asws} returned the greetings, then he^{asws} said to him: ‘Are there scholars among you?’ He said, ‘Yes’. He^{asws} said: ‘So what has reached from the knowledge of your scholars?’ He said, ‘He flies the flight of the birds withholding the effects, a travel distance of a month of the fast rider, in one hour’.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع إِنَّ عَالِمَ الْمَدِينَةِ أَغْلَمُ مِنْ عَالِمِكُمْ قَالَ وَ مَا بَلَغَ مِنْ عِلْمِ عَالِمِ الْمَدِينَةِ

Abu Abdullah^{asws} said: ‘The scholar of Al-Medina is more knowledgeable than your scholar’. He said, ‘And what has reached from the knowledge of the scholar of Al-Medina’.

قَالَ إِنَّ عَالِمَ الْمَدِينَةِ يَنْتَهِي إِلَى أَنْ لَا يَقْفُو الْأَثَرُ وَ لَا يَزْجُرُ الطَّيْرُ وَ يَعْلَمُ فِي اللَّحْظَةِ الْوَاحِدَةِ مَسِيرَةَ الشَّمْسِ يَقْطَعُ اثْنَيْ عَشَرَ بُرْجًا وَ اثْنَيْ عَشَرَ بَرًّا وَ اثْنَيْ عَشَرَ بَحْرًا وَ اثْنَيْ عَشَرَ عَالَمًا

He^{asws} said: ‘The scholar of Al-Medina ends up to that he^{asws} neither withholds the traces nor flies the flight of the bird, and he^{asws} knows in one moment the travel distance of the sun cutting through twelve constellations, and twelve lands, and twelve seas, and twelve worlds’.

فَقَالَ لَهُ الْيَمَانِيُّ جُعِلْتُ فِدَاكَ مَا ظَنَنْتُ أَنَّ أَحَدًا يَعْلَمُ هَذَا وَ مَا أَدْرِي مَا هُنَّ وَ خَرَجَ.

The Yemeni said to him^{asws}, ‘May I be sacrificed for you^{asws}! I did not think that anyone could know this, and I do not know what these are’. And he went out”.⁷²

9- كِتَابُ الْمُخْتَصَرِ، تَأْلِيفُ الحُسَيْنِ بْنِ سُلَيْمَانَ مِمَّا رَوَاهُ مِنَ الْأَرْبَاعِينَ لِسَعْدِ بْنِ الْإِزْبِيلِيِّ عَنِ الحُسَيْنِ بْنِ عَبْدِ الصَّمَدِ عَنِ ابْنِ أَبِي عُثْمَانَ عَنْ أَبِي الهَيْثَمِ خَالِدِ الْأَرْمَنِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ بِالْمَشْرِقِ مَدِينَةً اسْمُهَا جَابَلْقَا لَهَا اثْنَا عَشَرَ أَلْفَ بَابٍ مِنْ دَهَبٍ بَيْنَ كُلِّ بَابٍ إِلَى صَاحِبِهِ فَرَسٌ عَلَى كُلِّ بَابٍ بُرْجٌ فِيهِ اثْنَا عَشَرَ أَلْفَ مُقَاتِلٍ يَهْلُبُونَ الْحَيْلَ وَ يَشْهُرُونَ السَّيْفَ وَ السَّلَاحَ يَنْتَظِرُونَ قِيَامَ قَائِمِنَا وَ إِنِّي الْحُجَّةُ عَلَيْهِمْ.

Kitab ‘Al Mukhtasar’ compiled by Al Hassan Bin Suleyman, from what is reported from the book ‘Al Arbaeen’ of Sa’ad Al Arbily, from Al Hassan Bin Abdul Samad, from Ibn Abu Usman, from Abu Al Haysam Khalid Al Armany, from Haysam Bin Salim,

⁷¹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 7

⁷² Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 8

'From Abu Abdullah^{asws} having said: 'For Allah^{azwj} Mighty and Majestic there is a city in the east, its name is Jabalqa. For it there are a thousand doors of gold, between each door to its counterpart is (a distance of) a Farsakh, upon each door is a tower wherein are twelve thousand fighters preparing the cavalry horses and brandishing the swords and the weapons, awaiting the rising of our^{asws} Qaim^{asws}, and I^{asws} am the Divine Authority upon them".⁷³

10- وَ مِنْ كِتَابِ الْبَصَائِرِ، لِسَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ الصَّيْرِيِّ عَنْ مُحَمَّدِ بْنِ سَلِيمَانَ عَنْ يَحْيَى بْنِ جَعْفَرٍ عَنْ فُلْفَلَةَ [قُلْفَلَةَ] عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ جَبَلًا مُحِيطًا بِالدُّنْيَا مِنْ زَرْجَدَةٍ خَضِرَاءَ وَ إِنَّمَا خُضِرَتْ السَّمَاءُ مِنْ خُضْرَةِ ذَلِكَ الْجَبَلِ وَ خَلَقَ خَلْفَهُ خَلْقًا لَمْ يُفَرِّضْ عَلَيْهِمْ شَيْئًا مِمَّا افْتَرَضَهُ عَلَى خَلْقِهِ مِنْ صَلَاةٍ وَ زَكَاةٍ وَ كُلٌّ يَلْعَنُ رَجُلَيْنِ مِنْ هَذِهِ الْأُمَّةِ وَ سَمَّاهُمَا.

And from the book 'Al Basaair' of Sa'ad Bin Abdullah, from Salama Bin Al Khattab, from Ahmad Bin Abdul Rahman Al Sayrafi, from Muhammad Bin Suleyman, from Yaqteen Al Jawaliqy, from Falfalah,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created a mountain of green aquamarine surrounding the world, and rather the greenery of the sky is from the greenery of that mountain, and He^{azwj} Created creatures for it, creatures He^{azwj} did not Obligate anything upon them from what He^{azwj} has Obligated upon His^{azwj} (other) creatures, from Salat, and Zakat, and they all curse two men from this community', and he^{asws} named them both (Abu Bakr & Umar)".⁷⁴

⁷³ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 9

⁷⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 10

CHAPTER 16 – MISCELLANEOUS REGARDING THE ‘ABDAAL’ (REPLACED ONES) ARE THE IMAMS^{asws}

1- ج، الإحتجاج زُوي عَنِ الْخَالِدِ بْنِ الْهَيْثَمِ الْفَارِسِيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ فِي الْأَرْضِ أَبْدَالًا فَمَنْ هَؤُلَاءِ الْأَبْدَالُ قَالَ صَدَقُوا الْأَبْدَالُ الْأَوْصِيَاءُ جَعَلَهُمُ اللَّهُ عَزَّ وَ جَلَّ فِي الْأَرْضِ بَدَلَ الْأَنْبِيَاءِ إِذْ رَفَعَ الْأَنْبِيَاءَ وَ خَتَمَهُمُ مُحَمَّدٌ ص.

(The book) ‘Al Ihtijaj’ – It is reported from Al Khalid Bin Al Haysam Al Farsi who said,

‘I said to Abu Al-Hassan Al-Reza^{asws}, ‘The people are claiming that in the earth there are ‘Abdaal’ (replaced ones), so who are these replaced ones?’ He^{asws} said: ‘They speak the truth. The replaced ones are the successors^{asws}. Allah^{azwj} Mighty and Majestic Made them^{asws} are replacements for the Prophets^{as} in the earth when the Prophets^{as} are raised (pass away), and Muhammad^{saww} is their^{as} last one’⁷⁵.

الْمَرْوِيُّ مِنْ أُمِّ دَاوُدَ عَنِ الصَّادِقِ ع فِي النَّصْفِ مِنْ رَجَبٍ حَيْثُ قَالَ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ رَحِمْتَ وَ بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ بَجِيدٌ

The report from Umm Dawood,

‘From Al-Sadiq^{asws} regarding the middle of Rajab where he^{asws} said: ‘O Allah^{azwj}! Send Salawat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, and Mercy Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, and Bless upon Muhammad^{saww} and Progeny^{asws} of Muhammad, just as You^{azwj} had Mercied and Blessed upon Ibrahim^{as} and progeny of Ibrahim^{as}, You^{azwj} are Praiseworthy, Glorified!

اللَّهُمَّ صَلِّ عَلَى الْأَوْصِيَاءِ وَ السُّعَدَاءِ وَ الشُّهَدَاءِ وَ أئِمَّةِ الْهُدَى اللَّهُمَّ صَلِّ عَلَى الْأَبْدَالِ وَ الْأَوْتَادِ وَ السَّيَّاحِ وَ الْعُبَادِ وَ الْمُخْلِصِينَ وَ الرُّهَادِ وَ أَهْلِ الْجِدِّ وَ الْإِجْتِهَادِ.

O Allah^{azwj}! Send Salawat upon the successors^{as}, and the fortunate ones, and the martyrs, and the Imams^{asws} of guidance. O Allah^{azwj}! Send Salawat upon the Replaced ones, and the pegs, and the travellers, and the worshippers, and the sincere ones, and the ascetics, and the people of struggle and the striving’⁷⁶.

⁷⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 11

⁷⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 16 H 1

باب 17 أن صاحب هذا الأمر محفوظ و أنه يأتي الله بمن يؤمن به في كل عصر

CHAPTER 17 – THE MASTER^{asws} OF THIS COMMAND IS PROTECTED, AND ALLAH^{azwj} BRINGS TO HIM^{asws} THE ONES WHO BELIEVE IN HIM^{asws} DURING EVERY ERA

1- شي، تفسير العياشي ابن سنان عن سليمان بن هارون قال: قُلْتُ لَهُ إِنَّ بَعْضَ هَذِهِ الْعَجَلِيَّةِ يَقُولُونَ إِنَّ سَيْفَ رَسُولِ اللَّهِ ص عِنْدَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ

Tafseer al Ayyashi – Ibn Sinan, from Suleyman Bin Haroun who said,

‘I said to him, ‘Some of these Ajeelas (those who followed Ameer Bin Bayan Al-Ajaly) are alleging that the sword of Rasool-Allah^{saww} is with Abdullah Bin Al-Hassan’.

فَقَالَ وَاللَّهِ مَا رَأَاهُ هُوَ وَلَا أَبُوهُ بِوَاحِدَةٍ مِنْ عَيْنَيْهِ إِلَّا أَنْ يَكُونَ رَأَاهُ أَبُوهُ عِنْدَ الْحُسَيْنِ ع وَ إِنَّ صَاحِبَ هَذَا الْأَمْرِ مَحْفُوظٌ لَهُ فَلَا تَذْهَبَنَّ يَمِينًا وَلَا شِمَالًا فَإِنَّ الْأَمْرَ وَاللَّهُ وَاضِحٌ

So he^{asws} said: ‘By Allah^{azwj}! Neither has he seen it nor has his father even by one of his eyes, except if his father has seen it with Al-Husayn^{asws}. And the Master of this Command (Al-Qaim^{asws}), it is protected for him^{asws}. So you should neither go right nor left, for the matter, by Allah^{azwj}, it is clear.

وَاللَّهُ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَالْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يَحْمِلُوا هَذَا الْأَمْرَ مِنْ مَوْضِعِهِ الَّذِي وَضَعَهُ اللَّهُ فِيهِ مَا اسْتَطَاعُوا

By Allah^{azwj}! Even if the inhabitants of the sky and the earth were to gather upon changing this matter from its place in which Allah^{azwj} has Placed it, they would not be able to.

وَلَوْ أَنَّ النَّاسَ كَفَرُوا جَمِيعًا حَتَّى لَا يَبْقَى أَحَدٌ لَجَاءَ اللَّهُ لِهَذَا الْأَمْرِ بِأَهْلِ يَكُونُونَ مِنْ أَهْلِهِ

And even if the people in their entirety were to commit Kufr until there does not remain anyone, Allah^{azwj} would still Come for this matter with the people who would happen to be from it’s rightful ones’.

ثُمَّ قَالَ أَمَا تَسْمَعُ اللَّهَ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَ يُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ حَتَّى فَرَّغَ مِنَ الْآيَةِ

Then he^{asws} said: ‘Did you not hear Allah^{azwj} Saying: ***O you who believe! The one from you who reneges from his Religion, then soon Allah would Come with a people He would be Loving them and they would be loving Him, being humble towards the momineen, mighty against the Kafirs [5:54]?***’ – until he^{asws} was free from the Verse.

وَقَالَ فِي آيَةٍ أُخْرَى فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيَسُو بِهَا بِكَافِرِينَ ثُمَّ قَالَ إِنَّ أَهْلَ هَذِهِ الْآيَةِ هُمْ أَهْلُ تِلْكَ الْآيَةِ.

And he^{asws} said regarding another Verse: ***‘therefore if they disbelieve in it We have already Allocated with it a people who would not be disbelievers in it [6:89]’***. Then he^{asws} said: ‘The people of this Verse, they are the people of that Verse’’.⁷⁷

⁷⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 17 H 1

CHAPTER 18 – THEIR^{asws} SPECIALISATIONS

1- صح، صحيفة الرضا عليه السلام عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا أَهْلُ بَيْتٍ لَا يَحِلُّ لَنَا الصَّدَقَةُ وَ أُمْرُنَا بِإِسْبَاغِ الْوُضُوءِ وَ أَنْ لَا تُنْزِي جَمَاراً عَلَى عَتِيقَةٍ وَ لَا تَمْسَحَ عَلَى خُفٍّ.

(The book) 'Saheefa Al-Reza^{asws}, 'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'We^{asws}, People^{asws} of the Household, the charities are not Permissible for us^{asws} (to consume), and we^{asws} are Commanded with perfecting the Wudu'u, and that we^{asws} do not get a donkey to copulate upon an old female donkey, nor wipe (do masaah) upon the socks''.⁷⁸

2- كا، الكافي العبد عن أحمد بن محمد عن الأهوازي عن عبد الله بن بحر عن ابن مسكان عن عبد الرحمن بن أبي عبد الله عن محمد بن مسلم قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْأَئِمَّةُ بِمَنْزِلَةِ رَسُولِ اللَّهِ ص إِلَّا أَنَّهُمْ لَا يَسْبِقُونَ بِأَنْبِيَاءَ وَ لَا يَحِلُّ لَهُمْ مِنَ النِّسَاءِ مَا يَحِلُّ لِلنَّبِيِّ ص فَأَمَّا مَا خَلَا ذَلِكَ فَهُمْ بِمَنْزِلَةِ رَسُولِ اللَّهِ ص.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Al Ahwazy, from Abdullah Bin Bahr, from Ibn Muskan, from Abdul Rahman Bin Abu Abdullah Allah^{azwj}, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{asws} saying: 'The Imams^{asws} are at the status of Rasool-Allah^{saww} except they^{asws} aren't Prophets^{as}, nor is it Permissible for them^{asws} from the women (number of wives) what was Permissible for the Prophet^{saww}. As for what is besides that, so they^{asws} are at the status of Rasool-Allah^{saww}''.⁷⁹

⁷⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 18 H 1

⁷⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 18 H 2

أبواب ولايتهم وحبهم و بغضهم صلوات الله عليهم

CHAPTERS ON THEIR^{asws} WILAYAH, AND LOVE FOR THEM^{asws} AND HATRED FOR THEM^{asws}

باب 1 وجوب موالاة أوليائهم و معاداة أعدائهم

CHAPTER 1 - OBLIGATION OF BEFRIENDING THEIR^{asws} FRIENDS AND BEING INIMICAL TO THEIR^{asws} ENEMIES

1- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله ما جعل الله لرجل من قلبين في جوفه فيحب بحدًا و يُبغض بحدًا فأما محبتنا فيخلص الحب لنا كما يخلص الذهب بالنار لا كدر فيه

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **Allah did not Make two hearts for a man to be inside him [33:4]:** ‘So he would love with this one and hate with other one. As for our^{asws} love, it is the sincere love for us^{asws} just as the gold purified by the fire, there being no impurity in it.

مَنْ أَرَادَ أَنْ يَعْلَمَ حُبَّنَا فَلْيَمْتَحِنْ قَلْبَهُ فَإِنْ شَارَكَهُ فِي حُبِّنَا حُبَّ عَدُوِّنَا فَلَيْسَ مِنَّا وَ لَسْنَا مِنْهُ وَ اللَّهُ عَدُوَّهُمْ وَ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ اللَّهُ عَدُوٌّ لِلْكَافِرِينَ.

One who wants to know our^{asws} love, then let him examine his heart, so if he has participated in our^{asws} love, the love for our^{asws} enemies. So, he isn't from us^{asws} and we^{asws} aren't from him, and Allah^{azwj} is their enemy, and Jibraeel^{as}, and Mikaeel^{as}, and Allah^{azwj} is an enemy to the Kafirs”.⁸⁰

2- ب، قرب الإسناد ابن عيسى عن البرنطقي قال: كتب إلى الرضا ع قال أبو جعفر عليه السلام من سره أن لا يكون بينه وبين الله حجاب حتى ينظر إلى الله و ينظر الله إليه فليتول آل محمد و يبرأ من عدوهم و يأتم بالإمام منهم فإنه إذا كان كذلك نظر الله إليه و نظر إلى الله.

(The book) ‘Qurb Al Asnaad’ – Ibn Isa, from Al Bazanty who said,

‘Al-Reza^{asws} wrote to me: ‘Abu Ja’far^{asws} said: ‘One whom it cheers that there should not happen to be any Veil between him and Allah^{azwj} to the extent that he looks at Allah^{azwj} and Allah^{azwj} Looks at him, then let him befriend the Progeny^{asws} of Muhammad and disavow from their^{asws} enemies, and make an Imam with an Imam^{asws} from them^{asws}, so when it would be like that, Allah^{azwj} would Look at him and he would look at Allah^{azwj}’.

بيان: نظره إلى الله كناية عن غاية المعرفة بحسب طاقته و قابليته و نظر الله إليه كناية عن نهاية اللطف و الرحمة.

⁸⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 1

Note (by Majlisi) – ‘He would look at Allah^{azwj}’, is a metaphor about the peak of recognition in accordance to his strength, and his ability, and ‘Allah^{azwj} will Look at him’, is a metaphor about the peak of the kindness and the mercy’.⁸¹

3- ل، الخصال فِي خَيْرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: حُبُّ أَوْلِيَاءِ اللَّهِ وَاجِبٌ وَ الْوَلَايَةُ لَهُمْ وَاجِبَةٌ وَ الْبِرَاءَةُ مِنْ أَعْدَائِهِمْ وَاجِبَةٌ وَ مِنَ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمْ وَ هَتَكُوا حِجَابَهُ وَ أَخَذُوا مِنْ فَاطِمَةَ ع فَكَذَّ وَ مَنَعُوا مِيرَاثَهَا وَ عَصَبُوهَا وَ زَوَّجَهَا حُفُوفَهُمَا وَ هُمَا بِإِحْرَاقِ بَيْتِهَا وَ أَسَسُوا الظُّلْمَ وَ عَيَّرُوا سُنَّةَ رَسُولِ اللَّهِ ص

(The book) ‘Al Khisaal’, in a Hadeeth of Al Amsh,

‘From Al-Sadiq^{asws} having said: ‘Love of the Guardians^{asws} of Allah^{azwj} is Obligatory, and the disavowment from their^{asws} enemies is Obligatory, and from those who oppressed the Progeny^{asws} of Muhammad^{saww}, and they tore His^{azwj} Veil, and seized (estate of) Fadak from (Syeda) Fatima^{asws}, and deprived her^{asws} of her^{asws} inheritance, and usurped her^{asws} and her^{asws} husband^{asws} of their^{asws} rights, and their determined to burn down her^{asws} house, and they founded the injustices, and altered the Sunnah of Rasool-Allah^{saww}.

وَ الْبِرَاءَةُ مِنَ الْكَافِرِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ وَاجِبَةٌ وَ الْبِرَاءَةُ مِنَ الْأَنْصَابِ وَ الْأَزْلَامِ أَيْمَةُ الضَّلَالِ وَ قَادَةُ الْجَوْرِ كُلِّهِمْ أُولَئِكَ وَ آخِرِهِمْ وَاجِبَةٌ وَ الْبِرَاءَةُ مِنْ أَسْمَى الْأَوَّلِينَ وَ الْآخِرِينَ شَقِيقِ عَاقِرٍ نَاقَةٍ تَمُودَ قَاتِلِ أَمِيرِ الْمُؤْمِنِينَ ع وَاجِبَةٌ

And the disavow-ment from the breakers (of the allegiance), and the renegades, and the deviants is Obligatory, and the disavow-ment from the monuments and the (divining) arrows of the imams of straying and tyrannical guides, all of them, the first of them and the last of them, is Obligatory, and the disavowment from the wretched of the former ones and the latter ones, the slayer of the she-camel of Samood, killer of Amir Al-Momineen^{asws}, is Obligatory.

وَ الْبِرَاءَةُ مِنْ جَمِيعِ قَتَلَةِ أَهْلِ الْبَيْتِ ع وَاجِبَةٌ وَ الْوَلَايَةُ لِلْمُؤْمِنِينَ الَّذِينَ لَمْ يُعَيَّرُوا وَ لَمْ يُبَدِّلُوا بَغْدَ نَبِيِّهِمْ ص وَاجِبَةٌ مِثْلَ سَلْمَانَ الْفَارِسِيِّ وَ أَبِي ذَرٍّ الْغِفَارِيِّ وَ الْمُقْدَادِ بْنِ الْأَسْوَدِ الْكِنْدِيِّ وَ عَمَّارِ بْنِ يَاسِرٍ وَ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ وَ حَذِيفَةَ بْنِ الْيَمَانِ وَ أَبِي الْهَيْثَمِ بْنِ التَّيْهَانِ وَ سَهْلَ بْنَ حُنَيْفٍ وَ أَبِي أُيُوبَ الْأَنْصَارِيِّ وَ عَبْدِ اللَّهِ بْنِ الصَّامِتِ وَ عُبَادَةَ بْنَ الصَّامِتِ وَ حُزَيْمَةَ بْنَ ثَابِتٍ ذِي الشَّهَادَتَيْنِ وَ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ مَنْ نَحَا نَحْوَهُمْ وَ فَعَلَ مِثْلَ فِعْلِهِمْ وَ الْوَلَايَةُ لِاتِّبَاعِهِمْ وَ الْمُقْتَدِينَ بِهِمْ وَ يَحْدَاهُمْ وَاجِبَةٌ.

And the disavowment from the entirety of the killers of People^{asws} of the Household, and the Wilayah (love) for the Momineen, those who did not alter, and did not replace (anything) after their Prophet^{saww}, is Obligatory, for example Salman Al-Farsi^{ra}, and Abu Zarr^{ra} Al-Ghifari^{ra}, and Al-Miqdad Bin Al-Aswad Al-Kindy^{asws}, and Ammar Bin Yasser^{ra}, and Jabir Bin Abdullah Al-Ansari^{ra}, and Huzeifa bin Al-Yamani^{ra}, and Abu Al-Haysam Bin Al-Tayhan, and Sajl Bin Huneyf, and Abu Ayoub Al-Ansari, and Abdullah Bin Al-Samit, and Ubada Bin Al-Samit, and Khuzeyma Bin Sabit, one with two testimonies, and Abu Saeed Al-Khudri, and the ones who forbade their forbiddances, and did similar to their deeds, and the Wilayah of their followers, and the believers in them, and in their guidance, is Obligatory’.⁸²

⁸¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 2

⁸² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 3

4- لي، الأمايلي للصدوق ابن البرقي عن أبيه عن جدّه عن سليمان بن مقبل عن ابن أبي عمير عن هشام بن سالم عن الصادق جعفر بن محمد ع قال: مَنْ جالسَ لنا عائباً أو مدحَ لنا قالياً أو واصلَ لنا فاطعاً أو قطعَ لنا واصلًا أو وإلى لنا عدوًّا أو عادى لنا وليًّا فقد كفر بالذي أنزل السبع المثنائي و القرآن العظيم.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Suleyman Bin Muqbil, from Ibn Abu Umeys, from Hisham Bin Salim,

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said: 'One who sits with a faultier of ours^{asws}, or praises one who speaks (against) us^{asws}, or connects with one who cut us^{asws} off, or cuts off one who connects with us^{asws}, or befriends an enemy to us^{asws}, or is inimical to a friend to us^{asws}, so he has committed Kufr, by the One^{azwj} who Revealed **seven from Al-Masaany and the Magnificent Quran [15:87]**'.⁸³

5- ل، الخصال ابن الوليد عن الصفار عن ابن مغروف عن سعدان عن الفضيل عن أبي جعفر ع قال: عشر من بقي الله عز و حل بين دخل الجنة شهادة أن لا إله إلا الله و أن محمداً رسول الله و الإقرار بما جاء من عند الله عز و حل و إقامة الصلاة و إيتاء الزكاة و صوم شهر رمضان و حج البيت و الولاية لأوليائه الله و البراءة من أعداء الله و اجتناب كل منكر.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Sa'dan, from Al Fuzeyl,

'From Abu Ja'far^{asws} having said: 'Ten (things) one who meets Allah^{azwj} Mighty and Majestic with these would enter the Paradise – The testimony that there is no god except Allah^{azwj}, and that Muhammad^{saww} is Rasool-Allah^{saww}, and the acceptance of whatever he^{saww} came with from the Presence of Allah^{azwj} Mighty and Majestic, and establishing the Salat, and giving the Zakat, and Fasting month of Ramazan, and Hajj of the House (Kabah), and the Wilayah of the Guardians^{asws} of Allah^{azwj}, and the disavowment from enemies of Allah^{azwj}, and keeping away from every intoxicant'.⁸⁴

6- جا، المجالس للمفيد ما، الأمايلي للشيخ الطوسي المفيد عن علي بن خالد المزاغي عن القاسم بن محمد الدلال عن سبرة بن زياد عن الحكم بن عيينة عن حبش بن المغيرة قال: دخلت على أمير المؤمنين علي بن أبي طالب ع فقلت السلام عليك يا أمير المؤمنين و رحمه الله و بركاته كيف أمسيت

(The books) 'Al Majalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ali Bin Khalid Al Maraghy, from Al Qasim Bin Muhammad Al Dallal, from Sabrah Bin Ziyad, from Al Hakam Bin Uyayna, from Hubeys Bin Mu'tamar who said,

'I entered to see Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. I said, 'The greetings be unto you^{asws}, O Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings! How is your evening?'

قال أمسيت محباً لمحبينا و مبغضاً لمبغضينا و أمسى حبنا معتبطاً برحمة من الله كان ينتظرها و أمسى عدونا يؤسس نبأه على شفا جرف هار فكان ذلك الشفا قد انهار به في نار جهنم

⁸³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 4

⁸⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 5

He^{asws} said: 'In the evening I^{asws} am loving to the one who loves us^{asws}, and hateful to one who hates us^{asws}, and in the evening the one who loves us^{asws} is exultant with the Mercy from Allah^{azwj}, he was awaiting, and in the evening our^{asws} enemy has built his **foundation of his building upon the brink of a cliff**, so it is as if that would **collapse with him into the Fire of Hell [9:109]**.

وَكَأَنَّ أَبْوَابَ الرَّحْمَةِ قَدْ فُتِحَتْ لِأَهْلِهَا فَهَيَّئاً لِأَهْلِ الرَّحْمَةِ رَحْمَتُهُمْ وَالتَّعَسُّ لِأَهْلِ النَّارِ وَ النَّارُ هُمْ

And it is as if the gates of Mercy have been opened for its rightful ones, so congratulations for the people of Mercy of their Mercy and the despair to the inhabitants of the Fire, and of the Fire being for them.

يَا حُبَيْشُ مَنْ سَرَّهُ أَنْ يَعْلَمَ أَمْ مُحِبٌّ لَنَا أَمْ مُبْغِضٌ فَلْيَمْتَحِنْ قَلْبُهُ فَإِنْ كَانَ مُحِبُّاً وَلَيْتَا لَنَا فَلَيْسَ بِمُبْغِضٍ لَنَا وَإِنْ كَانَ يُبْغِضُ وَلَيْتَا لَنَا فَلَيْسَ بِمُحِبٍّ لَنَا إِنَّ اللَّهَ تَعَالَى أَخَذَ الْمِيثَاقَ لِمُحِبِّيْنَا بِمَوَدَّتِنَا وَ كَتَبَ فِي الذِّكْرِ اسْمَ مُبْغِضِنَا نُحْنُ النُّجَبَاءُ وَ أَفْرَاطُنَا أَفْرَاطُ الْأَنْبِيَاءِ.

O Hubeysh! One whom it cheers to know whether he is (from the) ones who loves us^{asws} or a hater, then let him examine his heart. If he loves our^{asws} friend, then he isn't a hater to us^{asws}, and if he was a hater of a friend of ours^{asws}, then he isn't one who loves us^{asws}. Allah^{azwj} the Exalted Took the Covenant for one who loves us^{asws} with our^{asws} cordiality, and wrote in the Reminder (Al-Zikr) the name of one who hates us^{asws}. We^{asws} are the excellent ones. Our^{asws} matters are the matters of the Prophets^{asws}.⁸⁵

7- ما، الأماالي للشيخ الطوسي المفيض عن الجعافي عن ابني عُمْدَةَ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْحَارِثِيِّ عَنِ أَحْمَدَ بْنِ صَبِيحٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْهَمْدَانِيِّ عَنِ الْحُسَيْنِ بْنِ مُصَنَّبٍ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ مَنْ أَحَبَّنَا لِلَّهِ وَ أَحَبَّ مُحِبَّنَا لَا لِعَرَضٍ دُنْيَا يُصِيبُهَا مِنْهُ وَ عَادَى عَدُوَّنَا لَا لِإِحْتَةٍ كَانَتْ بَيْنَهُ وَ بَيْنَهُ ثُمَّ جَاءَ يَوْمَ الْقِيَامَةِ وَ عَلَيْهِ مِنَ الذُّنُوبِ مِثْلُ زُرِّ عَالِجٍ وَ زَيْدِ الْبَحْرِ غَفَرَ اللَّهُ تَعَالَى لَهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Al Jiany, from Ibn Uqda, from Mohammad Bin Al Qasim Al Harisy, from Ahmad Bin Sabeeh, from Muhammad Bin Ismail Al Hamdany, from Al Husayn Bin Mus'ab who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} saying: 'One who loves us^{asws} for (the Sake of) Allah^{azwj}, and loves the one who loves us^{asws}, not for the purpose of the world he could attain from him, and is inimical to our^{asws} enemies, not for a grudge which was between him and him, then he comes on the Day of Qiyamah and (even if) upon him are from the sins like the grains of sand in a desert, and foam of the sea, Allah^{azwj} the Exalted would Forgive these for him".⁸⁶

8- م، تفسير الإمام عليه السلام مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع المُفسَّرُ بِإِسْنَادِهِ إِلَى أَبِي مُحَمَّدٍ الْعَشَّكَرِيِّ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِبَعْضِ أَصْحَابِهِ ذَاتَ يَوْمٍ يَا عَبْدَ اللَّهِ أَحَبَّ فِي اللَّهِ وَ أَبْغَضَ فِي اللَّهِ وَ وَالٍ فِي اللَّهِ وَ عَادٍ فِي اللَّهِ فَإِنَّهُ لَا تَنَالُ وَلَايَةَ اللَّهِ إِلَّا بِذَلِكَ

Tafseer of the Imam (Hassan Al-Askari^{asws}), (and) 'Ma'ani Al Akhbar', (and) 'Uyoon Akhbar Al-Reza^{asws}', (and) 'Illal Al Sharaie' –

⁸⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 6

⁸⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 7

'By his chain to Abu Muhammad Al Askari^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said to one of his^{saww} companions one day: 'O servant of Allah^{azwj}! Love for the Sake of Allah^{azwj} and hate for the Sake of Allah^{azwj}, and befriend for the Sake of Allah^{azwj} and be inimical for the Sake of Allah^{azwj}, for surely the Wilayah (submission) cannot be achieved except by that.

وَلَا يَجِدُ رَجُلٌ طَعَمَ الْإِيمَانِ وَ إِنْ كَثُرَتْ صَلَاتُهُ وَ صِيَامُهُ حَتَّى يَكُونَ كَذَلِكَ وَ قَدْ صَارَتْ مُوَاخَاةُ النَّاسِ يَوْمَكُمْ هَذَا أَكْثَرَهَا فِي الدُّنْيَا عَلَيْهَا يَتَوَادُّونَ وَ عَلَيْهَا يَتَبَاعَضُونَ وَ ذَلِكَ لَا يُعْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئاً

And no man will find the taste of Eman, and even though his Salat and his Fast may be frequent until he happens to be like that, and the brother-hood of the people in this day of yours, most of it has become regarding (coveting) the world. Upon it they are being cordial, and upon it they are hating each other, and that will not avail them of anything from Allah^{azwj}.

فَقَالَ لَهُ وَ كَيْفَ لِي أَنْ أَعْلَمَ أَنِّي قَدْ وَالَيْتُ وَ عَادَيْتُ فِي اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ وَلِيَ اللَّهُ عَزَّ وَ جَلَّ حَتَّى أُوَالِيَهُ وَ مَنْ عَدُوهُ حَتَّى أُعَادِيَهُ

He said to him^{saww}, 'And how can it be for me to know I have befriended and been inimical for the Sake of Allah^{azwj} Mighty and Majestic, and who is the friend of Allah^{azwj} until I befriend him and who is His^{azwj} enemy until I be inimical to him?'

فَأَشَارَ لَهُ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ ع فَقَالَ أ تَرَى هَذَا فَقَالَ بَلَى قَالَ وَلِيَ هَذَا وَلِيَ اللَّهِ فَوَالِهِ وَ عَدُوُّ هَذَا عَدُوُّ اللَّهِ فَعَادَهُ

Rasool-Allah^{saww} gestured for him towards Ali^{asws} and said: 'Do you see this one?' He said, 'Yes'. He^{saww} said: 'A friend of his^{asws} is a friend of Allah^{azwj}, so befriend him^{asws}, and an enemy of this one^{asws} is an enemy of Allah^{azwj} so be inimical to him'.

قَالَ وَالِ وَلِيَ هَذَا وَ لَوْ أَنَّهُ قَاتَلَ أَبِيكَ وَ وَلَدَكَ وَ عَادَ عَدُوَّ هَذَا وَ لَوْ أَنَّهُ أَبُوكَ أَوْ وَلَدُكَ.

He^{saww} said: 'Befriend a friend of this one^{asws} and even if he is a killer of your father and your son, and be inimical to an enemy of this one^{asws} and even if he is your father or your son'.⁸⁷

9- لي، الأمايلي للصدوق ابن المَتَوَكَّلِ عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ التَّوْقَلِيِّ عَنِ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنِ الثَّمَالِيِّ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَجْمَعَ اللَّهُ لَهُ الْخَيْرَ كُلَّهُ فَلْيُؤَالَ عَلِيّاً بَعْدِي وَ لِيُؤَالَ أَوْلِيَاءَهُ وَ لِيُعَادَ أَعْدَاءَهُ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Asadi, from Al Nakhaie, from Al Nowfali, from Ali Bin Salim, from his father, from Al Sumali, from Ibn Jubeyr, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'One whom it cheers that Allah^{azwj} Gathers the goodness for him, all of it, then let him befriend Ali^{asws} after me^{saww}, and let him befriend his^{asws} friends and curse his^{asws} enemies'.⁸⁸

⁸⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 8

⁸⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 9

10- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَحَبَّنَا وَ أَبْغَضَ عَدُوَّنَا فِي اللَّهِ مِنْ غَيْرِ تَرَةٍ وَتَرَاهَا إِنَاهُ فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا ثُمَّ مَاتَ عَلَى ذَلِكَ فَلَقِيَ اللَّهَ وَ عَلَيْهِ مِنَ الذُّنُوبِ مِثْلُ زَيْدِ الْبَحْرِ غَفَرَهَا اللَّهُ لَهُ.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Salih Bin Sahl,

'From Abu Abdullah^{asws} having said: 'One who loves us^{asws} and hates our^{asws} enemies for the Sake of Allah^{azwj}, from without avenging any grudge regarding anything from the matters of the world, then dies upon that, and he meets Allah^{azwj} and upon him from the sins are like the foam of the sea, Allah^{azwj} would Forgive these for him".⁸⁹

11- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ لَمْ يَعْرِفْ سُوءَ مَا أَتَى إِلَيْنَا مِنْ ظُلْمِنَا وَ ذَهَابِ حَقِّنَا وَ مَا رَكِبْنَا بِهِ فَهُوَ شَرِيكَ مَنْ أَتَى إِلَيْنَا فِيمَا وُلَيْنَا بِهِ.

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Amro bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'One who does not recognise evil of what came to us^{asws}, from injustices upon us^{asws}, and the deprivation of our^{asws} rights, and what (afflictions) we^{asws} had to go through due to it, so he is a participant of the one who came with it to us^{asws} among what we^{asws} were governed with".⁹⁰

12- سن، المحاسن أَبِي عَنْ حَمَزَةَ بْنِ عَبْدِ اللَّهِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ حَكَمِ بْنِ أَعْيَنَ عَنْ مُيَسَّرِ بْنِ عَبْدِ الْعَزِيزِ النَّخَعِيِّ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ: أَتَى نَقَرٌ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَقَالُوا إِنَّ بَنِي عَمَّنَا وَفَدُوا إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ طَلَبَ رَفْدِهِ وَ جَائِزَتِهِ وَ إِنَّا قَدْ وَفَدْنَا إِلَيْكَ صِلَةً لِرَسُولِ اللَّهِ ص

(The book) 'Al Mahaasin' – My father, from Hamza Bin Abdullah, from Hameel Bin Darraj, from Hakam Bin Ayn, from Muyasser Bin Abdul Aziz Al Nakhaie, from Abu Khalid al Kabuly who said,

'A number (of people) came to Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} and they said, 'The clan of Ammina have sent a delegation to Muawiya Bin Abu Sufyan seeking his grants and his awards, and we have come as a delegation to you^{asws} as connecting to Rasool-Allah^{saww}.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ قَصِيرَةً مِنْ طَوِيلَةٍ مَنْ أَحَبَّنَا لَا لِدُنْيَا يُصِيبُهَا مِنَّا وَ عَادَى عَدُوَّنَا لَا لِشَحْنَاءٍ كَانَتْ بَيْنَهُ وَ بَيْنَهُ أَتَى اللَّهَ يَوْمَ الْقِيَامَةِ مَعَ مُحَمَّدٍ وَ إِبْرَاهِيمَ وَ عَلِيٍّ.

Ali^{asws} Bin Al-Husayn^{asws} said: 'Short from the long, one who loves us^{asws}, not for worldly matters to achieve from us^{asws}, and is inimical to our^{asws} enemies, not for malice between him and him, would come on the Day of Qiyamah with Muhammad^{saww} and Ibrahim^{as} and Ali^{asws},⁹¹

⁸⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 10

⁹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 11

⁹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 12

13- سن، المحاسن أبي عن حمزة بن عبد الله الجعفي عن جميل بن دراج عن عمر بن مذكري أبي علي الطائي قال قال أبو عبد الله ع أي عرى الإيمان أوثق فقالوا فقال رسول الله صلى الله عليه وآله فقال إن للصلاة فضلاً و لكن ليس بالصلاة

(The book) 'Al Mahaasin' – My father, from Hamza Bin Abdullah Al Ja'fari, from Hameel Bin Darraj, from Umar Bin Mudrik Abu Ali Al Taie who said,

'Which handhold of the Eman is firmest?' They (people) said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. He^{asws} said: 'Say it'. They said, 'O son^{asws} of Rasool-Allah^{saww}, (it is) the Salat'. He^{asws} said: 'For the Salat there is superiority, but it isn't Salat'.

قالوا الزكاة قال إن للزكاة فضلاً و ليس بالزكاة قالوا صوم شهر رمضان فقال إن لرمضان فضلاً و ليس برمضان قالوا فالحج و العمرة قال إن للحج و العمرة فضلاً و ليس بالحج و العمرة

They said, 'The Zakat'. He^{asws} said: 'For the Zakat there is superiority, and it isn't the Zakat'. They said, 'Fasts of the month of Ramazan'. He^{asws} said: 'For (month of) Ramazan there is superiority, and it isn't (month of) Ramazan'. They said, 'It is the Hajj and the Umrah'. He^{asws} said: 'For the Hajj and the Umrah there is superiority, and it isn't Hajj and Umrah'.

قالوا فالجهاد في سبيل الله قال إن للجهاد في سبيل الله فضلاً و ليس بالجهاد قالوا فالله و رسوله أعلم

They said, 'It is the Jihad in the Way of Allah^{azwj}'. He^{asws} said: 'For the Jihad there is superiority, and it isn't Jihad'. They said, 'Then Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'.

فقال قال رسول الله ص إن أوثق عرى الإيمان الحب في الله و البغض في الله و توالي ولي الله و تعادي عداؤه.

He^{asws} said: 'Rasool-Allah^{saww} said: 'The firmest handhold of the Eman is the love for the Sake of Allah^{azwj}, and befriending the friends of Allah^{azwj}, and being inimical to the enemies of Allah^{azwj}'.⁹²

14- ضا، فقه الرضا عليه السلام روي أن الله أوحى إلى بعض عباده بني إسرائيل و قد دخل قلبه شيء أما عبادتك لي فقد تعزرت بي و أما زهدك في الدنيا فقد تعجلت الراحة فهل واليت لي ولياً أو عادت لي عداوة ثم أمر به إلى النار نعوذ بالله منها.

(The book) 'Fiqh Al-Reza^{asws} – Allah^{azwj} Revealed to one of the worshippers of the children of Israel, and something had entered into his heart: "As for your worship to Me^{azwj}, so it has endeared you to Me^{azwj}, and as for your ascetism in the world, it has hastened the rest. Have you befriended any friend of Mine, or been inimical an enemy of Mine?" Then He^{azwj} Commanded with him to the Fire. We seek Refuge with Allah^{azwj} from it'.⁹³

15- شي، تفسير العياشي عن سعدان عن رجل عن أبي عبد الله ع في قوله و إن تبذوا ما في أنفسكم أو تخفوه يحاسبكم به الله فيعقر لمن يشاء و يعذب من يشاء قال حقيق على الله أن لا يدجل الجنة من كان في قلبه مثقال حبة من خردل من حبهما.

Tafseer Al Ayyashi – From Sa'dan, from a man,

⁹² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 13

⁹³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 14

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **and whether you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to [2:284]**. He^{asws} said: 'It is Worthy of Allah^{azwj} that He^{azwj} would not Let anyone enter the Paradise who had in his heart, the weight of a mustard seed of love for those two (Abu Bakr & Umar)''⁹⁴

16- شي، تفسير العياشي عَنْ أَبِي حَمْزَةَ السَّمَالِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع بَا أَبَا حَمْزَةَ إِنَّمَا يَعْبُدُ اللَّهُ مَنْ عَرَفَ اللَّهَ وَ أَمَّا مَنْ لَا يَعْرِفُ اللَّهَ كَأَنَّمَا يَعْبُدُ غَيْرُهُ هَكَذَا ضَالًّا

Tafseer Al-Ayyashi – From Abu Hamza Al Sumali who said,

'Abu Ja'far^{asws} said: 'O Abu Hamza! But rather, he worships Allah^{azwj}, the one who recognises Allah^{azwj}, and as for the one who does not recognise Allah^{azwj}, is it as if he worships someone else, that is how he strays'.

فُلْتُ أَصْلَحَكَ اللَّهُ وَ مَا مَعْرِفَةُ اللَّهِ قَالَ يُصَدِّقُ اللَّهَ وَ يُصَدِّقُ مُحَمَّدًا رَسُولَ اللَّهِ ص فِي مَوْلَاةٍ عَلَيٍّ وَ الْإِيْتِمَامِ بِهِ وَ بِأَيْمَةِ الْهُدَى مِنْ بَعْدِهِ وَ الْبِرَاءَةُ إِلَى اللَّهِ مِنْ عَدُوِّهِمْ وَ كَذَلِكَ عَرَفَانُ اللَّهُ

I said, 'May Allah^{azwj} Keep you^{asws} well! And was is the recognition of Allah^{azwj}?' He^{asws} said: 'He ratifies Allah^{azwj}, and ratifies Muhammad^{saww} as being Rasool-Allah^{saww} regarding the Wilayah of Ali^{asws} and make an Imam^{asws} with him^{asws}, and with the Imams^{asws} of guidance from after him^{asws}, and the disavow-ment to Allah^{azwj} from their^{asws} enemies, and like that is the recognition of Allah^{azwj}'.

قَالَ فُلْتُ أَصْلَحَكَ اللَّهُ أَيُّ شَيْءٍ إِذَا عَمِلْتُهُ أَنَا اسْتَكْمَلْتُ حَقِيقَةَ الْإِيْمَانِ قَالَ تَوَالِي أَوْلِيَاءِ اللَّهِ وَ تُعَادِي أَعْدَاءِ اللَّهِ وَ تَكُونُ مَعَ الصَّادِقِينَ كَمَا أَمَرَكَ اللَّهُ

He (the narrator) said, 'I said, 'May Allah^{azwj} Keep you^{asws} well! Which thing, when I know it, the reality of the Eman would be completed?' He^{asws} said: 'Befriending the friends of Allah^{azwj}, and being inimical to the enemies of Allah^{azwj} and be with the truthful ones, just as Allah^{azwj} has Commanded you to'.

قَالَ فُلْتُ وَ مَنْ أَوْلِيَاءُ اللَّهِ فَقَالَ أَوْلِيَاءُ اللَّهِ- مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلِيٌّ وَ الْحُسَيْنُ وَ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ انْتَهَى الْأَمْرُ إِلَيْنَا ثُمَّ ابْنِي جَعْفَرٍ وَ أَوْمَأَ إِلَى جَعْفَرٍ وَ هُوَ جَالِسٌ فَمَنْ وَ أَلَى هَؤُلَاءِ فَقَدْ وَ أَلَى أَوْلِيَاءِ اللَّهِ وَ كَانَ مَعَ الصَّادِقِينَ كَمَا أَمَرَ اللَّهُ

He (the narrator) said, 'I said, 'And who are the friends of Allah^{azwj}?' He^{asws} said: 'The friends of Allah^{azwj} are Muhammad^{saww} Rasool-Allah^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ali^{asws} Bin Al-Husayn^{asws}, then the command ended up to us^{asws}, then my^{asws} son^{asws} Ja'far^{asws}, and he^{asws} gestured towards Ja'far^{asws} and he^{asws} was seated. 'So the one who befriends them^{asws}, so he has befriended the friends of Allah^{azwj} and would be with the truthful, just as Allah^{azwj} has Commanded him'.

⁹⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 15

فُلْتُ وَ مَنْ أَعْدَاءُ اللَّهِ أَصْلَحَكَ اللَّهُ قَالَ الْأَوْتَانُ الْأَرْبَعَةُ قَالَ فُلْتُ مَنْ هُمْ قَالَ أَبُو الْفَصِيلِ وَ رُمُعُ وَ نَعْتَلُ وَ مُعَاوِيَةُ وَ مَنْ دَانَ دِينَهُمْ فَمَنْ عَادَى هَؤُلَاءِ فَقَدْ عَادَى أَعْدَاءَ اللَّهِ.

I said, 'And who are the enemies of Allah^{azwj}? May Allah^{azwj} Keep you^{asws} well!' He^{asws} said: 'The idols are four'. I said, 'And who are they?' He^{asws} said: 'Abu Al-Fuseyl, and Rumu'u, and No'sal, and Muawiya, and the one who makes it a religion with their religion. So, the one who is inimical to them, so he has been inimical to the enemies of Allah^{azwj}'.⁹⁵

17- سر، السرائر من كتاب أنس العالم للصَّفْوَانِي قَالَ: إِنَّ رَجُلًا قَدِمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أُحِبُّكَ وَ أُحِبُّ فُلَانًا وَ سَمَى بَعْضُ أَعْدَائِهِ فَقَالَ ع أَمَا الْآنَ فَأَنْتَ أَعُورٌ فِيمَا أَنْ تَعْمَى وَ إِمَّا أَنْ تُبْصِرُ.

(The book) 'Al Saraair' – From the book 'Uns Al Aalim' of Al Safwani who said,

'A man arrived to Amir Al-Momineen^{asws} and said, 'O Amir Al-Momineen^{asws}! I love you^{asws} and I love so and so', and he named one of his^{asws} enemies. He^{asws} said: 'At the moment you are one-eyed, so either you become blind or you become a seeing one'.⁹⁶

18- وَ قِيلَ لِلصَّادِقِ ع إِنَّ فُلَانًا يُؤَالِيكُمْ إِلَّا أَنَّهُ يَضَعُفُ عَنِ الْبِرَاءَةِ مِنْ عَدُوِّكُمْ فَقَالَ هَيْهَاتَ كَذَبَ مَنْ ادَّعَى مَحَبَّتَنَا وَ لَمْ يَتَبَرَّأْ مِنْ عَدُوِّنَا.

And it was said to Al-Sadiq^{asws}, 'So and so befriends you except that he is weak from the disavowment from your^{asws} enemies'. He^{asws} said: 'Far be it! He lies, the one who claims having our^{asws} love and does not disavow from our^{asws} enemies'.⁹⁷

19- وَ يُؤَيِّ عَنِ الرِّضَا ع أَنَّهُ قَالَ: كَمَالُ الدِّينِ وَلَا يَشْتَأُ وَ الْبِرَاءَةُ مِنْ عَدُوِّنَا

And it is reported from Al-Reza^{asws} having said: 'The perfection of Religion is our^{asws} Wilayah, and the disavowment from our^{asws} enemies'.

ثُمَّ قَالَ الصَّفْوَانِيُّ وَ اعْلَمْ أَنَّهُ لَا يَحِلُّ الْوَلَايَةُ وَ لَا تَخْلُصُ الْمَحَبَّةُ وَ لَا تَقْبَلُ الْمَوَدَّةُ إِلَّا بِإِبْرَاءَةٍ مِنْ عَدُوِّهِمْ قَرِيبًا كَانَ أَوْ بَعِيدًا فَلَا تَأْخُذُكَ بِرَأْفَةٍ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ وَ لَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ الْأَيَّةَ.

(This paragraph is an opinion)⁹⁸

20- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ وَ مَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَ نِدَاءً صُمْ بِكُمْ غُمِّي فَهُمْ لَا يَفْقَهُونَ

Tafseer of the Imam (Hassan Al-Askari^{asws}) – Words of Mighty and Majestic: **And an example of those who are committing Kufr (disbelieving) is like an example of those who croak with**

⁹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 16

⁹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 17

⁹⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 18

⁹⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 19

what is not heard except for a call and a cry. (They are) deaf, dumb, blind, so they are not understanding [2:171].

قَالَ الْإِمَامُ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَثَلُ الَّذِينَ كَفَرُوا فِي عِبَادَتِهِمْ لِلْأَصْنَامِ وَ اتَّخَذُوا مِنْ دُونِ مُحَمَّدٍ وَ عَلِيٍّ عَ كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ يُصَوِّتُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَ نِدَاءً لَا يَفْهَمُ مَا يُرَادُ مِنْهُ فَيُغِيثُ الْمُسْتَغِيثَ وَ يُعِينُ مَنْ اسْتَعَانَهُ

The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said: **And an example of those who are committing Kufr (disbelieving)** – during their worshipping of the idols, and their taking the rivals from besides Muhammad^{saww} and Ali^{asws} – Salawat be upon them^{asws} both, **is like an example of those who croak with what is not heard** – making a sound with what is not heard, **except for a call and a cry** – it is not understood what is intended from it, so the helper would help the one seeking help, and assist the one seeking his assistance.

صُمُّكُمْ غُمِّي عَنِ الْهُدَى فِي اتِّبَاعِهِمُ الْأَنْدَادَ مِنْ دُونِ اللَّهِ وَ الْأَصْدَادَ لِأَوْلِيَاءِ اللَّهِ الَّذِينَ سَوَّوْهُمْ بِأَسْمَاءِ خِيَارِ خَلَائِقِ اللَّهِ وَ لَقَّبُوهُمْ بِالْقَابِ أَفَاضِلِ الْأَيِّمَةِ الَّذِينَ نَصَبَهُمُ اللَّهُ لِإِقَامَةِ دِينِ اللَّهِ فَهُمْ لَا يَعْقِلُونَ أَمْرَ اللَّهِ عَزَّ وَ جَلَّ

(They are) deaf, dumb, blind – from the Guidance, with regards to their following the rivals from besides Allah^{azwj}, and the opposites of the Guardians^{asws} of Allah^{azwj}, those He^{azwj} Named them^{asws} as the nest of the Caliphs of Allah^{azwj}, and Entitled them with the titles of preferable Imams^{asws}, those whom Allah^{azwj} Appointed for the establishment of the Religion of Allah^{azwj}, **so they are not understanding** – the Command of Allah^{azwj} Mighty and Majestic.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ هَذَا فِي عِبَادِ الْأَصْنَامِ وَ فِي النَّصَابِ لِأَهْلِ بَيْتِ مُحَمَّدٍ نَبِيِّ اللَّهِ ص وَ عَتَاةٍ مَرَدَّتْهُمْ سَوَفَ يُصَيِّرُونَهُمْ إِلَى الْهَلَاكِ

Ali^{asws} Bin Al-Husayn^{asws} said: ‘This is regarding the worship of the idols, and regarding the Nasibi’s hostility to the People^{asws} of the Household of Muhammad^{saww}, Prophet^{saww} of Allah^{azwj}. They (Nasibis) are the followers of Iblees^{la} and the hardened ones of his^{la} renegades. Soon they would be going to the Abyss.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص نَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّ مَنْ تَعَوَّذَ بِاللَّهِ مِنْهُ أَعَادَهُ اللَّهُ وَ نَعُوذُ مِنْ هَمَزَاتِهِ وَ نَفَخَاتِهِ وَ نَفَاتِهِ أَمْ تَذَرُونَ مَا هِيَ أَمَّا هَمَزَاتُهُ فَمَا يُلْقِيهِ فِي قُلُوبِكُمْ مِنْ بُغْضِنَا أَهْلَ الْبَيْتِ

Then Rasool-Allah^{saww} said: ‘Seek Refuge with Allah^{azwj} from the Pelted Satan^{la}, for the one who seeks Refuge with Allah^{azwj} from him^{la}, Allah^{azwj} would Shelter him – and seek Refuge – from his^{la} whispering suggestions, and his^{la} blowing, and his^{la} puffing. Do you know what it is? As for his^{la} whispering suggestions, so it is what he^{la} casts into your hearts from (having) our^{asws} hatred, of the People^{asws} of the Household.

قَالُوا يَا رَسُولَ اللَّهِ وَ كَيْفَ يُبْغِضُكُمْ بَعْدَ مَا عَرَفْنَا بِحَلَاكُمُ مِنَ اللَّهِ وَ مَنْزِلَتِكُمْ قَالَ ص بِأَنْ تُبْغِضُوا أَوْلِيَاءَنَا وَ تُحِبُّوا أَعْدَاءَنَا فَاسْتَعِيدُوا بِاللَّهِ مِنْ حُبَّةِ أَعْدَائِنَا وَ عَدَاوَةِ أَوْلِيَانِنَا فَتَعَادُوا مِنْ بُغْضِنَا وَ عَدَاوَتِنَا فَإِنَّهُ مَنْ أَحَبَّ أَعْدَاءَنَا فَقَدْ عَادَانَا وَ نَحْنُ مِنْهُ بِرَاءٌ وَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ بَرِيءٌ.

They said, ‘O Rasool-Allah^{saww}! And how can we have hatred for you^{asws} all after you^{saww} making us recognise your^{asws} places from Allah^{azwj} and your^{asws} statuses?’ He^{saww} said: ‘By your hating our^{asws} friends and loving our^{asws} enemies. Therefore, seek Refuge with Allah^{azwj} from having the love of our^{asws} enemies, and enmity of our^{asws} friends. So, seek Refuge from

having our^{asws} hatred and our^{asws} enmity, for the one who loves our^{asws} enemies, so he has been inimical to us^{asws}, and we^{asws} are disavowed from him, and Allah^{azwj} Mighty and Majestic is Disavowed from him".⁹⁹

21- **عبد المقاتل** اعْتَمَدْنَا فِي الظَّالِمِينَ أَنَّهُمْ مَلْعُونُونَ وَ الزَّالِمَةُ مِنْهُمْ وَاجِبَةٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ أَظْلَمَ مِنِّي افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَ يَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ الَّذِينَ يَصْنُدُونَ عَنْ سَبِيلِ اللَّهِ وَ يَتَّبِعُونَ مَوْجَاً وَ هُمْ بِالْآخِرَةِ هُمْ كَاذِبُونَ وَ قَالَ ابْنُ عَبَّاسٍ فِي تَفْسِيرِ هَذِهِ الْآيَةِ إِنَّ سَبِيلَ اللَّهِ عَزَّ وَ جَلَّ فِي هَذَا الْمَوْضِعِ هُوَ عَلَيْهِ بِنُ أَبِي طَالِبٍ ع وَ الْأَمَّةُ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ إِمَامَانِ إِمَامٌ هَدَى وَ إِمَامٌ ضَلَّ قَالَ اللَّهُ جَلَّ ثَنَاؤُهُ وَ جَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي أُمَّةٍ السَّيِّئَةِ وَ جَعَلْنَاهُمْ أُمَّةً يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ وَ أَتْبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَ يَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَعْبُورِينَ وَ لَمَّا تَرَكْتَ هَذِهِ الْآيَةَ وَ اتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً قَالَ النَّبِيُّ ص مَنْ ظَلَمَ عَلِيًّا مُعْطِي هَذَا بَعْدَ وَفَاتِي فَكَأَنَّمَا جَحَدَ نُبُوتِي وَ بُيُوتَ الْأَنْبِيَاءِ مِنْ قَبْلِي وَ مَنْ تَوَلَّى ظَالِمًا فَهُوَ ظَالِمٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا آبَاءَكُمْ وَ إِخْوَانَكُمْ أُولَئِكَ إِن اسْتَضَوْا لَكَفَرُوا عَلَى الْإِيمَانِ وَ مَنْ يَتَوَلَّكُمْ يَتَوَلَّكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ وَ قَالَ عَزَّ وَ جَلَّ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ وَ لَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ وَ قَالَ عَزَّ وَ جَلَّ وَ لَا تَتَّخِذُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ النَّارُ وَ الظُّلْمُ هُوَ وَضْعُ الشَّيْءِ فِي غَيْرِ مَوْضِعِهِ فَصَحَّ ادَّعَى الْإِمَامَةَ وَ لَيْسَ بِإِمَامٍ فَهُوَ الظَّالِمُ الْمَلْعُونُ وَ مَنْ وَضَعَ الْإِمَامَةَ فِي غَيْرِ أَهْلِهَا فَهُوَ ظَالِمٌ مَلْعُونٌ.

(This is an opinion)

وَ قَالَ النَّبِيُّ ص مَنْ جَحَدَ عَلِيًّا إِمَامَتَهُ مِنْ بَعْدِي فَإِنَّمَا جَحَدَ نُبُوتِي وَ مَنْ جَحَدَ نُبُوتِي فَقَدْ جَحَدَ رُبُوبِيَّتَهُ

And the Prophet^{saww} said: 'One who rejects Ali^{asws} of his^{asws} Imamate, so rather he has rejected my^{saww} Prophet-hood, and one who rejects my^{saww} Prophet-hood so he has rejected His^{azwj} Lordship'.

وَ قَالَ النَّبِيُّ ص لِعَلِّي يَا عَلِيُّ أَنْتَ الْمَظْلُومُ بَعْدِي مَنْ ظَلَمَكَ فَقَدْ ظَلَمَنِي وَ مَنْ أَنْصَفَكَ فَقَدْ أَنْصَفَنِي وَ مَنْ جَحَدَكَ فَقَدْ جَحَدَنِي وَ مَنْ وَالَاكَ فَقَدْ وَالَانِي وَ مَنْ عَادَاكَ فَقَدْ عَادَانِي وَ مَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاكَ فَقَدْ عَصَانِي

And the Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! You^{asws} will be the oppressed one after me^{saww}. One who is unjust to you^{asws}, so he is unjust to me, and one who is fair with you^{asws}, so he has been fair with me^{saww}, and one who rejects you^{asws} so he has rejected me^{saww}, and one who befriends you^{asws} so he has befriended me^{saww}, and one who has been inimical to you^{asws} so he has been inimical to me^{saww}, and the one who obeys you^{asws} so he has obeyed me^{saww}, and one who disobeys you^{asws} so he has disobeyed me^{saww}'.

وَ اعْتَمَدْنَا فِيَمَنْ جَحَدَ إِمَامَةَ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَمَّةَ مِنْ بَعْدِهِ ع بِمَنْزِلَةِ مَنْ جَحَدَ بُيُوتَ الْأَنْبِيَاءِ ع وَ اعْتَمَدْنَا فِيَمَنْ أَقَرَّ بِأَمِيرِ الْمُؤْمِنِينَ وَ أَنْكَرَ وَاحِدًا مِنْ بَعْدِهِ مِنَ الْأَمَّةِ ع أَنَّهُ بِمَنْزِلَةِ مَنْ آمَنَ بِجَمِيعِ الْأَنْبِيَاءِ ثُمَّ أَنْكَرَ بُيُوتَ مُحَمَّدٍ ص.

وَ قَالَ الصَّادِقُ ع الْمُنْكَرُ لِأَخِرِنَا كَالْمُنْكَرِ لِأَوَّلِنَا.

And Al-Sadiq^{asws} said: 'The denier of our^{asws} last one is like the denier of our^{asws} first one'.

⁹⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 20

وَقَالَ النَّبِيُّ ص الْأَئِمَّةُ مِنْ بَعْدِي اثْنَا عَشَرَ أَوْهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَآخِرُهُمُ الْقَائِمُ طَاعَتُهُمْ طَاعَتِي وَمَعْصِيَتُهُمْ مَعْصِيَتِي مَنْ أَنْكَرَ وَاحِدًا مِنْهُمْ فَقَدْ أَنْكَرَنِي.

And the Prophet^{saww} said: 'The Imams^{asws} from after me^{saww} are twelve Imams^{asws}. The first of them^{asws} is Ali^{asws} Bin Abu Talib^{asws} and their last one^{asws} is Al-Qaim^{asws}. Obedience to them^{asws} is obedience to me^{saww}, and disobedience to them^{asws} is disobedience to me^{saww}. One who denies one of them^{asws} so he has denied me^{saww}'.

وَقَالَ الصَّادِقُ ع مَنْ شَكَّ فِي كُفْرِ أَعْدَائِنَا وَ الظَّالِمِينَ لَنَا فَهُوَ كَافِرٌ.

And Al-Sadiq^{asws} said: 'One who doubts in the Kufr of our^{asws} enemies and the ones who were oppressive to us^{asws}, so he is a Kafir'.

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع مَا زِلْتُ مَظْلُومًا مُنْذُ وَلَدْتَنِي أُمِّي حَتَّى إِنْ عَقِيلًا كَانَ يُصِيبُهُ رَمَدٌ فَقَالَ لَا تَذُرُونِي حَتَّى تَذُرُوا عَلِيًّا فَيَذُرُونِي وَ مَا بِي رَمَدٌ وَ اغْتِقَادُنَا

And Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} said: 'I^{asws} have not cease to be oppressed since my^{asws} mother^{asws} gave me^{asws} birth, to the extent that Aqeel was afflicted with sore eyes, so he said, 'Do not leave me until you leave Ali^{asws}'. So, I^{asws} was left and there was no sore eyes with me^{asws}.

فِيمَنْ قَاتَلَ عَلِيًّا ع كَقَوْلِ النَّبِيِّ ص مَنْ قَاتَلَ عَلِيًّا فَقَدْ قَاتَلَ عَلِيًّا فَقَدْ قَاتَلَ حَارِبَ عَلِيٍّ فَقَدْ قَاتَلَ حَارِبَ اللَّهِ عَزَّ وَ جَلَّ وَ قَوْلِهِ ص لِعَلِّيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحَسَنَ ع أَنَا حَرْبٌ لِمَنْ حَارِبُهُمْ وَ سَلَامٌ لِمَنْ سَالَمَهُمْ وَ أَنَا فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا فَاعْتِقَادُنَا أَنَّهَا سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَعْزِزُ لِعَزَائِبِهَا وَ يَرْزُقُ لِرِضَائِهَا وَ أَنَّهَا سَرَحَتْ مِنَ الدُّنْيَا سَاحِطَةً عَلَى طَالِبِهَا وَ حَاصِبَةً وَ مَا بَعِي إِزْهَابًا وَ قَالَ النَّبِيُّ ص فَاطِمَةُ بَضْعَةٌ مِنِّي مَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ غَاطَهَا فَقَدْ غَاطَنِي وَ مَنْ سَرَّهَا فَقَدْ سَرَّنِي وَ قَالَ ص فَاطِمَةُ بَضْعَةٌ مِنِّي وَ هِيَ رُوحِي الَّتِي بَدَنِي يَسْتَوِي مَا سَاءَ مَا يَسْتَوِي مَا سَرَّهَا وَ اغْتِقَادُنَا فِي الْبِرَاءَةِ أَنَّهَا وَاجِبَةٌ مِنَ الْأَوْثَانِ الْأَرْوَاحِ وَ الْإِنْسَانِ الْأَنْعِ وَ مِنْ جَمِيعِ أَشْيَائِهِمْ وَ أَتْبَاعِهِمْ وَ أَنَّهُمْ شَرُّ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا يَسْمُ الْإِقْرَارُ بِاللَّهِ وَ بِرَسُولِهِ وَ بِالْأَئِمَّةِ ع إِلَّا بِالْبِرَاءَةِ مِنْ أَعْدَائِهِمْ.

(The struck off paragraph is not part of Hadeeth) ¹⁰⁰

22 كُنْتُ الْقَوَائِدَ لِلْكَرَاجِكِيِّ، أَخْبَرَنِي أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَادَانَ عَنْ نُوحِ بْنِ أَحْمَدَ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ سُلَيْمَانَ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ

(The book) 'Kunz Al Fawaid' of Al Karajaky – It was informed to me by Al Hassan Muhammad Bin Ahmad Bin Shazan, from Nuh Bin Ahmad, from Qays Bin Al Rabie, from Suleyman Al Amsh,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said to me^{asws}: 'O Ali^{asws}! You^{asws} are Amir Al-Momineen^{asws} and Imam^{asws} of the pious.

يَا عَلِيُّ أَنْتَ سَيِّدُ الْوَصِيِّينَ وَ وَارِثُ عِلْمِ النَّبِيِّينَ وَ خَيْرُ الصَّادِقِينَ وَ أَفْضَلُ السَّابِقِينَ

¹⁰⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 21

O Ali^{asws}! You^{asws} are the chiefs of the successors^{asws}, and inheritor of the knowledge of the Prophets^{as}, and best of the truthful ones, and the most superior of the foremost ones.

يَا عَلِيُّ أَنْتَ زَوْجُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ خَلِيفَةُ خَيْرِ الْمُرْسَلِينَ

O Ali^{asws}! You^{asws} are the husband of the chieftess of the women of the worlds, and caliph of the best of the Messengers^{as}.

يَا عَلِيُّ أَنْتَ مَوْلَى الْمُؤْمِنِينَ وَ الْحُجَّةُ بَعْدِي عَلَى النَّاسِ أَجْمَعِينَ اسْتَوْجِبَ الْجَنَّةَ مَنْ تَوَلَّاكَ وَ اسْتَوْجِبَ دُخُولَ النَّارِ مَنْ عَادَاكَ

O Ali^{asws}! You^{asws} are the Master^{asws} of the Momineen, and the Divine Authority after me^{saww} upon the people in their entirety. He is Obligated the Paradise, one who befriends you, and he is Obligated entering the Fire, one who is inimical to you^{asws}.

يَا عَلِيُّ وَ الَّذِي بَعَثَنِي بِالنَّبُوءَةِ وَ اصْطَفَانِي عَلَى جَمِيعِ الْبَرِيَّةِ لَوْ أَنَّ عَبْدًا عَبْدَ اللَّهِ أَلْفَ عَامٍ مَا قُبِلَ ذَلِكَ مِنْهُ إِلَّا بِوَلَايَتِكَ وَ وَلَايَةِ الْأَئِمَّةِ مِنْ وَدَّكَ وَ إِنَّ وَ لَايَتَكَ لَا تُقْبَلُ إِلَّا بِالْبَرَاءَةِ مِنْ أَعْدَائِكَ وَ أَعْدَاءِ الْأَئِمَّةِ مِنْ وَدَّكَ بِذَلِكَ أَخْبَرَنِي جَبْرَائِيلُ عَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفُرْ.

O Ali^{asws}! By the One^{azwj} Who Sent me^{saww} with the Prophet-hood and Chose me^{saww} over the entirety of the created beings! If a servant were to worship Allah^{azwj} for a thousand years, that would not be Accepted from him, except with your^{asws} Wilayah and Wilayah of the Imams^{asws} from your^{asws} sons^{asws}, and your^{asws} Wilayah is not Acceptable except with the disavowment from your^{asws} enemies and enemies of the Imams^{asws} from your^{asws} sons is with that. Jibraeel^{as} informed me^{saww}: ***So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. [18:29]***¹⁰¹

¹⁰¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 1 H 22

CHAPTER 2 – ANOTHER REGARDING THE PUNISHMENT OF THE ONE WHO FOLLOWS OTHER THAN HIS^{asws} MASTERS^{asws}, AND ITS MEANING

1- ب، قرب الإسناد عليّ عن أخيه موسى ع قال: ابْتَدَرَ النَّاسُ إِلَى قِرَابِ سَيْفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعْدَ مَوْتِهِ فَإِذَا صَحِيفَةٌ صَغِيرَةٌ وَحَدُّوا فِيهَا مَنْ آوَى مُخْدِنًا فَهُوَ كَافِرٌ وَ مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ مَنْ أَعْتَى النَّاسَ عَلَى اللَّهِ مِنْ قَتْلِ غَيْرِ قَاتِلِهِ أَوْ ضَرْبِ غَيْرِ ضَارِبِهِ.

(The book) ‘Qurb Al-Asnad’ – Ali, from his brother^{asws} Musa^{asws} having said: ‘The people rushed to the sheath of the sword of Rasool-Allah^{saww} after his^{saww} passing away, and there was a small parchment found to be in it: ‘One who shelters an innovator so he is a Kafir, and one who follows other than his Masters^{asws} so upon him is the Curse of Allah^{azwj}, and from the excesses of the people upon Allah^{azwj} is one who kills other than his killer, or hits other than one who hit him’¹⁰².

2- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه ع قال قال النبي ص مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ.

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’ – by a chain of Al-Tameemi, from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: ‘The Prophet^{saww} said: ‘One who follows others than his^{asws} Masters^{asws}, upon him **is the Curse of Allah and the Angels and the people altogether.** [2:161]’¹⁰³.

3- ما، الأماالي للشيخ الطوسي في وصية أمير المؤمنين صلوات الله عليه عند وفاته برواية ابن نُبَّاتَةَ عَنِ النَّبِيِّ ص لَعْنَةُ اللَّهِ وَ لَعْنَةُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ لَعْنَتِي عَلَى مَنْ انْتَمَى إِلَى غَيْرِ أَبِيهِ أَوْ ادَّعَى إِلَى غَيْرِ مَوَالِيهِ أَوْ ظَلَمَ أَجِيرًا آخَرَهُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi,

‘In a bequest of Amir Al-Momineen^{asws} during his^{asws} passing away, by a report of Ibn Nubata, from the Prophet^{saww}: ‘Curse of Allah^{azwj}, and curse of His^{azwj} Angels of Proximity, and His^{azwj} Messenger Prophets^{as}, and my^{saww} curse is upon the one who belongs to other than his father, or claims to other than his Masters^{asws}, or is unjust to a worker of his recompense’¹⁰⁴.

4- وَ فِي خَبَرٍ آخَرَ عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ ص لَعَنَ اللَّهُ مَنْ تَوَلَّى إِلَى غَيْرِ مَوَالِيهِ.

And in another Hadeeth, from Zayd Bin Arqam,

¹⁰² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 2 H 1

¹⁰³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 2 H 2

¹⁰⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 2 H 3

‘From the Prophet^{saww}: ‘May Allah^{azwj} Curse who follows other than his Masters^{asws}’ . 105

5- ب، قرب الإسناد ابن طريف عن ابن علقمان عن جعفر عن أبيه ع قال: وجد في غمد سيف رسول الله ص صحيفة محتومة ففتحوها فوجدوا فيها إن أغنى الناس على الله القاتل غير قاتله والضارب غير ضاربه ومن أخذت حدثاً أو آوى محدثاً فعليه لعنة الله والملائكة والناس أجمعين لا يقبل الله منه صرفاً ولا عدلاً ومن تولى إلى غير مواليه فقد كفر بما أنزل على محمد ص.

(The book) ‘Qurb Al Asnaad’ – Ibn Tareyf, from Ibn Awlad,

‘From Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘It was found in the sheath of the sword of Rasool-Allah^{saww}, a sealed parchment. It was opened and therein was found (written): ‘The most excessive of the people to Allah^{azwj} is the killer of other than his killer, and the hitter to other than his hitter, and one who innovates an innovation or shelters an innovator, upon him is the Curse of Allah^{azwj}, and the Angels, and the people in their entirety. Allah^{azwj} will neither Accept from him any exchange, nor any replacement, and one who follows to other than his Masters^{asws}, so he has committed Kufr with what Allah^{azwj} Revealed unto Muhammad^{saww}’ . 106

6- مع، معاني الأخبار ابن الوليد عن ابن أبيان عن الحسين بن سعيد عن فضالة عن أبيان عن إسحاق بن إبراهيم الصيقل قال قال أبو عبد الله ع وجد في ذؤابة سيف رسول الله صلى الله عليه وآله صحيفة فإذا فيها مكتوب بسم الله الرحمن الرحيم إن أغنى الناس على الله يوم القيامة من قتل غير قاتله ومن ضرب غير ضاربه ومن تولى غير مواليه فهو كافر بما أنزل الله تعالى على محمد ص ومن أخذت حدثاً أو آوى محدثاً لم يقبل الله منه يوم القيامة صرفاً ولا عدلاً

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Is’haq Bin Ibrahim Al Sayqal who said,

‘Abu Abdullah^{asws} said: ‘A parchment was found in the sheath of the sword of Rasool-Allah^{saww} and there was written in it: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. The most excessive of the people to Allah^{azwj} on the Day of Qiyamah would be the one who kills other than his killer, and one who hits other than his hitter, and one who follows other than his Masters^{asws}, so he is a Kafir with what Allah^{azwj} the Exalted Revealed unto Muhammad^{saww}, and one who innovates an innovation, or shelters an innovator, Allah^{azwj} will not Accept from him on the Day of Qiyamah, neither any exchange nor any replacement’.

قال ثم قال تدري ما يعني بقوله من تولى غير مواليه قلت ما يعني بقوله قال يعني أهل الدين والصرف التوبة في قول أبي جعفر ع والعدل الفداء في قول أبي عبد الله ع.

He (the narrator) said, ‘Then he^{asws} said: ‘Do you know what is the meaning of his^{saww} words: ‘One who follows other than his Masters^{asws}?’ I said, ‘What is the meaning of his^{saww} words?’ He^{asws} said: ‘The people of religion’. And the ‘exchange’ is the repentance in the

¹⁰⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 2 H 4

¹⁰⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 2 H 5

words of Abu Ja'far^{asws}, and the 'replacement' is the ransom in the words of Abu Abdullah^{asws},¹⁰⁷

Note: -

فَمَا رَوَاهُ الصَّدُوقُ فِي الْعِلَلِ، بِإِسْنَادِهِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَعَنَ رَسُولُ اللَّهِ ص مَنْ أَخَذَ فِي الْمَدِينَةِ حَدَثًا أَوْ آوَى مُحَدِّثًا قُلْتُ
وَمَا ذَلِكَ الْحَدِيثُ قَالَ الْقَتْلُ.

What is reported by Al Sadouq in (the book) 'Al Illal', by his chain from Jameel,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} cursed the one who innovated an innovation in Al-Medina, or sheltered an innovator'. I said, 'And what was that innovation?' He^{asws} said: 'The killing'.

¹⁰⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 2 H 6

باب 3 ما أمر به النبي صلى الله عليه وآله من النصيحة لأئمة المسلمين و اللزوم لجماعتهم و معنى جماعتهم و عقاب نكث البيعة

CHAPTER 3 – WHAT THE PROPHET^{saww} ORDERED WITH, OF THE IMAM^{asws} ADVISING THE MUSLIMS, AND NECESSITATING THEIR^{asws} GROUP, AND MEANING OF ‘THEIR^{asws} GROUP’, AND PUNISHMENT OF THE ONE WHO BREAKS THE ALLEGIANCE

1- لي، الأمايلي للصدوق الحمْداني عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ فَارَقَ جَمَاعَةَ الْمُسْلِمِينَ فَقَدْ خَلَعَ رِثْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ

(The book) ‘Al Amaali’ of Al Sadouq Al Hamdany, from Ali, from his father, from Nasr Bin Ali Jahzamy,

‘From Ali son of Ja’far^{asws}, from his brother^{asws} Musa^{asws}, from his^{asws} forefathers^{asws} having said; ‘Rasool-Allah^{saww} said: ‘One who separated from the community of Muslims, so he has vacated the noose of Islam from his neck’.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا جَمَاعَةُ الْمُسْلِمِينَ قَالَ جَمَاعَةُ أَهْلِ الْحَقِّ وَ إِنْ قَلُّوا.

It was said, ‘O Rasool-Allah^{saww}! And what is the community of the Muslims?’ He^{saww} said: ‘Community of the people of Truth, and even if they are a few’.¹⁰⁸

2- ما، الأمايلي للشيخ الطوسي الْمُفِيدُ عَنْ عَلِيِّ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ إِسْمَاعِيلَ بْنِ مَاهَانَ عَنْ زَكْرِيَّا بْنِ يَحْيَى عَنْ بُنْدَارَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ سَهْلِ بْنِ الْحَرَّاجِ عَنْ عَطَاءِ بْنِ زَيْدٍ عَنْ تَمِيمِ الرَّازِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص الدِّينُ نَصِيحَةٌ قِيلَ لِمَنْ يَا رَسُولَ اللَّهِ قَالَ لِلَّهِ وَ لِرَسُولِهِ وَ لِكِتَابِهِ وَ لِلْأَئِمَّةِ فِي الدِّينِ وَ لَجَمَاعَةِ الْمُسْلِمِينَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Ali Bin Khalid, from Ahmad Bin Ismail Bin Mahan, from Zakariya Bin Yahya, from Bundar, from Abdul Rahman, from Sufyan, from Sahl Bin Jarrah, from Ata’a Bin Zayd, from Tameem Al Razy who said,

‘Rasool-Allah^{saww} said: ‘The Religion is advice’. It was said, ‘Of whom, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Of Allah^{azwj}, and of His^{azwj} Rasool^{saww}, and of His^{azwj} Book, and of the Imams^{asws} regarding the Religion and of a community of Muslims’.¹⁰⁹

3- ل، الخصال ابنُ الْمُتَوَكَّلِ عَنِ السَّعْدِ ابْنِ أَبِي الْبَرْقِيِّ عَنِ الْبَرْقِيِّ عَنِ حَمَّادِ بْنِ عُثْمَانَ عَنِ ابْنِ أَبِي يَعْغُورٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: خَطَبَ رَسُولُ اللَّهِ ص النَّاسَ فِي حَجَّةِ الْوَدَاعِ بِمِثْلِ فِي مَسْجِدِ الْحَيْفِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاها ثُمَّ بَلَغَهَا مَنْ لَمْ يَسْمَعْهَا فَرُبَّ حَامِلٍ فِقْهٍ غَيْرَ فِقْهِهِ وَ رُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from Al Bazanty, from Hammad Bin Usman, from Ibn Abu Yafour,

¹⁰⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 1

¹⁰⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 2

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said: 'Rasool-Allah^{saww} addressed the people during the farewell Hajj at Mina, in Masjid Al-Khief. He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'May Allah^{azwj} Freshen a servant who hears my^{saww} words and retains it, then delivers it to the one who did not hear it, for sometimes his understanding would be carrier it to one who is without understanding, and sometimes his understanding would be carried to one who is more understanding than him.

ثَلَاثٌ لَا يُغْلُ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَ اللُّزُومُ لِحِمَاةِهِمْ فَإِنَّ دَعْوَتَهُمْ حُيْطَةٌ مِنْ وَرَائِهِمْ الْمُسْلِمُونَ إِخْوَةٌ تَتَكَافَأُ دِمَاؤُهُمْ يَسْعَى بِدِمَتِهِمْ أَذْنَاهُمْ هُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ.

Three would have no grudge upon them – heart of a Muslim person sincere in the deed for Allah^{azwj}, and the advice of the Imams^{asws} of the Muslims, and the necessitation of their^{asws} group, for their^{asws} call is inclusive of (the ones to come) behind them. The Muslims are brethren, their blood suffices each other. Their lowest strive with their responsibilities, they have a hand (favour) upon the ones besides them".¹¹⁰

4- ل، الخصال ماجيلويه عَنْ عَمِّهِ عَنْ هَارُونَ عَنِ ابْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ أَنَّ النَّبِيَّ ص قَالَ: ثَلَاثٌ مُوبِقَاتٌ نَكُثُ الصَّفْقَةَ وَ تَرُكُ السُّنَّةِ وَ فِرَاقُ الْجَمَاعَةِ وَ ثَلَاثٌ مُنْجِيَاتٌ تَكْفُ لِسَانَكَ وَ تَبْكِي عَلَى خَطِيئَتِكَ وَ تَلْزِمُ بَيْتَكَ.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Haroun, from Ibn Ziyad,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}: 'The Prophet^{saww} said: 'Three are grave sins – breaking the allegiance, and neglecting the Sunnah, and separating (from) the community; and three are rescuers – restraining your tongue, and crying over your mistakes (sins), and staying in your house".¹¹¹

5- فس، تفسير القمي إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ قَالَ نَزَلْتُ بَيْنِي فِي حَجَّةِ الْوَدَاعِ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ فَلَمَّا نَزَلْتُ قَالَ رَسُولُ اللَّهِ ص نُعِثْتُ إِلَيَّ نَفْسِي فَجَاءَ إِلَى مَسْجِدِ الْخَيْفِ فَجَمَعَ النَّاسَ

Tafseer Al-Qummi - **When Help of Allah comes and the victory [110:1]**. He said, 'It was Revealed at Mina during the Farewell Hajj: **When Help of Allah comes and the victory [110:1]**. When it was Revealed, Rasool-Allah^{saww} said: 'I^{saww} give the news of my^{saww} passing away, to myself^{saww}. Then he^{saww} went to Masjid Al- Khief, and the people gathered.

ثُمَّ قَالَ نَصْرُ اللَّهِ امْرَأً سَمِعَ مَقَالِي فَوَعَاها وَ بَلَّغَهَا مَنْ لَمْ يَسْمَعْهَا فَرُبَّ حَامِلٍ فِيهِ عَيْزٌ فَقِيهِ وَ رُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ

Then he^{saww} said: 'May Allah^{azwj} Help the person who hears my^{saww} speech, and understands it and makes it reach to the one who did not hear it. Perhaps its understanding would be carried by one who does not understand it, and perhaps its understanding would be carried to the one who is more understanding than him.

ثَلَاثٌ لَا يُغْلُ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَ اللُّزُومُ لِحِمَاةِهِمْ فَإِنَّ دَعْوَتَهُمْ حُيْطَةٌ مِنْ وَرَائِهِمْ

¹¹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 3

¹¹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 4

There are three things which the heart of a Muslim person would not cheat in – sincerity of the deeds for the Sake of Allah^{azwj}, and the advice of the Imams^{asws} of the Muslims, and the necessary needs of their groups, for their calling encompasses the ones who are to come after them.

أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا وَ لَنْ تَزُولُوا كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلَ بَيْتِي فَإِنَّهُ قَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ كِاصِبَعِي هَاتَيْنِ وَ جَمَعَ بَيْنَ سَبَابَتَيْهِ وَ لَا أَقُولُ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ سَبَابَتَيْهِ وَ الْوَسْطَى فَتَفَضَّلْ هَذِهِ عَلَى هَذِهِ.

O you people! I^{saww} leave among you two weighty things. The one, who attaches himself to these two will never go astray nor will he lead anyone astray – The Book of Allah^{azwj} and my^{saww} Family, the People^{asws} of my^{saww} Household. The Kind and the Aware has Given me^{saww} the News that these two would never separate until they return to the Fountain like these two fingers’ – and he^{saww} joined his^{saww} two forefingers – ‘and I^{saww} am not saying like these’ – and he^{saww} joined his^{saww} forefinger and the middle one – ‘So this would be preferable over the other (meaning both from the right hand, the virtuous ones)’¹¹².

6- كا، الكافي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ مِنْ أَهْلِ مَكَّةَ قَالَ قَالَ سُفْيَانُ الثَّوْرِيُّ أَذْهَبَ بِنَا إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ فَذَهَبْتُ مَعَهُ إِلَيْهِ فَوَجَدْنَاهُ قَدْ رَكِبَ دَابَّتَهُ فَقَالَ لَهُ سُفْيَانُ يَا بَا عَبْدِ اللَّهِ حَدِّثْنَا بِحَدِيثٍ خُطْبَةٍ رَسُولِ اللَّهِ ص فِي مَسْجِدِ الْحَيْفِ قَالَ دَعْنِي حَتَّى أَذْهَبَ فِي حَاجَتِي فَإِنِّي قَدْ رَكِبْتُ فَإِذَا جِئْتُ حَدِّثْتُكَ

(The book) ‘Al Kafi’ – Muhammad Bin Al Hassan, from one of our companions, from Ali Bin Al Hakam, from Al Hakam Bin Miskeen, from a man from Quraysh, from the people of Makkah who said,

‘Sufyan Al-Sowry said, ‘Come with us to Ja’far^{asws} Bin Muhammad^{asws}. So I went with him to him^{asws}, and we found him^{asws} to have ridden his^{asws} animal. So Sufyan said to him^{asws}: ‘O Abu Abdullah^{asws}! Narrate to us with the Hadeeth of the address of Rasool-Allah^{saww} in Masjid Al-Khief’. He^{asws} said: ‘Leave me^{asws} until I^{asws} go regarding my^{asws} need, for I^{asws} have already mounted. So when I^{asws} come back, I^{asws} shall narrate to you’.

فَقَالَ أَسْأَلُكَ بِقَرَابَتِكَ مِنْ رَسُولِ اللَّهِ ص لَمَّا حَدَّثَنِي قَالَ فَتَزَلْ فَقَالَ مَرُّ لِي بِدَوَاةٍ وَ قِرْطَاسٍ حَتَّى أَتَيْتُهُ فَدَعَا بِهِ ثُمَّ قَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خُطْبَةَ رَسُولِ اللَّهِ ص فِي مَسْجِدِ الْحَيْفِ نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاَهَا وَ بَلَّغَهَا مَنْ لَمْ تَبْلُغْهُ

He said: ‘I ask you^{asws} by your^{asws} relationship from Rasool-Allah^{saww} why not narrate to me?’ So he^{asws} descended, and Sufyan said to him^{asws}, ‘Order with the ink and the paper until I affirm it’. He^{asws} called for it, then said: ‘Write! In the Name of Allah^{azwj} the Beneficent, the Merciful. Rasool-Allah^{saww} addressed the people in Masjid Al- Khief: ‘May Allah^{azwj} Flourish a servant who hears my^{saww} speech, so he retains it and delivers it to the one whom it has not reached.

يَا أَيُّهَا النَّاسُ لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ قَرَبٌ حَامِلٍ فِيهِ لَيْسَ بِقَبِيهِ وَ رُبُّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلَاثٌ لَا يُعْلَى عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَ اللُّزُومُ لِحِمَاةِهِمْ فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَائِهِمُ الْمُؤْمِنُونَ إِخْوَةٌ تَتَكَافَأُ دِمَاؤُهُمْ وَ هُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ يَسْعَى بِدِمَتِهِمْ أَذْنَاهُمْ

¹¹² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 5

O you people! Let the ones present deliver it to the absent ones, so sometimes the bearer isn't with his understanding, and sometimes the bearer delivers it to the one who is more understanding than him. Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allah^{azwj}, and the advice of the Imams^{asws} of the Muslims, and the necessity to their^{asws} gatherings, for their^{asws} invitation would be encompassing from their backs. The *Momineen* are brethren, their bloods are a match for each other and they are one hand against the ones besides them, their lowest one striving for their responsibilities”.

فَكَتَبَهُ ثُمَّ عَرَضَهُ عَلَيْهِ وَ رَكِبَ أَبُو عَبْدِ اللَّهِ عَ وَ جِئْتُ أَنَا وَ سُفْيَانُ فَلَمَّا كُنَّا فِي بَعْضِ الطَّرِيقِ فَقَالَ لِي كَمَا أَنْتَ حَتَّى أَنْظُرَ فِي هَذَا الْحَدِيثِ فَقُلْتُ لَهُ قَدْ وَ اللَّهُ أَلَزَمَ أَبُو عَبْدِ اللَّهِ عَ رَقَبَتَكَ شَيْئًا لَا يَذْهَبُ مِنْ رَقَبَتِكَ أَبَدًا فَقَالَ وَ أَيُّ شَيْءٍ ذَلِكَ

Sufyan wrote it, then displayed it to him^{asws}, and Abu Abdullah^{asws} mounted, and I and Sufyan came back. When we were in one of the roads, he said to me, ‘Stay as you are until I look into this Hadeeth’. I said to him, ‘But, by Allah^{azwj}, Abu Abdullah^{asws} has necessitated something on your neck which will never go away from your neck, ever!’ He said, ‘And which thing is that?’

فَقُلْتُ لَهُ ثَلَاثٌ لَا يُغْلَى عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ قَدْ عَرَفْتَاهُ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ مِنْ هَؤُلَاءِ الْأَيِّمَةِ الَّذِينَ يَجِبُ عَلَيْنَا نَصِيحَتُهُمْ مُعَاوَنَةُ بَنِي أَبِي سُفْيَانَ وَ يَزِيدُ بْنُ مُعَاوِيَةَ وَ مَرْوَانَ بْنِ الْحَكَمِ وَ كُلُّ مَنْ لَا يَجُوزُ شَهَادَتُهُ عِنْدَنَا وَ لَا يَجُوزُ الصَّلَاةُ خَلْفَهُمْ

I said to him, ‘Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allah^{azwj}. We have recognised it. And the advice of the Imams^{asws} of the Muslim. Who are these Imams^{asws} whose advice is obligated upon us? Muawiya Bin Abu Sufyan, and Yazeed Bin Muawiya, and Marwan Bin Al-Hakam, and every one who testimony is not allowed with us, and praying *Salat* behind them is not allowed?

وَ قَوْلُهُ وَ الزُّرُومُ لِمَجَاعَتِهِمْ فَأَيُّ الْجَمَاعَةِ مُرْجِعٌ يَقُولُ مَنْ لَمْ يُصَلِّ وَ لَمْ يَصُمْ وَ لَمْ يَتَّسِلْ مِنْ جَنَابَةِ وَ هَدَمَ الْكَعْبَةَ وَ نَكَحَ أُمَّهُ فَهُوَ عَلَى إِيْمَانٍ جَبْرَيْلَ وَ مِيكَائِيلَ أَوْ قَدَرِيٍّ يَقُولُ لَا يَكُونُ مَا شَاءَ اللَّهُ عَزَّ وَ جَلَّ وَ يَكُونُ مَا شَاءَ إِبْلِيسُ أَوْ خُرُورِيٍّ يَبْرَأُ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ شَهِدَ عَلَيْهِ بِالْكَفْرِ أَوْ جَهْمِيٍّ يَقُولُ إِنَّمَا هِيَ مَعْرِفَةُ اللَّهِ وَ خَدَهُ لَيْسَ الْإِيْمَانُ شَيْءٌ غَيْرَهَا

And his^{saww} words: ‘and the necessity to their^{asws} gatherings’. So which gathering? The Murjiites are saying, ‘The one who does not pray *Salat*, and does not Fast, and does not wash from sexual impurities, and demolishes the Kabah, and marries his own mother, so he is upon the faith of Jibraeel^{as} and Mikaeel^{as}? Of the Qadiriites who are saying, ‘What Allah^{azwj} Mighty and Majestic Desires may not happen and what Iblees^{la} so desires may happen’? Or the Harouiryya who are disavowing from Ali^{asws} Bin Abu Talib^{asws} and are testifying upon him^{asws} with the disbelief? Or the Jahmiys who are saying, ‘But rather it is the recognition that Allah^{azwj} is One, there isn't the *Eman* anything other than it?’

قَالَ وَ يَحْكُ وَ أَيُّ شَيْءٍ يَقُولُونَ فَقُلْتُ يَقُولُونَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ اللَّهُ الْإِمَامُ الَّذِي يَجِبُ عَلَيْنَا نَصِيحَتُهُ وَ لُزُومُ جَمَاعَتِهِمْ أَهْلُ بَيْتِهِ قَالَ فَأَخَذَ الْكِتَابَ فَخَرَقَهُ ثُمَّ قَالَ لَا تُخَيِّرْ بَيْنَا أَحَدًا.

He said, ‘Woe be unto you! And which thing was he^{asws} saying: ‘I said, ‘He^{asws} is saying that Ali^{asws} Bin Abu Talib^{asws}, by Allah^{azwj}, is the Imam^{asws} whose advice is Obligated upon us, and

the necessitation of their^{asws} gatherings, the People^{asws} of his^{saww} Household'. He brought out the letter and burnt it, then said, 'Do not inform anyone with it'.¹¹³

7- كا، الكافي عليّ عن أبيه و محمد بن يحيى عن أحمد بن محمد جميعاً عن حماد عن حريز عن بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا نَظَرَ اللَّهُ عَزَّ وَ جَلَّ إِلَى وَدٍّ لَهُ يُجَاهِدُ نَفْسَهُ بِالطَّاعَةِ لِإِمَامِهِ وَ التَّصِيحَةِ إِلَّا كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى.

(The book) 'Al Kafi' – Ali, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Hareez, from Bureyd,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic continues Looking to a friend of His^{azwj}, who strived himself with obedience to his Imam^{asws} and the advice until he will find himself with us^{asws} among the lofty friends'.¹¹⁴

8- كا، الكافي العدة عن أحمد بن محمد عن ابن فضال عن أبي جميلة عن محمد الحلبي عن أبي عبد الله ع قال: مَنْ فَارَقَ جَمَاعَةَ الْمُسْلِمِينَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{asws} having said: 'The one who separates from a group of Muslims by a limit of a palms width, so he has removed the bond of allegiance with Al-Islam from his neck'.¹¹⁵

9- وَ يَحْذَرُ الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ فَارَقَ جَمَاعَةَ الْمُسْلِمِينَ وَ نَكَثَ صَفْقَةَ الْإِثْمَامِ جَاءَ إِلَى اللَّهِ تَعَالَى أَجْذَمَ.

And by this chain, from Abu Abdullah^{asws} having said: 'One who separates from a group of Muslims and breaks allegiance of the Imams^{asws} would come to Allah^{azwj} the Exalted as mutilated'.¹¹⁶

¹¹³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 6

¹¹⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 7

¹¹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 8

¹¹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 9

باب 4 ثواب حبهم و نصرهم و ولايتهم و أنها أمان من النار

CHAPTER 4 – REWARDS OF LOVING THEM^{asws}, AND HELPING THEM^{asws}, AND THEIR^{asws} WILAYAH, AND IT IS A SECURITY FROM THE FIRE

الآيات المائدة إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

The Verses – (Surah) Al-Maaidah: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**

وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56].

إِبْرَاهِيمَ فَاجْعَلْ أَفْتِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ ارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

(Surah) Ibrahim^{as}: **Therefore Make the hearts of the people to yearn towards them and Sustain them from the fruits, perhaps they would be grateful [14:37].**

Notes: -

وَ عَنِ الْبَاقِرِ عَ فِيمَا رَوَاهُ الْعِيَّاشِيُّ أَنَّهُ قَالَ: لَمْ يَعْني النَّاسُ كُلَّهُمْ أَنْتُمْ أَوْلِيَاكُمْ وَ نُظَرَاؤُكُمْ إِنَّمَا مَثَلُكُمْ فِي النَّاسِ مَثَلُ الشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ.

And from Al-Baqir^{asws} among what is reported by Al-Ayyashi having said: ‘It does not mean the People, all of them. You (Shias) are them, and your peers. But rather, your example among the people is like an example of the white hair in the black bull’.

وَ فِي الْكَافِي، عَنْهُ عَ وَ لَمْ يَعْني الْبَيْتَ فَيَقُولَ إِلَيْهِ فَتَحْنُ وَ اللَّهُ دَعْوَةُ إِبْرَاهِيمَ عَ.

And in (the book) ‘Al-Kafi’ – From him^{asws}: ‘And it does not mean the House (Kabah) he^{as} was calling to. By Allah^{azwj}! We^{asws} are the supplication of Ibrahim^{as}’.

وَ فِي الْإِحْتِجَاجِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ وَ الْأَفْتِدَةُ مِنَ النَّاسِ تَهْوِي إِلَيْنَا وَ ذَلِكَ دَعْوَةُ إِبْرَاهِيمَ عَ حَيْثُ قَالَ فَاجْعَلْ أَفْتِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ.

And in (the book) Al-Ihtijaj’ – From Amir Al-Momineen^{asws}: ‘And the hearts of the people incline towards us^{asws}, and that is the supplication of Ibrahim^{as} where he^{as} said: **Therefore Make the hearts of the people to yearn towards them [14:37].**

وَ فِي الْبَصَائِرِ، عَنِ الصَّادِقِ عَ وَ جَعَلَ أَفْتِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْنَا.

And in (the book) 'Al-Basaair' – From Al-Sadiq^{asws}: 'And make the hearts of the people to incline towards us^{asws}'.

وَرَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الصَّادِقِ ع أَنَّهُ تَعَالَى عَلَى يَقُولِهِ وَارْزُقَهُمْ مِنَ الثَّمَرَاتِ تَمَرَاتِ الْقُلُوبِ أَيَّ حُبِّهِمْ إِلَى النَّاسِ لِيَأْتُوا إِلَيْهِمْ-.

And it is reported by Ali Bin Ibrahim, 'From Al-Sadiq^{asws}: 'He^{azwj} is more Exalted to Mean by His^{azwj} Words: **and Sustain them from the fruits [14:37]** – fruits of the hearts, i.e., their^{asws} love to the people for them to go to them^{asws}'.

1- لي، الأمايلي للصدوق علي بن محمد بن الحسن القزويني عن محمد بن عبد الله الحضرمي عن جندل بن والي عن محمد بن عمر المازني عن عباد الكلبي عن جعفر بن محمد عن أبيه عن علي بن الحسين عن فاطمة الصغرى عن الحسين بن علي عن أمه فاطمة بنت محمد صلوات الله عليهم قالت خرج علينا رسول الله ص عشية عرفة

(The book) 'Al Amaali' of Al Sadouq – Ali Bin Muhammad Bin Al Hassan Al Qazwiny, from Muhammad Bin Abdullah Al Hazramy, from Jandal Bin Waliq, from Muhammad Bin Umar Al Mazy, from Abbad Al Kalby,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from Fatima Al-Sugra^{asws}, from Al-Husayn Bin Ali^{asws}, from his^{asws} mother^{asws} (Syeda) Fatima^{asws} Bint Muhammad^{saww}, she^{asws} said: 'Rasool-Allah^{saww} came out to us in the evening of Arafaat.

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَاهَى بِكُمْ وَغَفَرَ لَكُمْ عَامَّةً وَلِعَلِيٍّ خَاصَّةً وَإِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ غَيْرَ مُخَابٍ لِقَرَاتِي

He^{saww} said: 'Allah^{azwj} Blessed and Exalted boasts with you and Forgives for you all generally and for Ali^{asws} in particular, and I^{saww} am Rasool-Allah^{saww} to you, without being partial to my^{saww} relatives.

هَذَا جِبْرِيلُ يُخْبِرُنِي أَنَّ السَّعِيدَ كُلَّ السَّعِيدِ حَقَّ السَّعِيدِ مَنْ أَحَبَّ عَلِيًّا فِي حَيَاتِهِ وَبَعْدَ مَوْتِهِ وَأَنَّ الشَّقِيَّ كُلَّ الشَّقِيَّ حَقَّ الشَّقِيَّ مَنْ أَبْغَضَ عَلِيًّا فِي حَيَاتِهِ وَبَعْدَ وَفَاتِهِ.

This is Jibraeel^{as} informing me^{saww} that the fortunate of all fortunate ones, as is the right of being fortunate, is one who loves Ali^{asws} during his^{asws} lifetime and after his^{asws} passing away, and the wretched of all wretched is one who hates Ali^{asws} during his^{asws} lifetime and after his^{asws} passing away".¹¹⁷

2- لي، الأمايلي للصدوق ماجيلويه عن محمد العطّار عن الأشعري عن ابن أبي الخطاب عن نصر بن شعيب عن خالد بن ماذ عن القندي عن جابر الجعفي عن أبي جعفر عن أبيه ع قال: جاء رجل إلى النبي ص فقال يا رسول الله أكل من قال لا إله إلا الله مؤمن

(The book) 'Al Amaali' of Al Sadouq – Majalaywiya, from Muhammad Al Attar, from Al Ash'ary, from Ibn Abu Al Khattab, from Nazr Bin Shuayb, from Khalid Bin Maddi, from Al Qandy, from Jabir Al Jufy,

'From Abu Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'A man came to the Prophet^{saww} and said, 'O Rasool-Allah^{saww}! Is it so that everyone who says, 'There is no god except Allah^{azwj} is a Momin?'

¹¹⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 1

قَالَ إِنَّ عَدَاوَتَنَا ثُلُجٌ بِأَيْهُودٍ وَ النَّصَارَى إِنَّكُمْ لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُحِبُّونِي وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُ هَذَا يَعْني عَلِيًّا ع.

He^{saww} said: 'Enmity towards us^{asws} would join him up with the Jews and the Christians. They would not be entering the Paradise until he loves me^{saww}, one who claims that he loves me^{saww} and hates this one, meaning Ali^{asws}'.¹¹⁸

3- حنص، الإختصاص أَبُو غَالِبِ الزُّرَّارِيُّ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ فَضْلِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النُّعْمَانِ بْنِ عَمْرٍو الْجُعْفِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ الْجُعْفِيِّ قَالَ: دَخَلْتُ أَنَا وَ عَمِّي الْحَصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَذْنَاهُ وَ قَالَ مَنْ هَذَا مَعَكَ قَالَ ابْنُ أَخِي إِسْمَاعِيلَ فَقَالَ رَحِمَ اللَّهُ إِسْمَاعِيلَ وَ تَجَاوَزَ عَنْهُ سَيِّئَ عَمَلِهِ كَيْفَ خَلَقْتُمُوهُ قَالَ بِخَيْرٍ مَا أَبْقَى اللَّهُ لَنَا مَوَدَّتَكُمْ

(The book) 'Al Ikhtisaas' – Abu Ghalib Al Zurary, from Mohammad Bin Saeed Al Kufy, from Muhammad Bin Fazl Bin Ibrahim, from his father, from Al Numan Bin Amro Al Jufy, from Muhammad Bin Ismail Bin Abdul Rahman Al Jufy who said,

'I and my uncle Al-Husayn Bin Abdul Rahman entered to see Abu Abdullah^{asws}. He^{asws} drew him near and said, 'Who is this one with you?' He said, 'Son of my brother Ismail'. He^{asws} said: 'May Allah^{azwj} have Mercy on Ismail, and Overlook his evil deeds from him. How did you leave him behind as?' He said, 'With goodness, for as long as Allah^{azwj} Makes cordiality for you^{asws} to last for us'.

فَقَالَ يَا حُصَيْنُ لَا تَسْتَصْغِرُوا مَوَدَّتَنَا فَإِنَّهَا مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ قَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا اسْتَصْغَرْتُهَا وَ لَكِنْ أَحْمَدُ اللَّهَ عَلَيْهَا.

He^{asws} said: 'O Husayn! Do not belittle our^{asws} cordiality, for it is from the everlasting righteous deeds'. He said, 'O son^{asws} of Rasool-Allah^{saww}! I am not belittling it, but I am praising Allah^{azwj} over it'.¹¹⁹

4- لي، الأمالي للصدوق الطالقاني عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْعَدَوِيِّ عَنْ مُحَمَّدِ بْنِ تَمِيمٍ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يُؤْمِنُ عَبْدٌ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَ أَهْلِي أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَ عِزَّتِي أَحَبَّ إِلَيْهِ مِنْ عِزَّتِهِ وَ ذَاتِي أَحَبَّ إِلَيْهِ مِنْ ذَاتِهِ

(The book) 'Al Amaali' of Al Sadouq – Al Talaqany, from Al Hassan Bin Ali Al Adawy, from Muhammad Bin Tameem, from Al Hassan Bin Abdul Rahman, from Al Hakam Bin Uteyba, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father who said,

'Rasool-Allah^{saww} said: 'A servant does not believe until I^{saww} happen to be more beloved to him than himself, and my^{saww} family is more beloved to him than his own family, and my^{saww} offspring are more beloved to him than his own offspring, and my^{saww} self is more beloved to him than his own self'.

قَالَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا أَبَا عَبْدِ الرَّحْمَنِ مَا نَزَلَ بِنَجِيٍّ بِالْحَدِيثِ يُحْيِي اللَّهُ بِهِ الْقُلُوبَ.

He (the narrator) said, 'The man from the group said, 'O Abu Abdul Rahman! You have not ceased coming with a Hadeeth Allah^{azwj} Revives the hearts with''.¹²⁰

¹¹⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 2

¹¹⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 3

5- لي، الأمايلي للصدوق أحمد بن محمد بن الصقر عن محمد بن أيوب عن إبراهيم بن موسى عن هشام بن يوسف عن عبد الله بن سليمان عن محمد بن علي بن عبد الله بن عباس عن أبيه عن جده قال قال رسول الله ص أحبوا الله لما يغدوكم به من نعمة و أحبوني لحب الله عز و جل و أحبوا أهل بيتي علي.

(The book) 'Al Amaali' of Al Sadouq – Ahmad Bin Muhammad Bin Al Saqr, from Muhammad Bin Ayoub, from Ibrahim Bin Musa, from Hisham Bin Yusuf, from Abdullah Bin Suleyman, from Muhammad Bin Ali Bin Abdullah Bin Abbas, from his father, from his grandfather who said,

'Rasool-Allah^{saww} said: 'Love Allah^{azwj} due to what He^{azwj} Provides you all with it, of His^{azwj} bounties, and love me^{saww} for the love of Allah^{azwj} Mighty and Majestic, and love People^{asws} of my^{saww} Household for my^{saww} love".¹²¹

6- ما، الأمايلي للشيخ الطوسي الفخام عن المنصوري عن عم أبيه عيسى بن أحمد عن أبي الحسن الثالث عن آبائه عن أمير المؤمنين ع عن النبي ص مثله.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father Isa Bin Ahmad,

'From Abu Al-Hassan^{asws} the 3rd, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws}, from the Prophet^{saww} – similar to it".¹²²

7- ع، علل الشرائع لي، الأمايلي للصدوق علي بن محمد بن الحسن القزويني عن محمد بن عبد الله بن عامر عن عصام بن يوسف عن محمد بن أيوب عن عمرو بن سليمان عن زيد بن ثابت قال قال رسول الله ص من أحب علياً في حياته و بعد موته كتب الله عز و جل له من الأمان و الإيمان ما طلعت عليه شمس و غربت و من أبغضه في حياته و بعد موته مات مؤتة جاهلياً و حوسب بما عمل.

(The books) 'Al Illal Al Sharaie' (and) 'Al Amaali' of Al Sadouq – Ali Bin Muhammad Bin Al Hassan Al Qazwiny, from Muhammad Bin Abdullah Bin Aamir, from Isam Bin Yusuf, from Muhammad Bin Ayoub, from Amro Bin Suleyman, from Zayd Bin Sabit who said,

'Rasool-Allah^{saww} said: 'One who loves Ali^{asws} during his^{asws} lifetime and after his^{asws} passing away, Allah^{azwj} Mighty and Majestic would Write for him, from the security and the Eman, what the sun emerges upon and sets; and one who hates him^{asws} during his^{asws} lifetime and after his^{asws} passing away, would die a death of the pre-Islamic period and would be Reckoned with what he had done".¹²³

8- لي، الأمايلي للصدوق المكتوب عن ابن زكريا القطان عن ابن حبيب عن محمد بن عبيد الله عن علي بن الحكم عن هشام عن أبي حمزة الثمالي عن أبي جعفر محمد بن علي الباقر عن آبائه ع قال: قال رسول الله ص لعلي ع يا علي ما ثبت حبك في قلب امرئ مؤمن فزلت به قدم على الصراط إلا ثبتت له قدم حتى يدخله الله عز و جل الجنة.

(The book) 'Al Amaali' of Al Sadouq – Al Mukattib, from Ibn Zakariya Al Qattan, from Ibn Hameeb, from Muhammad Bin Ubeydullah, from Ali Bin Al Hakam, from Hisham, from Abu Hamza Al Sumaly,

¹²⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 4

¹²¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 5

¹²² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 6

¹²³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 7

'From Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! Your^{asws} love will not be affirmed in the heart of a Momin person, and a foot of his will slip on the Bridge, except a (the other) foot will be affirmed for him until Allah^{azwj} Mighty and Majestic Enters him into the Paradise".¹²⁴

9- ب، قرب الإسناد ابن سَعْدٍ عَنِ الْأَزْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أَحَبَّنَا نَفَعَهُ اللَّهُ بِذَلِكَ وَ لَوْ كَانَ أَسِيرًا فِي يَدِ الدَّيْنَمِ وَمَنْ أَحَبَّنَا لَعَزَّ اللَّهُ فَإِنَّ اللَّهَ يَفْعَلُ بِهِ مَا يَشَاءُ إِنَّ حُبَّنَا أَهْلَ الْبَيْتِ لَيَحُطُّ الذُّنُوبَ عَنِ الْعِبَادِ كَمَا تَحُطُّ الرِّيحُ الشَّدِيدَةُ الْوَرَقَ عَنِ الشَّجَرِ.

(The book) 'Qurb Al Asnaad' – Ibn Sa'ad, from Al Azdy who said,

'Abu Abdullah^{asws} said: 'One who loves us^{asws}, Allah^{azwj} would Benefit him with that, and even if he was a prisoner in the hands of Al-Daylam; and one who loves us^{asws} for other than Allah^{azwj}, then Allah^{azwj} will do with him whatever He^{azwj} so Desires. Love for us^{asws}, People^{asws} of the Household tends to remove the sins from the servants just as the wind removes the strong leaves from the tree".¹²⁵

10- ن، عيون أخبار الرضا عليه السلام ل، الخصال عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الْوَهَّابِ عَنْ مَنْصُورِ بْنِ عَبْدِ اللَّهِ الْأَصْبَهَانِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرُّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَرْبَعَةٌ أَنَا الشَّفِيعُ لَهُمْ يَوْمَ الْقِيَامَةِ وَ لَوْ أَنَّنِي بِذُنُوبِ أَهْلِ الْأَرْضِ مُعِينٌ لِأَهْلِ بَيْتِي وَ الْقَاضِي لَهُمْ حَوَائِجَهُمْ عِنْدَ مَا اضْطَرُّوا إِلَيْهِ وَ الْمُحِبُّ لَهُمْ بِقَلْبِهِ وَ لِسَانِهِ وَ الدَّافِعُ عَنْهُمْ بِيَدِهِ.

(The books) 'Uyoon Akhbar Al Reza^{asws}, (and) 'Al Khisaal' – Abdullah Bin Muhammad Bin Abdul Wahhab, from Mansour Bin Abdullah Al Asbahany, from Ali Bin Abdullah, from Dawood Bin Suleyman,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Four, I^{azwj} shall intercede for them on the Day of Qiyamah, and even if he comes to me with the sins of (all) the people of the earth – A supporter of People^{asws} of my^{saww} Household, and the fulfiller for them^{asws} of their^{asws} needs of what they^{asws} are desperate to it, and the one loving them^{asws} with his heart, and his tongue, and the defender from them^{asws} by his hands".¹²⁶

11- أَقُولُ رَوَى ابْنُ شَيْرَوَيْهِ فِي الْفَرْدَوْسِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَرْبَعَةٌ أَنَا شَفِيعُ يَوْمَ الْقِيَامَةِ الْمُكْرِمُ لِدُرِّي وَ الْقَاضِي لَهُمْ حَوَائِجَهُمْ وَ السَّاعِي لَهُمْ فِي أُمُورِهِمْ عِنْدَ مَا اضْطَرُّوا إِلَيْهِ وَ الْمُحِبُّ لَهُمْ بِقَلْبِهِ وَ لِسَانِهِ.

I (Majlisi) am saying – It is reported by Ibn Shabrama in (the book) 'Al-Firdows' – From Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Four, I^{saww} shall intercede for them on the Day of Qiyamah – the one honouring to my^{saww} offspring, and the fulfiller for them^{asws} of their^{asws} needs, and the striver for them^{asws} regarding their^{asws} matters at what they^{asws} are desperate to it, and the one loving them^{asws} with his heart, and his tongue".¹²⁷

¹²⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 8

¹²⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 9

¹²⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 10

¹²⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 11

12- ل، الخصال مُحَمَّدُ بْنُ الْفَضْلِ بْنِ زَيْدَوَيْهِ عَنْ إِبْرَاهِيمَ بْنِ عُمَرُوسِ الْهَمْدَانِيِّ عَنِ الْحُسَيْنِ بْنِ إِسْمَاعِيلَ عَنْ سَعِيدِ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ رَزَقَهُ اللَّهُ حُبَّ الْأَئِمَّةِ مِنْ أَهْلِ بَيْتِي فَقَدْ أَصَابَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ فَلَا يَشْكُرُ أَحَدٌ أَنَّهُ فِي الْجَنَّةِ فَإِنَّ فِي حُبِّ أَهْلِ بَيْتِي عِشْرِينَ خَصْلَةً عَشْرٌ مِنْهَا فِي الدُّنْيَا وَعَشْرٌ فِي الْآخِرَةِ

(The book) 'Al Khisaal' – Muhammad Bin Fazl Bin Zaydawiya, from Ibrahim Bin Umrous Al Hamdany, from Hassan Bin Ismail, from Saeed Bin Al Hakam, from his father, from Al Awzaie, from Yahya Bin Abu Kaseer, from Abu Salama, from Abu Saeed Al Khudry who said,

Rasool-Allah^{saww} said: 'One whom Allah^{azwj} Graces the love of the Imams^{asws} from People^{asws} of my^{saww} Household, so he has achieved good of the world and the Hereafter, therefore no one should doubt that he would be in the Paradise, for the love of People^{asws} of my^{saww} Household has twenty characteristics, ten of these in the world and ten in the Hereafter.

أَمَّا فِي الدُّنْيَا فَالزُّهْدُ وَالْحِرْصُ عَلَى الْعَمَلِ وَالْوَرَعُ فِي الدِّينِ وَالرَّغْبَةُ فِي الْعِبَادَةِ وَالتَّوْبَةُ قَبْلَ الْمَوْتِ وَالنَّشَاطُ فِي قِيَامِ اللَّيْلِ وَالتَّائِبُ بِمَا فِي أَيْدِي النَّاسِ وَالحِفْظُ لِأَمْرِ اللَّهِ وَنَهْيِهِ عَزَّ وَجَلَّ وَالتَّاسِعَةُ بُغْضُ الدُّنْيَا وَالْعَاشِرَةُ السَّخَاءُ

As for in the world – It is the ascetism, and the eagerness upon the (righteous) deeds, and the devoutness in the Religion, and the desire in the worship, and the repentance before the death, and the activity during standing (for Salat) at night, and the despair from what is in the hands of the people, and the preservation of the Commands of Allah^{azwj} and the Prohibitions of the Mighty and Majestic, and the ninth is hatred of the world, and the tenth is generosity.

وَأَمَّا فِي الْآخِرَةِ فَلَا يُنْشَرُ لَهُ دِيْوَانٌ وَلَا يُنْصَبُ لَهُ مِيزَانٌ وَيُعْطَى كِتَابُهُ بِيَمِينِهِ وَيُكْتَبُ لَهُ بَرَاءَةٌ مِنَ النَّارِ وَيَبْيَضُ وَجْهُهُ وَيُكْسَى مِنْ حُلْلِ الْجَنَّةِ وَيُشْفَعُ فِي مَائَةٍ مِنْ أَهْلِ بَيْتِهِ وَيَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ بِالرَّحْمَةِ وَيَتَوَخَّعُ مِنْ تَبْحَانِ الْجَنَّةِ وَالْعَاشِرَةُ يَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ

And as for regarding the Hereafter – the register (of deed) would not be publicised for him, nor would the scale be set up for him, and he would be given his book in his right hand, and freedom would be written for him from the Fire, and his face would be whitened, and he would be clothed from the garments of the Paradise, and he would (be able to) intercede regarding one hundred of his family members, and Allah^{azwj} Mighty and Majestic would Look at (Consider) him with the Mercy, and he would be crowned from the crowns of the Paradise, and the tenth, he would enter the Paradise without Reckoning.

فَطُوبَى لِمُحِبِّي أَهْلِ بَيْتِي.

So, beatitude be for the one who loves People^{asws} of my^{saww} Household".¹²⁸

13- ن، عيون أخبار الرضا عليه السلام بِأَلْسَانِيَدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ وَلِأَهْلِكَ وَلِشِيعَتِكَ وَحُبِّي شِيعَتِكَ فَأَبَشِّرْ فَإِنَّكَ الْأَنْزِعُ الْبَطِينُ مُتَزَوِّعٌ مِنَ الشَّرِّكَ بَطِينٌ مِنَ الْعِلْمِ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}, by the three chains from Al-Reza^{asws}, from his forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! Allah^{azwj} has Forgiven for you^{asws}

¹²⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 12

and for your^{asws} family, and for your^{asws} Shias, and ones who love your^{asws} Shias, and one who loves the one who loves your^{asws} Shias, therefore receive glad tidings, for you^{asws} are 'The one full of knowledge', removed from the Shirk filled from the knowledge".¹²⁹

14- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى فَلْيَتَمَسَّكَ بِحُبِّ عَلِيٍّ وَ أَهْلِ بَيْتِي.

(The book) 'Uyoon Akhbar Al-Reza^{asws}, – by the chain of Al-Tameemy, from Al-Reza^{asws}, from his^{asws} forefathers having said: 'Rasool-Allah^{saww} said: 'One who loves to adhere with the firmest handhold, then let him adhere with the love of Ali^{asws} and his^{asws} family^{asws}'.¹³⁰

15- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ حَشَرَهُ اللَّهُ أَمِنَّا يَوْمَ الْقِيَامَةِ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}, by this chain, said, 'Rasool-Allah^{saww} said: 'One who loves us^{asws}, People^{asws} of the Household, Allah^{azwj} would Resurrect him secure on the Day of Qiyamah".¹³¹

16- ن، عيون أخبار الرضا عليه السلام وَ بِهَذَا الْإِسْنَادِ قَالَ: قَالَ النَّبِيُّ ص لِعَلِيِّ ع مَنْ أَحَبَّكَ كَانَ مَعَ النَّبِيِّينَ فِي دَرَجَتِهِمْ يَوْمَ الْقِيَامَةِ وَ مَنْ مَاتَ وَ هُوَ يُبْغِضُكَ فَلَا يُبَالِي مَاتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا.

(The book) 'Uyoon Akhbar Al-Reza^{asws}, – By this chain, said, 'The Prophet^{saww} said to Ali^{asws}: 'One who loves you^{asws} would be with the Prophets^{as} in their^{as} ranks on the Day of Qiyamah, and one who dies while he hates you^{asws}, so it does not matter whether he dies as a Jew or a Christian (he would still end up in Hell)".¹³²

17- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ قَالَ: قَالَ النَّبِيُّ ص وَ أَخَذَ يَدِي عَلِيِّ ع مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ لَا يُحِبُّ هَذَا فَقَدْ كَذَبَ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}, by this chain, said, 'The Prophet^{saww} said, and he^{saww} grabbed a hand of Ali^{asws}: 'One who claims that he loves me^{saww} and does not love this one^{asws}, so he has lied".¹³³

18- ن، عيون أخبار الرضا عليه السلام وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ النَّبِيُّ ص أَوَّلُ مَا يُسْأَلُ عَنْهُ الْعَبْدُ حُبُّنَا أَهْلَ الْبَيْتِ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}, and by this chain, said, 'The Prophet^{saww} said: 'The first of what the servant would be questioned about is our^{asws} love of People^{asws} of the Household".¹³⁴

19- جاء المجالس للمفيد ما، الأماشي للشيخ الطوسي المفيض عَنْ عَلِيِّ بْنِ خَالِدٍ الْمَرَاغِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْكُوفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ شَيْخِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَلِيِّ بْنِ عَمْرِو الْحَرَّاسِيِّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي إِسْحَاقَ السَّيِّعِيِّ قَالَ: دَخَلْنَا عَلَى مَسْرُوقٍ

¹²⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 13

¹³⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 14

¹³¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 15

¹³² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 16

¹³³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 17

¹³⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 18

الْأَجْدَعِ إِذَا عِنْدَهُ ضَيْفٌ لَهُ لَا نَعْرِفُهُ وَ هُمَا يَطْعَمَانِ مِنْ طَعَامٍ لَهُمَا فَقَالَ الضَّيْفُ كُنْتُ مَعَ رَسُولِ اللَّهِ ص بِخَيْبَرَ فَلَمَّا فَالَهَا عَرَفْنَا أَنَّهُ كَانَتْ لَهُ صُحْبَةٌ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

(The book) 'Al Majaalis' of Al Mufeed (and) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ali Bin Khalid Al Maraghy, from Ali Bin Al Hassan Al Kufy, from Ja'far Bin Muhammad Bin Marwan, from his father, from Sheykh Bin Muhammad, from Abu Ali Bin Umar Al Khurasani, from Is'haq Bin Ibrahim, from Abu Is'haq Al Sabie who said,

'We entered to see Masrouq Al-Ajda'a, and there in his presence was a guest of his. We did not recognise him and they were both partaking from a meal of theirs. The guest said, 'I was with Rasool-Allah^{saww} at Khyber (Hunayn)'. When he said it, we recognised that there was companionship for him with the Prophet^{saww}.

قَالَ جَاءَتْ صَفِيَّةُ بِنْتُ حُيَيِّ بْنِ أَخْطَبٍ إِلَى النَّبِيِّ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي لَسْتُ كَأَحَدِ نِسَائِكَ قَتَلْتَ الْأَبَ وَ الْأَخَ وَ الْعَمَّ فَإِنْ حَدَّثَ بِكَ حَدَّثَ فَإِلَى مَنْ فَقَالَ لَهَا رَسُولُ اللَّهِ ص إِلَى هَذَا وَ أَشَارَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع

He (the guest) said, 'Safiyya Bint Huyay Bin Akhtab came to the Prophet^{saww} and said, 'O Rasool-Allah^{saww}! I am not like any of your^{asws} women. You^{saww} killed (my) father, and the brother and the uncle. Supposing it occurs with you^{saww} an event (of death), then to whom (shall I depend on)?' Rasool-Allah^{saww} said to her: 'To this one^{asws}', and he^{saww} indicated to Ali^{asws} Bin Abu Talib^{asws}.

ثُمَّ قَالَ أَلَا أُحَدِّثُكُمْ بِمَا حَدَّثَنِي بِهِ الْحَارِثُ الْأَعْوَرُ قَالَ قُلْنَا بَلَى قَالَ دَخَلْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ مَا جَاءَ بِكَ يَا أَعْوَرُ قَالَ قُلْتُ حُبُّكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ اللَّهُ قُلْتُ اللَّهُ

Then he (the guest) said, 'Shall I narrate to you all with what Al-Haris Al-Awr had narrated to me with?' We said, 'Yes'. He said, 'I entered to see Ali^{asws} Bin Abu Talib^{asws}. He^{asws} said: 'What have you come for, O Awr!' I said, 'Your^{asws} love, O Amir Al-Momineen^{asws}!' He^{asws} said: '(By) Allah^{azwj}?' I said, '(By) Allah^{azwj}'.

فَنَاصِدَنِي ثَلَاثًا ثُمَّ قَالَ أَمَا إِنَّهُ لَيْسَ عَبْدٌ مِنْ عِبَادِ اللَّهِ يَمُنُّ بِإِيمَانٍ إِلَّا وَ هُوَ يَجِدُ مَوَدَّتَنَا عَلَى قَلْبِهِ فَهُوَ حُبُّنَا وَ لَيْسَ عَبْدٌ مِنْ عِبَادِ اللَّهِ يَمُنُّ بِإِيمَانٍ إِلَّا وَ هُوَ يَجِدُ بُغْضَنَا عَلَى قَلْبِهِ فَهُوَ بُغْضُنَا

He^{asws} adjured me thrice, then said: 'But surely, there isn't any servant from the servants of Allah^{azwj}, from the ones whom heart Allah^{azwj} has Tested for the Eman, except and he would find our^{asws} cordiality upon his heart, so he would love us^{asws}; and there isn't any servant from the servants of Allah^{azwj} from the ones Allah^{azwj} is Wrathful upon, except and he would find hatred for us^{asws} upon his heart, so he would hate us.

فَأَصْبَحَ حُبُّنَا يَنْتَظِرُ الرَّحْمَةَ فَكَأَنَّ أَبْوَابَ الرَّحْمَةِ قَدْ فُتِحَتْ لَهُ وَ أَصْبَحَ بُغْضُنَا عَلَى شَفَا جُرْفٍ هَارٍ فَاتَّكَرَ بِهِ فِي نَارِ جَهَنَّمَ فَهَيِّنًا لِأَهْلِ الرَّحْمَةِ رَحْمَتُهُمْ وَ تَعَسًا لِأَهْلِ النَّارِ مَنَوَاهُمْ.

Thus, one who loves us^{asws} would become awaiting the Mercy, and it is as if the gates of Mercy have opened up for him, and one hating us^{asws} would become, **upon the brink of a**

cliff so it collapses with him into the Fire of Hell? [9:109]. So, congratulations to the people of Mercy of their Mercy, and misery would be for the people of the Fire of their abode”¹³⁵.

20- ما، الأماالي للشيخ الطوسي المفيد عن محمد بن أحمد الثقفني عن الحسين بن علي بن الحجاج عن أبي عبد الرحمن عن عبد الله بن علي بن إبراهيم عن علي بن حرب الطائي عن محمد بن الفضل عن يزيد بن أبي زياد عن عبد الله بن الحارث عن العباس بن عبد المطلب رضي الله عنه قال: قلت يا رسول الله ما لنا ولغيرك إذا تلاقوا تلاقوا بوجوه مستبشرة وإذا لقونا لقونا بغير ذلك

(The book) ‘Al Amaali’ of the sheykh Al Tusi – From Muhammad Bin Ahmad Al Saqafy, from Al Husayn Bin Ali Bin Al Hajjaj, from Abu Abdul Rahman, from Abdullah Bin Ali Bin Ibrahim, from Ali Bin Harb Al Taie, from Muhammad Bin Al Fazl, from Yazeed Bin Abu Ziyad, from Abdullah Bin Al Haris, from Al Abbas Bin Abdul Muttalib who said,

‘I said, ‘O Rasool-Allah^{saww}! What the matter with us, when you^{saww} meet them, you^{saww} meet them with a smiling face, and when you^{saww} meet us, you^{saww} meet us with other than that?’

فَغَضِبَ النَّبِيُّ ص ثُمَّ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لَا يَدْخُلُ قَلْبَ رَجُلٍ الْإِيمَانُ حَتَّى يُحِبُّكُمْ لِلَّهِ وَ لِرَسُولِهِ.

The Prophet^{saww} was angered, then said: ‘By the One^{azwj} in Whose Hand is my^{saww} soul! The Eman will not enter the heart of a man until he loves you for the Sake of Allah^{azwj} and His^{azwj} Rasool^{saww}’¹³⁶.

21- جاء المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن الجعافي عن ابن عقدة عن جعفر بن محمد بن مزوان عن أبيه عن إبراهيم بن الحَكَم عن الحارث بن الحَصْبَة عن عمران بن الحصين قال: كُنْتُ أَنَا وَ عُمَرُ بْنُ الْخَطَّابِ جَالِسَيْنِ عِنْدَ النَّبِيِّ ص وَ عَلِيٍّ جَالِسَيْنِ إِلَيْ جَنْبِهِ إِذْ قَرَأَ رَسُولُ اللَّهِ ص أَمْرٌ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أ إِلَهَ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ

(The books) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed – From Al Jany, from Ibn Aqda, from Ja’far Bin Muhammad Bin Marwan, from his father, from Ibrahim Bin Al Hakam, from Al Haris Bin Al Haseera, from Imran Bin Al Husayn who said,

‘I, and Umar Bin Al-Khattab were seated in the presence of the Prophet^{saww}, and Ali^{asws} was seated to his^{saww} side, when Rasool-Allah^{saww} recited: **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! [27:62].**

قَالَ فَانْتَقَضَ عَلَيَّ ع انْتِقَاضَ الْعَصْفُورِ فَقَالَ لَهُ النَّبِيُّ ص مَا شَأْنُكَ تَجْرَعُ فَقَالَ وَ مَا لِي لَا أَجْرَعُ وَ اللَّهُ يَقُولُ إِنَّهُ يَجْعَلُنَا خُلَفَاءَ الْأَرْضِ فَقَالَ لَهُ النَّبِيُّ ص لَا تَجْرَعُ وَ اللَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

He (the narrator) said, ‘Ali^{asws} stood up like the standing up of the sparrow. The Prophet^{saww} said to him^{asws}: ‘What is your^{asws} matter which affects you^{asws} so?’ He^{asws} said: ‘Why should I^{asws} not be so affected, and Allah^{azwj} is Saying that He^{saww} will be Making us^{asws} to be Caliphs

¹³⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 19

¹³⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 20

in the earth?' The Prophet^{saww} said to him^{asws}: 'Do not panic, for by Allah^{azwj}, no one will love you^{asws} except for a Momin, and no one would hate you^{asws} except for a hypocrite".¹³⁷

22- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ نَصْرِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ التَّهَاقُوتِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: لَمَّا قَضَى رَسُولُ اللَّهِ ص مَنَاسِكَهُ مِنْ حَجَّةِ الْوَدَاعِ رَكِبَ رَاحِلَتَهُ وَ انْتَشَأَ يَقُولُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ كَانَ مُسْلِمًا

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Muhammad Bin Al Husayn, from Ahmad Bin Nasr Bin Saeed, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hammad, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'When Rasool-Allah^{saww} had fulfilled his^{saww} rituals from the farewell Hajj, he^{saww} rode his^{saww} animal and publicised saying: 'No one will enter the Paradise except one who was a Muslim'.

فَقَامَ إِلَيْهِ أَبُو ذَرٍّ الْعَفَّارِيُّ رَحِمَهُ اللَّهُ فَقَالَ يَا رَسُولَ اللَّهِ وَ مَا الْإِسْلَامُ

Abu Zarr^{ra} stood up to him^{saww} and said, 'O Rasool-Allah^{saww}! And what is Al-Islam?'

فَقَالَ ع الْإِسْلَامُ عُزَيَّاؤٌ وَ لِيَاسَةُ التَّقْوَى وَ زِينَةُ الْحَيَاءِ وَ مَلَائِكَةُ الْوَرَعِ وَ كَمَالُهُ الدِّينِ وَ تَمَرُّهُ الْعَمَلِ وَ لِكُلِّ شَيْءٍ أَسَاسٌ وَ أَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ.

He^{saww} said: 'Al-Islam is bare and its clothing is the piety, and its adornment is the bashfulness, and its kingdom is the devoutness, and its perfection of the Religion, and its fruit is the deed; and for everything there is a foundation, and the foundation of Islam is our^{asws} love of People^{asws} of the Household".¹³⁸

23- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ عَلِيِّ بْنِ خَالِدٍ الْمَرَاغِيِّ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ أَبِي الْخَالِدِ الْوَاسِطِيِّ عَنْ أَبِي هَاشِمٍ الْخَوْلَانِيِّ عَنْ زَادَانَ قَالَ سَمِعْتُ سَلْمَانَ رَحِمَهُ اللَّهُ عَلَيْهِ يَقُولُ لَا أَزَالُ أُحِبُّ عَلِيًّا ع فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ص يَضْرِبُ فِخْدَهُ وَ يَقُولُ مُحِبُّكَ لِي مُحِبٌّ وَ مُحِبِّي لِلَّهِ مُحِبٌّ وَ مُبْغِضُكَ لِي مُبْغِضٌ وَ مُبْغِضِي لِلَّهِ تَعَالَى مُبْغِضٌ.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ali Bin Khalid Al Maraghy, from Ali Bin Al Abbas, from Ja'far Bin Mohammad Bin Al Husayn, from Musa Bin Ziyad, from Yahya Bin Ya'la, from Abu Khalid Al Wasity, from Abu Hashim Al Khowlany, from Zazat who said,

'I heard Salman^{ra} saying, 'I^{ra} did not cease to love Ali^{asws} for I^{saww} had seen Rasool-Allah^{saww} strike his^{asws} thigh and saying: 'One loving you^{asws} for me^{saww} is a loving one, and a loving one for Allah^{azwj} is a loving one, and one hating you^{asws} for me^{saww} is a hating one, and one hating for Allah^{azwj} the Exalted is a hating one".¹³⁹

¹³⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 21

¹³⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 22

¹³⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 23

24- ما، الأماالي للشيخ الطوسي المفيض عن ابن قولويه عن أبيه عن سعد بن عبد الله عن ابن عيسى عن صفوان بن يحيى عن يعقوب بن شعيب عن صالح بن ميثم التمار رحمه الله قال: وجدت في كتاب ميثم رضي الله عنه يقول تمسنا ليلة عند أمير المؤمنين علي بن أبي طالب ع فقال لنا ليس من عبد امتحن الله قلبه بالإيمان إلا أصبح يجد مودتنا على قلبه ولا أصبح عبد سخط الله عليه إلا يجد بغضنا على قلبه

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ibn Qaswlawiya, from his father, from Sa'ad Bin Abdullah, from Ibn Isa, from Safwan Bin Yahya, from Yaqoub Bin Shuayb, from Salih Bin Maysam Al Tammar, he (the narrator) said,

'It is found in the book of Maysam saying, 'We spent the evening in the presence of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. He^{asws} said to us: 'There isn't any servant Allah^{azwj} has Tested his heart for the Eman except he becomes finding our^{asws} cordiality upon his heart, and a servant cannot become such Allah^{azwj} is Wrathful upon him except he would find hatred for us^{asws} upon his heart.

فأصبحنا نفرح بحب المحب لنا ونعرف بعض المبعض لنا وأصبح حُبنا مُعْطِياً حُبنا بِرَحْمَةٍ مِنَ اللَّهِ يَنْتَظِرُهَا كُلُّ يَوْمٍ وَأَصْبَحَ مُبْغِضًا يُؤَسِّسُ بُيَانَهُ عَلَى شَفَا حَرْفٍ هَارٍ فَكَأَنَّ ذَلِكَ الشَّفَا قَدْ انْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ وَكَأَنَّ أَبْوَابَ الرَّحْمَةِ قَدْ فُتِحَتْ لِأَصْحَابِ أَهْلِ الرَّحْمَةِ

We^{asws} become happy with the love of the one loving us^{asws}, and we^{asws} recognise the hatred of the hater to us^{asws}, and one loving us^{asws} becomes exultant by our^{asws} love with the Mercy from Allah^{azwj}, awaiting it every day, and the hating one becomes laying the foundation of his building upon the edge of the heat (Fire of Hell), and it is as if that edge is rolling with him into the Fire of Hell, and it is as if the gates of Mercy has opened for the companions of the people of Mercy.

فَهَنِيئاً لِأَصْحَابِ الرَّحْمَةِ رَحْمَتُهُمْ وَتَعْساً لِأَهْلِ النَّارِ مَثْوَاهُمْ إِنَّ عَبْدًا لَنْ يَقْصُرَ فِي حُبِّنا لِحَيْرِ جَعَلَهُ اللَّهُ فِي قَلْبِهِ وَلَنْ يُحِبَّنا مَنْ يُحِبُّ مُبْغِضَنَا إِنَّ ذَلِكَ لَا يَجْتَمِعُ فِي قَلْبٍ وَاحِدٍ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ يُحِبُّ هَذَا قَوْمًا وَيُحِبُّ بِالْآخِرِ عَدُوَّهُمْ

So, congratulation for the companions of the Mercy of their Mercy, and misery for the people of the Fire of their abode. A servant will never be deficient regarding our^{asws} love of the good Allah^{azwj} has Made to be in his heart, and one who loves us^{asws} will never love the one who loves our^{asws} hater, that is because Allah^{azwj} does not Gather that in one heart, **Allah did not Make two hearts for a man to be inside him [33:4]**, he would love a people with this and loves their enemies with the other.

وَالَّذِي يُحِبُّنا فَهُوَ يُخْلِصُ حُبَّنا كَمَا يُخْلِصُ الذَّهَبَ لَا غِشَّ فِيهِ نَحْنُ السُّجَّاءُ وَأَفْرَاطُنَا أَفْرَاطُ الْأَنْبِيَاءِ

And the one who loves us^{asws}, he would be sincere of our^{asws} love just as the gold is pure, there being no impurity in it. We^{asws} are the excellent ones and our^{asws} matters are the matters of the Prophets^{as}.

وَأَنَا وَصِيُّ الْأَوْصِيَاءِ وَأَنَا حِزْبُ اللَّهِ وَرَسُولُهُ ع وَالْفَتْةُ الْبَاطِنِيَّةُ حِزْبُ الشَّيْطَانِ فَمَنْ أَحَبَّ أَنْ يَعْلَمَ حَالَهُ فِي حُبِّنا فَلْيَمْتَحِنْ قَلْبَهُ فَإِنْ وَجَدَ فِيهِ حُبَّ مَنْ أَلْبَ عَلَيْنَا فَلْيَعْلَمْ أَنَّ اللَّهَ عَدُوُّهُ وَحِزْبِيْلُ وَمِيكَائِيلُ وَاللَّهُ عَدُوُّ الْكَافِرِينَ.

And I^{asws} am a successor^{asws} of the successors^{as}, and I^{asws} am the party of Allah^{azwj} and His^{azwj} Rasool^{saww}; and the rebellious party is the party of Satan^{la}. So, the one who loves to know his

state regarding our^{asws} love, then let him examine his heart. If he finds in it love for the ones who mobilised against us^{asws}, then let him know that Allah^{azwj} is His^{azwj} enemy, and (so is) Jibraeel^{as}, and Mikaeel^{as}, and Allah^{azwj} is the enemy of the Kafirs”.¹⁴⁰

25- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ بِإِسْنَادِهِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مِثْلَهُ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, by his chain, from Abu Al Jaroud,

‘From Abu Abdullah^{asws}, from Amir Al-Momineen^{asws} – similar to it”.¹⁴¹

26- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنْ ابْنِ عُقْدَةَ عَنْ الْحَسَنِ بْنِ عُثْبَةَ عَنْ بَكَّارِ بْنِ بَشِيرٍ عَنْ حَمَّزَةَ الزَّيَّاتِ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكَ عَنْ بَشْرِ بْنِ غَالِبٍ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: مَنْ أَحَبَّنَا لِلَّهِ وَرَدَّنَا نَحْنُ وَهُوَ عَلَى نَبِينَا ص هَكَذَا وَ صَمَّ إصْبَعَيْهِ وَ مَنْ أَحَبَّنَا لِلدُّنْيَا فَإِنَّ الدُّنْيَا لَتَسْغُ الْبَرَّ وَ الْقَاجِرَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Al Hassan Bin Utba, from Bakkar Bin Bashir, from Hamza Al Zayyat, from Abdullah Bin Shareek, from Bishr Bin Ghalib,

‘From Al-Husayn^{asws} Bin Ali^{asws} having said: ‘One who loves us^{asws} for Allah^{azwj}, we^{asws} and him would arrive at our Prophet^{saww} like this!’ – and he^{asws} pressed his fingers; ‘And one who loves us^{asws} for the world, then the world is (sufficiently) vast for the righteous and the immoral ones”.¹⁴²

27- ما، الأماالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ أَبِي مَعْشَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ فَضَيْلِ الرِّسَّانِ عَنْ أَبِي دَاوُدَ السَّبْعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ: قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَلَا أُحَدِّثُكَ يَا بَا عَبْدِ اللَّهِ بِالْحَسَنَةِ الَّتِي مِنْ جَاءَ بِهَا أَمِنْ مِنْ قَرَعِ يَوْمَ الْقِيَامَةِ وَ السَّيِّئَةِ الَّتِي مِنْ جَاءَ بِهَا أَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Husayn Bin Muhammad Bin Abu Ma’shar, from Ismail Bin Musa, from Aasim Bin Humejd, from Fuzeyl Al Rassan, from Abu Dawood Al Sabie, from Abu Abdullah Al Jadaly who said,

‘Ali^{asws} Bin Abu Talib^{asws} said to me: ‘Indeed! Shall I^{asws} narrate to you, O Abu Abdullah, with the good deed which if one comes with it, would be secure from the panic of the Day of Qiyamah, and the evil deed which one who comes with it, Allah^{azwj} would Fling him upon his face, into the Fire?’

قُلْتُ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ الْحَسَنَةُ حُبَّنَا وَ السَّيِّئَةُ بُغْضُنَا.

I said, ‘Yes, O Amir Al-Momineen^{asws}!’ He^{asws} said: ‘The good deed is love for us^{asws}, and the evil deed is hatred for us^{asws}’,¹⁴³

¹⁴⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 24

¹⁴¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 25

¹⁴² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 26

¹⁴³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 27

28- ما، الأماالي للشيخ الطوسي الفخام عن المنصوري عن عم أبيه عيسى بن أحمد عن أبي الحسن الثالث عن آبائه عن أمير المؤمنين ع قال قال النبي ص أربعة أنا لهم شفيع يوم القيامة المحب لأهل بيتي والموالي لهم والمُعادي فيهم والقاضي لهم حوائجهم والساعي لهم فيما ينوبهم من أمورهم.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father Isa Bin Ahmad,

'From Abu Al-Hassan^{asws} the 3rd, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'The Prophet^{saww} said: 'Four, I^{saww} shall intercede for them on the Day of Qiyamah – the one loving People^{asws} of my^{saww} Household, and the ones befriending for them^{asws} and being inimical (to their enemies) on their^{asws} behalf, and the fulfiller for them^{asws} of their^{asws} needs, and the strive for them^{asws} regarding their difficulties of their^{asws} affairs".¹⁴⁴

29- ما، الأماالي للشيخ الطوسي ابن حشيش عن يحيى بن الحسين عن أحمد بن عمر عن يونس بن عبد الأعلى عن سفيان بن عيينة عن الزهري عن أنس بن مالك أن رجلاً سأل رسول الله ص عن الساعة فقال ما أعددت لها قال أحب الله ورسوله قال أنت مع من أحببت.

(The book) 'Al Amaali' of the sheykh Al Tusio – Ibn Hasheesh, from Yahya Bin Al Husayn, from Ahmad Bin Umar, from Yunus Bin Abdul Al A'ala, from Sufyan Bin Uyayna, from Al Zuhry, from Anas Bin Malik (well-known fabricator),

'A man asked Rasool-Allah^{saww} about the Hour, he said, 'What shall I prepare for it?' He^{saww} said: 'Love of Allah^{azwj} and His^{azwj} Rasool^{saww}'. He^{saww} said: 'You would be with the one you love for".¹⁴⁵

30- ع، علل الشرائع عند الرّحمن بن محمد بن عبد الوهاب القرشي عن منصور بن عبد الله الأصهباني عن علي بن عبد الله عن عثمان بن خرزاد عن محمد بن عمران عن سعد بن عمرو عن ابن أبي ليلى عن الحكم بن عبد الرحمن بن أبي ليلى عن الحكم بن أبي ليلى قال قال رسول الله ص لا يؤمن عبد حتى أكون أحب إليه من نفسه و يكون عترتي أحب إليه من عترته و يكون أهلي أحب إليه من أهله و تكون ذاتي أحب إليه من ذاتي.

(The book) 'Al Illal Al Sharaie' – Abdul Rahman Bin Muhammad Bin Abdul Wahhab Al Qurshy, from Mansour Bin Abdullah Al Asbahany, from Ali Bin Abdullah, from Usman Bin Khurrazad, from Muhammad Bin Imran, from Sa'ad Bin Amro, from Ibn Abu Layli, from Al Hakam Bin Abdul Rahman Bin Abu Layli, from Al Hakam Bin Abu Layli who said,

'Rasool-Allah^{saww} said: 'A servant does not believe until I^{saww} happen to be more beloved to him than himself, and my^{saww} offspring become more beloved to him than his own offspring, and my^{saww} family happen to be more beloved to him than his own family, and my^{saww} self become more beloved to him than his own self".¹⁴⁶

¹⁴⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 28

¹⁴⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 29

¹⁴⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 30

31- ع، علل الشرائع ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبَادِي عَنِ الْبَرْقِيِّ عَنِ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنِ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنِ شَيْخٍ مِنْ أَهْلِ الْكُوفَةِ عَنْ جَدِّهِ مِنْ قَبْلِ أُمِّهِ وَاسْمُهُ سُلَيْمَانُ بْنُ عَبْدِ اللَّهِ الْهَاشِمِيُّ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ عَلِيٍّ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص لِلنَّاسِ وَ هُمْ يَجْتَمِعُونَ عِنْدَهُ أَجِبُوا اللَّهَ لِمَا يَغْدُوكُمْ بِهِ مِنْ نِعَمِهِ وَ أَجِبُوا لِلَّهِ عَزَّ وَ جَلَّ وَ أَجِبُوا قَرَاتِي لِي.

(The book) 'Al Illal Al Sharaie' – Ibn Al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from Abdul Azeem Al Hasany, from Muhammad Bin Abu Umeir, from Abdullah Bin Al Fazl, from sheikh from the people of Al Kufa, from his grandfather, from the direction of his uncle, and his name is Suleyman Bin Abdullah Al Hashimy who said,

'Rasool-Allah^{saww} said to the people, and they were gathered in his^{saww} presence: 'Love Allah^{azwj} for what He^{azwj} has Provided you with of His^{azwj} bounties, and love me^{saww} for Allah^{azwj} Mighty and Majestic, and love my^{saww} relatives for me^{saww}'.¹⁴⁷

32- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ الْقَاسِمِ عَنْ جَدِّهِ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ يُحِبُّنَا وَ هُوَ فِي مَوْضِعٍ لَا يَشِينُهُ فَهُوَ مِنْ خَالِصِ اللَّهِ تَبَارَكَ وَ تَعَالَى

(The book) 'Ma'ani Al Akhbaar' – My father, from Sa'ad, from Ibn Isa, from Al Qasim, from his grandfather, from Ibn Bukeyr,

'From Abu Abdullah^{asws} having said: 'One who was loving us^{asws} and he was in a place not being insulted, so he is from sincere ones of Allah^{azwj} Blessed and Exalted'.

فُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الْمَوْضِعُ الَّذِي لَا يَشِينُهُ قَالَ لَا يُرْمَى فِي مَوْلِدِهِ وَ فِي خَيْرٍ آخِرٍ لَمْ يُجْعَلْ وَلَدٌ زَبًا.

I said, 'May I be sacrificed for you^{asws}! And what is the place which he is not insulted it?' He^{asws} said: 'He is not being accused regarding his birth'. And in another Hadeeth: 'He is not made to be a son of adultery (bastard)'.¹⁴⁸

33- مع، معاني الأخبار أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مَنْصُورٍ عَنْ أَحْمَدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ الْمُبَارَكِ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ حَدِيثٌ يُرْوَى أَنَّ رَجُلًا قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع إِنِّي أُحِبُّكَ فَقَالَ لَهُ أَعِدَّ لِلْفَقْرِ جَلَبَابًا

(The book) 'Ma'any Al Akhbar' – My father, from Ahmad Bin Idrees, and Muhammad Al Attar, from Al Ash'ary, from Muhammad Bin Al Husayn, from Mansour, from Ahmad Bin Khalid, from Ahmad Bin Al Mubarak who said,

'A man said to Abu Abdullah^{asws}, 'A Hadeeth is being reported that a man said to Amir Al-Momineen^{asws}, 'I love you^{asws}!' He^{asws} said to him: 'Be prepared for the poverty as a robe'.

فَقَالَ لَيْسَ هَكَذَا قَالَ إِنَّمَا قَالَ لَهُ أَعَدَدْتَ لِفَاقَتِكَ جَلَبَابًا يَعْنِي يَوْمَ الْقِيَامَةِ.

He^{asws} said, 'He^{asws} did not say it like that. But rather he^{asws} said to him: 'Prepare a robe for your destitution', meaning the Day of Qiyamah'.¹⁴⁹

¹⁴⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 31

¹⁴⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 32

¹⁴⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 33

34- مع، معاني الأخبار ماجيلويه عن عمه عن محمد بن علي الكوفي عن الحكم بن مسكين عن نعلبة عن جعفر بن محمد ع قال: إن الرجل ليخرج من منزله إلى حاجته فيرجع وما ذكر الله عز وجل فتملأ صحيفته حسنات

(The book) 'Ma'any Al Akhbar' – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufy, from Al Hakam Bin Miskeen, from Sa'alba,

'From Ja'far^{asws} Bin Muhammad^{asws} having said: 'A man goes out from his house to his (personal) need, and he returns, and does not (even) Mention Allah^{azwj} Mighty and Majestic, and his parchment (register) is filled with good deeds'.

قال فقلت و كيف ذلك جعلت فذاك قال يمر بالقوم و يذكروننا أهل البيت فيقولون كرموا فإن هذا يحبهم فيقول الملك لصاحبه اكتب هيب آل محمد في فلان اليوم.

He (the narrator) said, 'I said, 'And how can that be so? May I be sacrificed for you^{asws}!' He^{asws} said: 'He passes by the people and he mentioned us^{asws}, People^{asws} of the Household'. They said, 'Stop, for this one loves them^{asws}', The Angel (of deeds) says to his companion, 'Write prestige of Progeny^{asws} of Muhammad^{saww} for so and so today'.¹⁵⁰

35- لي، الأماالي للصدوق القطان عن العباس بن الفضل عن أبي ذرعة عن عثمان بن محمد بن أبي شيبة عن عبد الله بن ثمر عن الحارث بن حصيرة عن زيد بن وهب عن ابن عباس قال قال رسول الله ص ولاتي ولاتي أهل بيتي أمان من النار.

(The book) 'Al Amaali' of Al Sadouq – Al Qatan, from Al Abbas Bin Al Fazl, from Abu Zur'at, from Usman Bin Muhammad Bin Abu Shayba, from Abdullah bin Numeyr, from Al Haris Bin Haseyra, from Zayd Bin Wahab, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'My^{saww} Wilayah and Wilayah of People^{asws} of my^{saww} Household is a security from the Fire'.¹⁵¹

36- لي، الأماالي للصدوق العطار عن أبيه عن جعفر بن محمد الفزاري عن عباد بن يعقوب عن منصور بن أبي نؤيرة عن أبي بكر بن عياش عن أبي فدامة الغداني قال قال رسول الله صلى الله عليه وآله من من الله عليه بمعرفة أهل بيتي ولايتهم فقد جمع الله له الخير كله.

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Ja'far Bin Muhammad Al Fazary, from Abbad Bin Yaqoub, from Mansour Bin Abu Nuweyra, from Abu Bakr Bin Ayyas, from Abu Qudama Al Faddany who said,

'Rasool-Allah^{saww} said: 'One Allah^{azwj} Confers upon with recognition of People^{asws} of my^{saww} Household and their^{asws} Wilayah, so Allah^{azwj} has Gathered for him the good, all of it'.¹⁵²

37- لي، الأماالي للصدوق ابن المنيك عن الأسدي عن النخعي عن النوفلي عن الحسن بن علي بن أبي حمزة عن أبي بصير قال قال الصادق جعفر بن محمد ع من أقام فرائض الله واجتنب محارم الله وأحسن الولاية لأهل بيت نبي الله وتبرأ من أعداء الله عز وجل فلندخل من أي أبواب الجنة الثمانية شاء.

¹⁵⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 34

¹⁵¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 35

¹⁵² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 36

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkal, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Al Hassan Bin Ali Bin Abu Hamza, from Abu Baseer who said,

'Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} said: 'One who establishes the Obligations of Allah^{azwj} and shuns the Prohibitions of Allah^{azwj} and is good of the Wilayah of People^{asws} of the Household of the Prophet^{saww} of Allah^{azwj}, and disavows from enemies of Allah^{azwj} Mighty and Majestic, then let him enter the Paradise from whichever of the eight doors he so desires'.¹⁵³

38- لي، الأمالي للصدوق الوراق عن سعد بن النهدى عن ابن غلوان عن عمرو بن خالد عن ابن طريف عن ابن نُبَّانة قال قال أمير المؤمنين ع سمعت رسول الله ص يقول أنا سيد ولد آدم و أنت يا علي و الأئمة من بعدك سادات أمتي

(The book) 'Al Amaali' of Al Sadouq – Al Warraq, from Sa'ad, from Al Nahdy, from Ibn Ulwan, from Amro Bin Khalid, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{asws} said: 'I^{asws} heard Rasool-Allah^{saww} saying: 'I^{saww} am chief of the children of Adam^{as}, and you^{asws} O Ali^{asws} and the Imams^{asws} from after you^{asws} are chiefs of my^{saww} community.

من أحبنا فقد أحب الله و من أبغضنا فقد أبغض الله و من والانا فقد والى الله و من عادانا فقد عادى الله و من أطاعنا فقد أطاع الله و من عصانا فقد عصى الله.

One who loves us^{asws} so he has loved Allah^{azwj}, and one who hates us^{asws} so he has hated Allah^{azwj}, and one who befriends us^{asws} so he has befriended Allah^{azwj} and one who is inimical to us^{asws} so he has been inimical to Allah^{azwj}, and one who obeys us^{asws} so he has obeyed Allah^{azwj}, and one who disobeys us^{asws} so he has disobeyed Allah^{azwj}.¹⁵⁴

39- ل، الخصال الأئمة قال قال أمير المؤمنين ع من تمسك بنا لحق و من سلك غير طريقنا غرق لمحبينا أفواج من رحمة الله و لمبغضينا أفواج من غضب الله

(The books) 'Al-Khisaa' (and) 'Al-Arbamia', said, 'Amir Al-Momineen^{asws} said: 'One who adheres with us^{asws} would join up, and one who travels other than our^{asws} way would drown. For the ones who love us^{asws}, there are waves of Mercy of Allah^{azwj}, and for ones who hates us^{asws} are waves of Wrath of Allah^{azwj}.

و قال ع من أحبنا بقلبه و أعاننا بلسانه و قاتل معنا أعداءنا بيده فهم معنا في درجتنا و من أحبنا بقلبه و أعاننا بلسانه و لم يقاتل معنا أعداءنا فهو أسفل من ذلك بدرجة و من أحبنا بقلبه و لم يعننا بلسانه و لا يديه فهو في الجنة

And he^{asws} said: 'One who loves us^{asws} with his heart and supports us^{asws} with his tongue, and fights alongside us^{asws} with his hand, they would be with us^{asws} in our^{asws} ranks; and one who loves us^{asws} with his heart and supports us^{asws} with his tongue and does not fight alongside us^{asws} against our^{asws} enemies, he would be lower than that by a rank; and one who loves

¹⁵³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 37

¹⁵⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 38

us^{asws} with his heart and does not support us^{asws} with his tongue nor with his hand, he would be in the Paradise.

وَمَنْ أَبْغَضَنَا بِقَلْبِهِ وَأَعَانَ عَلَيْنَا بِلسَانِهِ وَيَدِهِ فَهُوَ مَعَ عَدُوِّنَا فِي النَّارِ وَمَنْ أَبْغَضَنَا بِقَلْبِهِ وَلَمْ يُعِنْ عَلَيْنَا بِلسَانِهِ وَلَا يَدِهِ فَهُوَ فِي النَّارِ

And one who hates us with his heart, and supports against us^{asws} with his tongue and his hand, he would be with our^{asws} enemies in the Fire; and one who hates us with his heart but does not support against us^{asws} with his tongue nor with his hand, he would (still) be in the Fire’.

قَالَ ع أَنَا يَعْصُوهُ الْمُؤْمِنِينَ وَالْمَالُ يَعْصُوهُ الظَّالِمَةُ وَاللَّهُ لَا يُجِيبُنِي إِلَّا الْمُؤْمِنُونَ وَلَا يُغِضُّنِي إِلَّا مُنَافِقُونَ.

He^{asws} said: ‘I^{asws} am leader (Yasoub) of the Momineen, and the wealth is leader of the injustice. By Allah^{azwj}! None will love me^{asws} except a Momin, nor hate me^{asws} except a hypocrite’.¹⁵⁵

40- ع، علل الشرائع مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَهْرُوَيْهِ عَنْ عَلِيِّ بْنِ حُسَامٍ عَنْ أَبِي حَاتِمٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ أَبِي الرَّبِيعِ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ عِمْرَانَ عَنْ عَلِيِّ بْنِ زَيْدٍ بْنِ جُدْعَانَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ عَلِيًّا فِي حَيَاتِي وَبَعْدَ مَوْتِي كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ الْأَمْنَ وَالْإِيمَانَ مَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ وَ مَنْ أَبْغَضَهُ فِي حَيَاتِي وَبَعْدَ مَوْتِي مَاتَ مِيتَةً جَاهِلِيَّةً وَ حُوسِبَ بِمَا عَمِلَ.

(The book) ‘Al Illal Al Sharaie’ – Muhammad Bin Ali Bin Mahrawiya, from Ali Bin Husam, from Abu Hatim, from Ahmad Bin Abduh Abu Al Rabie Al A’raj, from Abdullah Bin Imran, from Ali Bin Zayd Bin Juz’an, from Saeed Bin Al Musayyab, from Zayd Bin Sabit who said,

‘Rasool-Allah^{saww} said: ‘One who loves Ali^{asws} during my^{saww} lifetime and after my^{saww} passing away, Allah^{azwj} Mighty and Majestic would Write for him the security and the Eman for as long as the sun rises and sets; and one who hates him^{asws} during my^{saww} lifetime and after my^{saww} death would die a death of the pre-Islamic period and would be Reckoned with what he had done’.¹⁵⁶

41- سن، المحاسن أَبِي عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ عَلِيِّ بْنِ عُثْمَانَ بْنِ زَيْدٍ عَنْ رَوَاهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: سِتُّ خِصَالٍ مَنْ كُنَّ فِيهِ كَانَ بَيْنَ يَدَيِ اللَّهِ وَ عَنْ يَمِينِهِ إِنَّ اللَّهَ يُحِبُّ الْمَرْءَ الْمُسْلِمَ الَّذِي يُحِبُّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ وَ يَكْرَهُ لَهُ مَا يَكْرَهُ لِنَفْسِهِ وَ يُنَاصِحُهُ الْوَلَايَةَ وَ يَعْرِفُ فَضْلِي وَ بَطْلَ عَفْيِي وَ يَنْتَظِرُ عَاقِبَتِي.

(The book) ‘Al Mahasin’ – My father, from Muhammad Bin Isa, from Khalaf Bin Hammad, from Ali Bin Usman Bin Razeyn, from the one who reported it,

‘From Amir Al-Momineen^{asws} having said: ‘Six characteristics, one who has these in him, would be in front of Allah^{azwj} and on His^{azwj} Right. Allah^{azwj} Loves the Muslim person who loves for his brother what he loves for himself, and dislikes for him what he dislikes for himself, and advises him of the Wilayah and recognition of my^{asws} merit, and obeys my^{asws} posterity, and awaits my^{asws} end-result’.¹⁵⁷

¹⁵⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 39

¹⁵⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 40

¹⁵⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 41

42- سن، المحاسن بَكْرُ بْنُ صَالِحٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى اللَّهِ بِغَيْرِ حِجَابٍ وَ يَنْظُرَ اللَّهُ إِلَيْهِ بِغَيْرِ حِجَابٍ فَلْيَتَوَلَّ آلَ مُحَمَّدٍ وَ لِيَتَّبِعُوا مِنْ عَدُوِّهِمْ وَ لِيَأْتُمُوا بِإِمَامٍ الْمُؤْمِنِينَ مِنْهُمْ فَإِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَظَرَ اللَّهُ إِلَيْهِ بِغَيْرِ حِجَابٍ وَ نَظَرَ إِلَى اللَّهِ بِغَيْرِ حِجَابٍ.

(The book) 'Al Mahasin' – Nakr Bin Salih,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'One whom it cheers that he looks at Allah^{azwj} without any veil, and Allah^{azwj} Looks at him without any veil, then let him be in the Wilayah of Progeny^{asws} of Muhammad^{saww}, and let him disavow from their^{asws} enemies, and let him take as an Imam^{asws} with an Imam^{asws} from them^{asws}, for when it will be the Day of Qiyamah Allah^{azwj} will Look at him without any veil and he would look at Allah^{azwj} without any veil'.¹⁵⁸

بيان: لعل المراد بنظره إليه تعالى النظر إلى نبينا و أئمتنا صلوات الله عليهم كما ورد في الخبر أو إلى رحمته و كرامته أو هو كناية عن غاية العرفان و بنظره تعالى إليه لطفه و إحسانه و هو مجاز شائع في القرآن و الحديث و كلام العرب فالمراد بقوله عليه السلام بغير حجاب بغير واسطة.

(Note by Al Majlisi – Perhaps what is intended by his looking at the Exalted is looking at our Prophet^{saww} and our Imams^{asws}, just as has been referred in the Hadeeth, to His^{azwj} Mercy and His^{azwj} Benevolence, or it is a metaphor about the peak of gnosis; and by the Exalted Looking at him is of His^{azwj} Kindness and His^{azwj} Favours, and it is a common metaphor in the Quran and the Hadeeth and the speech of the Arabs. The intended by his^{asws} words: 'Without any veil', is without an intermediary)

43- سن، المحاسن الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ جَدِّهِ الْحَسَنِ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَحَبَّ أَهْلَ الْبَيْتِ وَ حَقَّقَ حُبَّنَا فِي قَلْبِهِ جَرَى يَنْابِيعُ الْحِكْمَةِ عَلَى لِسَانِهِ وَ جُدَّدَ الْإِيمَانُ فِي قَلْبِهِ وَ جُدَّدَ لَهُ عَمَلُ سَبْعِينَ نَبِيًّا وَ سَبْعِينَ صِدِّيقًا وَ سَبْعِينَ شَهِيدًا وَ عَمَلُ سَبْعِينَ عَابِدًا عَبْدَ اللَّهِ سَبْعِينَ سَنَةً.

(The book) 'Al Mahasin' – Al Qasim Bin Muhammad, from his grandfather Al Hassan, from Al Mufazzal,

'From Abu Abdullah^{asws} having said: 'One who loves People^{asws} of the Household and realise our^{asws} love in his heart, the spring of wisdom would flow upon his tongue, and the Eman would be renewed in his heart, and there would be renewed for him, the deeds of seventy Prophets^{as}, and seventy truthful ones, and seventy martyrs, and deeds of seventy worshippers worshipping Allah^{azwj} for seventy years'.¹⁵⁹

44- سن، المحاسن مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ جَمَاعَةٍ عَنْ بَشْرِ بْنِ غَالِبٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي يَا بَشْرُ بْنُ غَالِبٍ مَنْ أَحَبَّنَا لَا يُحِبُّنَا إِلَّا لِلَّهِ جِئْنَا نَحْنُ وَ هُوَ كَهَاتَيْنِ وَ قَدَّرَ بَيْنَ سَبَابَتَيْهِ وَ مَنْ أَحَبَّنَا لَا يُحِبُّنَا إِلَّا لِلدُّنْيَا فَإِنَّهُ إِذَا قَامَ قَائِمُ الْعَدْلِ وَسِعَ عَذْلُهُ الْبَرَّ وَ الْفَاجِرَ.

(The book) 'Al Mahasin' – Muhammad Bin Abdul Hameed, from a group, from Bishr Bin Shalib,

'From Al-Husayn^{asws} Bin Ali^{asws}, he (the narrator) said: 'He^{asws} said to me: 'O Bishr Bin Ghalib! One who loves us^{asws}, not loving us^{asws} except for Allah^{azwj}, we^{asws} and him would come like these two' – and he pressed between his^{asws} two fingers – 'And one who loves us^{asws}, not

¹⁵⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 42

¹⁵⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 43

loving us^{asws} except for the world, when he stands, he would stand with the justice, and his justice would be capacious for the righteous and the immoral”.¹⁶⁰

45- سن، المحاسن خلاَّد الْمُقْرِي عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ لَيْثِ بْنِ سُلَيْمَانَ عَنْ ابْنِ أَبِي لَيْلَى عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الزُّمُوا مَوَدَّتَنَا أَهْلَ الْبَيْتِ فَإِنَّهُ مَنْ لَقِيَ اللَّهَ وَهُوَ يَوْمُنَا أَهْلَ الْبَيْتِ دَخَلَ الْجَنَّةَ بِشَفَاعَتِنَا وَالدَّيِّ نَفْسِي بِيَدِهِ لَا يَنْتَفِعُ عَبْدٌ بِعَمَلِهِ إِلَّا بِمَعْرِفَةِ حَقِّنَا.

(The book) 'Al Mahasin' – Khallad Al Muqry, from Qays Bin Al Rabie, from Lays Bin Suleyman, from Ibn Abu Layli,

'From Al-Husayn^{asws} Bin Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Necessitate our^{asws} cordiality of People^{asws} of the Household, for the one who meets Allah^{azwj} while he was being cordial to us^{asws} People^{asws} of the Household, would enter the Paradise by our^{asws} intercession. By the One^{azwj} in Whose Hand, no servant would benefit by his deed except by recognition of our^{asws} rights".¹⁶¹

46- سن، المحاسن مُحَمَّدُ بْنُ الْحَلِيلِ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحَدَّادِ عَنْ أَبِي كَلْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرِّيحُ وَ الرَّاحَةُ وَ الرَّحْمَةُ وَ النَّصْرَةُ وَ الْيُسْرُ وَ الْيُسَارُ وَ الرِّضَا وَ الرِّضْوَانُ وَ الْفَرْجُ وَ الْمَخْرَجُ وَ الظُّهُورُ وَ التَّمَكُّيْنُ وَ الْعُنْمُ وَ الْمَحَبَّةُ مِنَ اللَّهِ وَ رَسُولِهِ لِمَنْ وَآلَى عَلَيْهِ ع وَ ائْتَمَّ بِهِ.

(The book) 'Al Mahasin' – Muhammad Bin Al Khaleel Bin Yazeed, from Abu Abdul Rahman Al Haza'a, from Abu Kaladah,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The comfort, and the rest, and the mercy, and the bliss, and the ease, and the affluence, and the satisfaction, and the contentment, and the relief, and the outlet, and the backing, and the enablement, and the easy success, and the love are from Allah^{azwj} and His^{azwj} Rasool^{saww} for the one who is in the Wilayah of Ali^{asws} and makes an Imam^{asws} with him^{asws}".¹⁶²

47- سن، المحاسن أَبِي عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ وَ الْحَضْرَمِيِّ عَنْ مُدْرِكِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِكُلِّ شَيْءٍ أَسَاسٌ وَ أَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ.

(The book) 'Al Mahasin' – My father, from Abdullah in Al Qasim and Al Hazramy, from Mudrik Bin Abdul Rahman,

'From Abu Abdullah^{asws} having said: 'For everything there is a foundation, and the foundation of Islam is our^{asws} love, People^{asws} of the Household".¹⁶³

48- سن، المحاسن عَلِيُّ بْنُ الْحَكَمِ أَوْ غَيْرُهُ عَنْ حَفْصِ الدَّهَّانِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنَّ فَوْقَ كُلِّ عِبَادَةٍ عِبَادَةٌ وَ حُبُّنَا أَهْلَ الْبَيْتِ أَفْضَلُ عِبَادَةٍ.

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from someone else, from Hafs Al Dahan who said,

¹⁶⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 44

¹⁶¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 45

¹⁶² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 46

¹⁶³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 47

'Abu Abdullah^{asws} said to me: 'Above every (act of) worship there is (an act of) worship, and our^{asws} love of People^{asws} of the Household is the most superior of the (acts of) worship".¹⁶⁴

49- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْفُضَيْلِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع أَيُّ شَيْءٍ أَفْضَلُ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى اللَّهِ فِيمَا افْتَرَضَ عَلَيْهِمْ

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Al Fuzeyl who said,

'I said to Abu Al-Hassan^{asws}, 'Which thing is the most superior of what the servants can draw near to Allah^{azwj} with, regarding what He^{azwj} has Obligated upon them?'

فَقَالَ أَفْضَلُ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى اللَّهِ طَاعَةُ اللَّهِ وَ طَاعَةُ رَسُولِهِ وَ حُبُّ اللَّهِ وَ حُبُّ رَسُولِهِ وَ أُولَى الْأَمْرِ وَ كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ حُبُّنَا إِيْمَانٌ وَ بُغْضُنَا كُفْرٌ.

He^{asws} said: 'The most superior of what the servants can draw nearest to Allah^{azwj} with is obedience to Allah^{azwj} and obedience to His^{azwj} Rasool^{saww}, and love of Allah^{azwj}, and love of His^{azwj} Rasool^{saww}, and the Masters^{asws} of the Command. And Abu Ja'far^{asws} was saying: 'Love for us^{asws} is Eman and hatred for us^{asws} is Kufr".¹⁶⁵

50- ير، بصائر الدرجات ابْنُ مُحَمَّدٍ عَنْ زَيْدِ الشَّحَامِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا زَيْدُ حُبُّنَا إِيْمَانٌ وَ بُغْضُنَا كُفْرٌ.

(The book) 'Basaair Al-Darajaat' – Ibn Mahboub, from Zayd Al-Shahaam who said, 'Abu Abdullah^{asws} said to me: 'O Zayd! Love for us^{asws} is Eman and hatred for us^{asws} is Kufr".¹⁶⁶

51- مل، كامل الزيارات أَبِي عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ أَيُّوبَ بْنِ الْحُرِّ أَخِي أُتِمَّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا أَحْبَبُّمُونَا عَلَى ذَهَبٍ وَ لَا فِضَّةٍ عِنْدَنَا

(The book) 'Kamil Al Ziyaraat' – My father, from Al Nazr, from Yahya Al Halby, from Ayoub Bin Al Hurr, brother of Adeym who said,

'I heard Abu Abdullah^{asws} saying: 'You (Shias) are not loving us^{asws} upon gold nor silver with us^{asws}.

قَالَ أَيُّوبُ قَالَ أَصْحَابُنَا وَ قَدْ عَرَفْتُمْ مَوْضِعَ الذَّهَبِ وَ الْفِضَّةِ.

Ayoub (the narrator) said, 'Our companions said, 'And we have recognised the place of gold and silver".¹⁶⁷

52- سن، المحاسن عَلِيُّ بْنُ الْحَكَمِ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرُّوحُ وَ الرَّاحَةُ وَ الْفَلَاحُ وَ الْفَلَاحُ وَ النَّجَاحُ وَ الْبَرَكَةُ وَ الْعَفْوُ وَ الْعَافِيَةُ وَ الْمُعَافَاةُ وَ الْبُشْرَى وَ النَّصْرَةُ وَ الرِّضَا وَ الْقُرْبُ وَ الْقَرَابَةُ وَ النَّصْرُ وَ الظَّفَرُ وَ التَّمَكُّيْنُ وَ السُّرُورُ وَ الْمَحَبَّةُ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى عَلَى مَنْ أَحَبَّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ وَالَاهُ وَ اتَّمَّ بِهِ وَ أَقَرَّ بِمُضْلِهِ وَ تَوَلَّى الْأَوْصِيَاءَ مِنْ بَعْدِهِ

¹⁶⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 48

¹⁶⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 49

¹⁶⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 50

¹⁶⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 51

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from Sa'ad Bin Abu Khalaf, from Jabir,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The comfort, and the rest, and the achievement, and the success, and the salvation, and the Blessings, and the excusing, and the well-being, and the pardon, and the bliss, and the contentment, and the nearness, and kinship, and the help, and the victory, and the enablement, and the cheerfulness, and the love is from Allah^{azwj} Blessed and Exalted upon the one who loves Ali^{asws} Bin Abu Talib^{asws}, and befriends him^{asws}, and makes an Imam^{asws} with him^{asws}, and acknowledges with his^{asws} merits, and is in the Wilayah of the sucesors^{asws} from after him^{asws}.

وَحَقٌّ عَلَيَّ أَنْ أُدْخِلَهُمْ فِي شَفَاعَتِي وَحَقٌّ عَلَى رَبِّي أَنْ يَسْتَجِيبَ لِي فِيهِمْ وَهُمْ أَتْبَاعِي وَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي

And (they) would have a right upon me^{saww} than I^{saww} include them in my^{saww} intercession, and a right upon my^{saww} Lord^{azwj} that He^{azwj} Answers for me^{saww} regarding them, and they are my^{saww} followers; and the one who follows me^{asws} so he is from me^{saww}.

جَزَى فِي مَثَلِ إِبْرَاهِيمَ ع وَ فِي الْأَوْصِيَاءِ مِنْ بَعْدِي لِأَنِّي مِنْ إِبْرَاهِيمَ وَ إِبْرَاهِيمُ مِنِّي دِينُهُ دِينِي وَ سُنَّتُهُ سُنَّتِي وَ أَنَا أَفْضَلُ مِنْهُ وَ فَضْلِي مِنْ فَضْلِهِ وَ فَضْلُهُ مِنْ فَضْلِي وَ يُصَدِّقُ قَوْلِي قَوْلُ رَبِّي ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ.

An example of Ibrahim^{as} flows in me^{saww} and in the sucesors^{asws} from after me^{saww}, because I^{saww} am from Ibrahim^{as} and Ibrahim^{as} is from me^{saww}. His^{saww} Religion is my^{saww} Religion, and his^{as} Sunnah is my^{saww} Sunnah, and I^{saww} am superior than him^{as}, and my^{saww} merit is from his^{as} merit, and his^{as} merit is from my^{saww} merit, and my^{saww} words are ratified by the Words of my^{saww} Lord^{azwj}: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]"**.¹⁶⁸

53- سن، المحاسن أبي عن حمزة بن عبد الله الجعفری عن جميل بن دراج عن الثمالي عن علي بن الحسين ع قال قال رسول الله ص في الجنة ثلاث درجات وفي النار ثلاث درجات فأعلى درجات الجنة لمن أحبنا بقلبه و نصرنا بلسانه و يد و في الدرجة الثانية من أحبنا بقلبه و نصرنا بلسانه و في الدرجة الثالثة من أحبنا بقلبه

(The book) 'Al Mahasin' – My father, from Hamza Bin Abdullah Al Ja'fary, from Jameel Bin Darraj, from Ali Sumali,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'In the Paradise there are three ranks and in the Fire there are three levels, The top rank of the Paradise is for the one who loves us^{asws} with his heart and helps us^{asws} with his tongue and his hands; and in the second level would be one who loves us^{asws} with his heart and helps us^{asws} with his tongue; and in the third level would be one who loves us^{asws} with his heart.

و في أسفل الدرك من النار من أبغضنا بقلبه و أعان علينا بلسانه و يد و في الدرك الثانية من النار من أبغضنا بقلبه و أعان علينا بلسانه و في الدرك الثالثة من النار من أبغضنا بقلبه.

And in the lowest level of the Fire would be one who hates us^{asws} with his heart and assisted against us^{asws} with his tongue and his hands; and in the second level of the Fire would be

¹⁶⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 52

one who hates us^{asws} with his heart and supports against us^{asws} with his tongue; and in the third level of the Fire would be one who hates us^{asws} with his heart”¹⁶⁹.

54- سن، المحاسن منصور بن العباس عن أحمد بن عبد الرحيم عن حذنه عن عمرو بن أبي المقدام عن أبي عبد الله ع قال: قال رسول الله ص لأمير المؤمنين ع إنما مثلك مثل قل هو الله أحد فإنه من قرأها مرة فكأنما قرأ ثلث القرآن و من قرأها مرتين فكأنما قرأ ثلثي القرآن و من قرأها ثلاث مرات فكأنما قرأ القرآن

(The book) ‘Al Mahasin’ – Mansour Bin Al Abbas, from Ahmad Bin Abdul Raheem, from the one who narrated it, from Amro Bin Abu Al Miqdam,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said to Amir Al-Momineen^{asws}: ‘An example of you^{asws} in my^{saww} community is an example of: **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed). One who recites it once, then he has recited a third of the Quran, and one who recites it twice, then he has recited two-thirds of the Quran, and one who recites it three times, it is as if he has read the (whole) Quran.

و كذلك من أحبك بقلبه كان له مثل ثلث ثواب العباد و من أحبك بقلبه و نصرَكَ بلسانه كان له مثل ثلثي ثواب أعمال العباد و من أحبك بقلبه و نصرَكَ بلسانه و يديه كان له مثل ثواب العباد.

And similar to that, one who loves you^{asws} with his heart would have for him like a third of the Rewards of the deeds of (all) the servants, and one who loves you^{asws} with his heart and helps you^{asws} with his tongue would have for him the like of two-thirds of the Rewards of (all) the servants, and one who loves you^{asws} with his heart, and helps you^{asws} with his tongue and his hand would have for him like the Rewards of (all) the servants”¹⁷⁰.

55- شي، تفسير العياشي عن أبي عبيدة الخداء قال: دخلت على أبي جعفر ع فقلت يا بني أنت زمام خلا بي الشيطان فخبثت نفسي ثم ذكرت حبي إياكم و انقطاعي إليكم فطابت نفسي

Tafseer Al Ayyashi – From Abu Ubeyda Al Haza’a who said,

‘I entered to see Abu Ja’far^{asws} and I said, ‘May my father be (sacrificed for) you^{asws}! Sometimes the Satan^{la} is alone with me and my self becomes wicked. Then I remember my love for you (Imams^{asws}) and my cutting off to you^{asws}, and myself becomes good’.

فقال يا زياد وحقك و ما الدين إلا الحب أ لا ترى إلى قول الله تعالى إن كنتم تحبون الله فاتبعوني يحببكم الله.

He^{asws} said: ‘O Ziyad! Woe be to you! And what is the Religion except the love? Don’t you look at the Words of Allah^{azwj} the Exalted: **‘If you love Allah, then follow me. Allah will Love you [3:31]’**¹⁷¹.

56- شي، تفسير العياشي عن بشير الدهان عن أبي عبد الله ع قال: عرفتم في منكبين كثير و أحببتم في مبغضين كثير

¹⁶⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 53

¹⁷⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 54

¹⁷¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 55

Tafseer Al Ayyashi – From Bashir Al Dahhan,

‘From Abu Abdullah^{asws} having said: ‘You (Shia) are recognised among the many deniers and beloved ones (to us^{asws}) among the many (rows of) haters.

وَقَدْ يَكُونُ حُبًّا لِلَّهِ فِي اللَّهِ وَ رَسُولِهِ وَ حُبًّا فِي الدُّنْيَا فَمَا كَانَ فِي اللَّهِ وَ مَا كَانَ فِي الدُّنْيَا لَيْسَ بِشَيْءٍ

Love for Allah^{azwj} happens to be for the Sake of Allah^{azwj} and His^{azwj} Rasool^{saww}, and love for the sake of the world. So, whatever was for Allah^{azwj} and His^{azwj} Rasool^{saww}, its Reward is upon Allah^{azwj}, and whatever was for the sake of the world, it isn't (worth) anything'.

ثُمَّ نَقَضَ يَدَهُ ثُمَّ قَالَ إِنَّ هَذِهِ الْمُرْجِيَّةَ وَ هَذِهِ الْقَدَرِيَّةَ وَ هَذِهِ الْخَوَارِجَ لَيْسَ مِنْهُمْ أَحَدٌ إِلَّا يَرَى أَنَّهُ عَلَى الْحَقِّ وَ إِنَّكُمْ إِنَّمَا أَحْبَبْتُمُونَا فِي اللَّهِ

Then he^{asws} shook his^{asws} hand, then said: ‘These Murjiites, and these Qadariyya, and these Khawarijites, there isn't anyone of them except he views that he is upon the truth, and you (Shias) are rather loving us^{asws} for the Sake of Allah^{azwj}'.

ثُمَّ تَلَا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ مَا آتَاكُمْ الرَّسُولَ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ إِنَّ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ.

Then he^{asws} recited: ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59], And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7] There is one who obeys the Rasool, so he has obeyed Allah, [4:80] 'If you love Allah, then follow me. Allah will Love you [3:31]'***.¹⁷²

57- شي، تفسير العياشي عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعَجَلِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع إِذْ دَخَلَ عَلَيْهِ قَادِمٌ مِنْ خُرَاسَانَ مَاشِيًا فَأَخْرَجَ رِجْلَيْهِ وَ قَدْ تَغَلَّفَتَا وَ قَالَ أَمَا وَاللَّهِ مَا جَاءَ بِي مِنْ حَيْثُ جِئْتُ إِلَّا حُبُّكُمْ أَهْلَ الْبَيْتِ

Tafseer Al Ayyashi – From Bureyd Bin Muawiya Al Ijaly who said,

‘I was in the presence of Abu Ja'far^{asws} when someone from khurasan arrived walking. He brought out his leg and they had both been covered (with swelling and injuries), and he said, ‘But, by Allah^{azwj}, nothing made me come from where I am coming except love for you^{asws} People^{asws} of the Household’.

فَقَالَ أَبُو جَعْفَرٍ ع وَاللَّهِ لَوْ أَحَبَّنَا حَجَرٌ حَشَرَهُ اللَّهُ مَعَنَا وَ هَلِ الدِّينُ إِلَّا الْحُبُّ إِنَّ اللَّهَ يَقُولُ فَلَنْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَ هَلِ الدِّينُ إِلَّا الْحُبُّ.

Abu Ja'far^{asws} said: ‘By Allah^{azwj}! Even if a stone were to love us^{asws}, Allah^{azwj} would Resurrect it to be with us^{asws}, and is the Religion except the love? Allah^{azwj} is Saying: **Say (O Rasool): 'If**

¹⁷² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 56

you love Allah, then follow me. Allah will Love you [3:31], and Said: And Said: are loving the ones who emigrate to them [59:9]. And is the Religion except the love?"¹⁷³

58- شي، تفسير العياشي عن ربيعة بن عبد الله قال: قيل لأبي عبد الله ع جعلت فداك إنا نسمي بأسمائكم و أسماء آبائكم فينفعنا ذلك فقال إي و الله و هل الدين إلا الحب قال الله إن كنتم تحبون الله فاتبعوني يحببكم الله و يغفر لكم ذنوبكم.

Tafseer Al Ayyashi – From Rabie Bin Abdullah who said,

‘It was said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! We (tend to) name (children) with your^{asws} names and names of your^{asws} forefathers^{asws}, so that would benefit us’. He^{asws} said: ‘Yes, by Allah^{azwj}, and is the Religion except the love? Allah^{azwj} Said: **‘If you love Allah, then follow me. Allah will Love you and Forgive you your sins [3:31]’**.¹⁷⁴

59- م، تفسير الإمام عليه السلام قال النبي ص عن جبرئيل عني الله عز و جل يا عبادي اعملوا أفضل الطاعات و أعظمها لأسيحكم و إن قصرت في سواها و اتركوا أعظم المعاصي و أقبحها لئلا أناقضكم في ركب ما عداها

Tafseer of the Imam (Hassan Al-Askari^{asws}) – ‘The Prophet^{saww} said from Jibraeel^{as}, from Allah^{azwj} Mighty and Majestic: “O My^{azwj} servants! Perform the most superior of the (acts of) obedience and its greatest one, I^{azwj} shall be Pardoning you all and even if you are deficient in what is besides this one, and leave the biggest (acts of) disobedience and its ugliest one, I^{azwj} shall not Discuss your indulgence in what is else.

إن أعظم الطاعات توحيددي و تصديق نبي و التسليم لمن ينصبه بعده و هو علي بن أبي طالب ع و الأئمة الطاهرون من نسله ع

The greatest of the (acts of) obedience is My^{azwj} *Tawheed*, and the ratification of My^{azwj} Prophet^{saww}, and the submission to the one he^{saww} appointed to be after him^{saww}, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws} and the Clean Imams^{asws}, (the Cleaned ones), from his^{asws} lineage.

و إن أعظم المعاصي عندي الكفر بي و نببي و منابذة ولي محمد بعده علي بن أبي طالب و أوليائه بعده

And the biggest (act of) disobedience and its ugliest one in My^{azwj} Presence is the *Kufr* with Me^{azwj} and with My^{azwj} Prophet^{saww}, and the enmity of the Guardian^{asws} of Muhammad^{saww} after him^{saww}, Ali^{asws} Bin Abu Talib^{asws}, and his^{as} Guardians^{asws} after him^{asws}.

فإن أردتم أن تكونوا عندي في المنظر الأعلى و الشرف الأشرف فلا يكون أحد من عبادي أثر عندكم من محمد و بعده من أخيه علي و بعدهما من أبنائهما القائمين بأمر عبادي بعدهما فإن من كان ذلك عقيدته جعلته من أشرف ملوك جناتي

So if you intend that you should be happening to be, in My^{azwj} Presence, in the lofty landscape, and (have) the nobility of the noble ones, then no one from My^{azwj} servants should happen to be more preferable with you than Muhammad^{saww}, and after him^{saww}, (more preferable) than his^{saww} brother^{asws} Ali^{asws}, and after them^{asws}, (more preferable) than their^{asws} sons^{asws}, the ones standing with the affair of My^{azwj} servant after them^{asws}.

¹⁷³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 57

¹⁷⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 58

Therefore, if someone was from these beliefs, I^{azwj} shall Make him from the most noble kings in My^{azwj} Garden.

وَاعْلَمُوا أَنَّ أَبْغَضَ الْخَلْقِ إِلَيَّ مَنْ تَمَثَّلَ بِي وَادَّعَى رُبُوبِي وَأَبْغَضَهُمْ إِلَيَّ بَعْدَهُ مَنْ تَمَثَّلَ بِمُحَمَّدٍ وَنَازَعَهُ حَقَّهُ وَادَّعَاهَا وَأَبْغَضَ الْخَلْقِ إِلَيَّ بَعْدَ هَؤُلَاءِ الْمُدَّعِينَ لِمَا هُمْ بِهِ لِسَخَطِي مُتَعَرِّضُونَ مَنْ كَانَ هُمْ عَلَى ذَلِكَ مِنَ الْمُعَاوِنِينَ وَأَبْغَضَ الْخَلْقِ إِلَيَّ بَعْدَ هَؤُلَاءِ مَنْ كَانَ مِنَ الرَّاضِينَ بِفِعْلِهِمْ وَإِنْ لَمْ يَكُنْ هُمْ مِنَ الْمُعَاوِنِينَ

And know that the most Hateful of the creatures to Me^{azwj}, is the one who resembles (something) with Me^{azwj} and leaves My^{azwj} Lordship; and the most Hateful to Me^{azwj} after him is the one who (fakes to) resembles with Muhammad^{saww} and snatches his^{saww} Prophethood and claims it (for himself); and the most Hateful to Me^{azwj} after him is the one who (fakes to) resembles with the successor^{asws} of Muhammad^{saww} and snatches him^{asws} of his^{asws} place and his^{asws} nobility, and claims these; and the most Hateful to Me^{azwj} after them are the claimants to what they^{asws} (holy Imams^{asws} after Ali^{asws} Ibn Abi Talib^{asws}) are with, would be exposed to My^{azwj} Wrath – the one who was from the assisting ones to them upon that; and the most Hateful of the creatures to Me^{azwj} after them is the one who was pleased with their deeds, and even if he did not happen to be from their assisting ones.

كَذَلِكَ أَحَبُّ الْخَلْقِ إِلَيَّ الْقَوَامُونَ بِحَقِّي وَأَفْضَلُهُمْ لَدَيَّ وَ أَكْرَمُهُمْ عَلَى مُحَمَّدٍ سَيِّدِ الْوَرَى وَ أَكْرَمُهُمْ بَعْدَهُ عَلَيَّ أَخُو الْمُصْطَفَى الْمُرْتَضَى ثُمَّ مَنْ بَعْدَهُ مِنَ الْقَوَامِينَ بِالْقِسْطِ مِنْ أَيْمَةِ الْحَقِّ وَ أَفْضَلُ النَّاسِ بَعْدَهُمْ مَنْ أَعَانَهُمْ عَلَى حَقِّهِمْ وَ أَحَبُّ الْخَلْقِ إِلَيَّ بَعْدَهُمْ مَنْ أَحَبَّهُمْ وَ أَبْغَضَ أَعْدَاءَهُمْ وَإِنْ لَمْ يَكُنْهُمْ مُعَوِّنُهُمْ.

And, similar to that, the most Beloved of the creatures to Me^{azwj} are the ones standing by My^{azwj} Right, and the most superior of them to Me^{azwj}, and the most prestigious one to Me^{azwj} is Muhammad^{saww}, Chief of the pious ones; and the most prestigious and superior of them after him^{saww} is the brother of Al-Mustafa^{saww}, Ali^{asws} Al-Murtaza^{asws}; then from after him^{asws}, from the ones standing with the equity from the Imams^{asws} of the Truth; and the most superior of the people after them^{asws} are the ones who assist them upon their^{asws} rights; and the most Beloved to Me^{azwj} after them is the one who loves them^{asws} and hates their^{asws} enemies, and even if he was not able upon assisting them^{asws}! 175

60- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ لَمَّا خَلَقَ الْعَرْشَ خَلَقَ لَهُ ثَلَاثِمِائَةٍ وَ سِتِّينَ أَلْفَ رُكْنٍ وَ خَلَقَ عِنْدَ كُلِّ رُكْنٍ ثَلَاثِمِائَةَ أَلْفٍ وَ سِتِّينَ أَلْفَ مَلَكٍ لَوْ أَدْنَى اللَّهُ تَعَالَى لِأَصْغَرِهِمْ فَالْتَقَمَ السَّمَاوَاتِ السَّبْعَ وَ الْأَرْضِينَ السَّبْعَ مَا كَانَ ذَلِكَ بَيْنَ هَوَاتِهِ إِلَّا كَالرَّمْلَةِ فِي الْمَفَازَةِ الْفُضْفَاضَةِ

Tafseer of the Imam (Hassan Al-Askari^{asws}) – ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic, when He^{azwj} Created the Throne, Created three hundred and sixty thousand corners for it, and Created at each corner three hundred and sixty thousand Angels. If Allah^{azwj} was to Permit the smallest of them, he would swallow the seven skies and the seven earths – and that would not be in mouth except like a grain of sand loosely in the wasteland.

175 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 59

فَقَالَ اللَّهُ يَا عِبَادِي احْتَمِلُوا عَرْشِي هَذَا فَتَعَاطَوْهُ فَلَمْ يُطِيعُوا حَمْلَهُ وَلَا تَحْرِيكَهُ فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ مَعَ كُلِّ وَاحِدٍ مِنْهُمْ وَاحِدًا فَلَمْ يَقْدِرُوا أَنْ يُرْغَرُوهُ فَخَلَقَ اللَّهُ مَعَ كُلِّ وَاحِدٍ مِنْهُمْ عَشْرَةً فَلَمْ يَقْدِرُوا أَنْ يُحَرِّكُوهُ فَخَلَقَ اللَّهُ بِعَدَدِ كُلِّ وَاحِدٍ مِنْهُمْ مِثْلَ جَمَاعَتِهِمْ فَلَمْ يَقْدِرُوا أَنْ يُحَرِّكُوهُ

Allah^{azwj} the Exalted Said to them: “O My^{azwj} servants! – Carry this Throne of Mine^{azwj}!” They came to it, but they were not able to carry it, nor (even) move it. Allah^{azwj} Created one (more), along with each one of them, but they were (still) not able to unsettle it. So Allah^{azwj} created ten (more) with each one of them, but they were (still) not able to move it. So Allah^{azwj} the Exalted Created with the number of each one of them, the like of their group. But, they were not able to move it.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِجَمِيعِهِمْ خَلُّوهُ عَلَيَّ أَمْسِكُوهُ بِقُدْرَتِي فَخَلُّوهُ فَأَمْسَكَهُ اللَّهُ عَزَّ وَ جَلَّ بِقُدْرَتِهِ ثُمَّ قَالَ لِثَمَانِيَةٍ مِنْهُمْ احْمِلُوهُ أَنْتُمْ فَقَالُوا يَا رَبَّنَا لَمْ نُطِيقْهُ نَحْنُ وَ هَذَا الْخَلْقُ الْكَثِيرُ وَ الْجَمُّ الْعَفِيرُ فَكَيْفَ نُطِيقُهُ الْآنَ دُونَهُمْ

Allah^{azwj} Mighty and Majestic Said to their group: “Leave it upon Me^{azwj} until I^{azwj} Hold it with My^{azwj} Power!” So Allah^{azwj} Mighty and Majestic Held it by His^{azwj} Power. Then He^{azwj} Said to eight of them: ‘Carry it!’ But they said, ‘O our Lord^{azwj}! We and these numerous creatures and the myriads could not bear it, so how can we (eight) bear it now beside them?’

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِأَنِّي أَنَا اللَّهُ الْمُقَرَّبُ لِلْبَعِيدِ وَ الْمُذَلِّلُ لِلْعَبِيدِ وَ الْمُخَفِّفُ لِلشَّدِيدِ وَ الْمُسَهِّلُ لِلْعَسِيرِ أَفْعَلُ مَا أَشَاءُ وَ أَحْكُمُ مَا أُرِيدُ أَعْلَمُكُمْ كَلِمَاتٍ تَقُولُونَهَا يَخَفُّ بِهَا عَلَيْكُمْ

Allah^{azwj} Mighty and Majestic Said: “I^{azwj}, I^{azwj} am Allah^{azwj}! The Drawer closer of the distant, and I^{azwj} Humiliate the stubborn, and the Lightener of the heavy, and the Easer of the difficult! I^{azwj} Do whatever I^{azwj} so Desire to and I^{azwj} Decide with whatever I^{azwj} Want to. I^{azwj} shall Teach you all certain words (for you) to be saying these, by which it would be lightened upon you’.

قَالُوا وَ مَا هِيَ يَا رَبَّنَا قَالَ تَقُولُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

They said, ‘And what are these, O our Lord^{azwj}?’ He^{azwj} Said: “You should be saying, ‘In the Name of Allah^{azwj} the Beneficent, the Merciful’ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), and , ‘There is neither Might nor Strength except with Allah^{azwj} the Exalted, the Magnificent’ (لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ), and send *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}”.

فَقَالُوا فَحَمَلُوهُ وَ خَفَّ عَلَى كَوَاهِلِهِمْ كَشَعْرَةٍ نَابِتَةٍ عَلَى كَاهِلِ رَجُلٍ جَلْدٍ قَوِيٍّ

So they said it and it was light upon their shoulders – like a hair growing upon a shoulder of a man, rigid (and) strong.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِسَائِرِ تِلْكَ الْأَمْلاكِ خَلُّوا عَلَيَّ هَذِهِ الثَّمَانِيَةَ عَرْشِي لِاحْمِلُوهُ وَ طُوفُوا أَنْتُمْ حَوْلَهُ وَ سَبِّحُونِي وَ مَجْدُونِي وَ قَدِّسُونِي فَإِنِّي أَنَا اللَّهُ الْقَادِرُ عَلَى مَا رَأَيْتُمْ وَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allah^{azwj} Mighty and Majestic Said to the rest of those Angels: “Leave My^{azwj} Throne to be upon the shoulders of these eight in order to carry it, and you (all) should be performing

Tawaaf around it, and be Praising Me^{azwj} and Glorifying Me^{azwj} and Extolling My^{azwj} Holiness, for I^{azwj}, I^{azwj} am Allah^{azwj}, the Able upon what you are seeing, and I^{asws} an Able upon everything”.

فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ص مَا أَعْجَبَ أَمْرَ هَؤُلَاءِ الْمَلَائِكَةِ حَمَلَةَ الْعَرْشِ فِي كَثَرَتِهِمْ وَ قُوَّتِهِمْ وَ عِظَمِ خَلْقِهِمْ فَقَالَ رَسُولُ اللَّهِ ص هَؤُلَاءِ مَعَ قُوَّتِهِمْ لَا يُطِيقُونَ حَمْلَ صَحَائِفٍ يُكْتُبُ فِيهَا حَسَنَاتُ رَجُلٍ مِنْ أُمَّتِي

The companions of Rasool-Allah^{saww} said, ‘How strange is the affair of these Angels, bearers of the Throne, regarding their strength and the greatness of their creation!’ So Rasool-Allah^{saww}. they, with their strength, are not able to carry (even) the parchments wherein is written the good deeds of a man from my^{saww} community’.

قَالُوا وَ مَنْ هُوَ يَا رَسُولَ اللَّهِ لِنَجْبَتِهِ وَ نُعْظَمَتِهِ وَ نَتَقَرَّبَ إِلَى اللَّهِ بِمُؤَالَاتِهِ قَالَ ذَلِكَ الرَّجُلُ رَجُلٌ كَانَ قَاعِدًا مَعَ أَصْحَابٍ لَهُ فَمَرَّ بِهِ رَجُلٌ مِنْ أَهْلِ بَيْتِي مُعْطًى الرَّأْسِ لَمْ يَعْرِفْهُ

They said, ‘And who is he, O Rasool-Allah^{saww}, so that we can love him and revere him, and we can draw closer to Allah^{azwj} by his^{asws} Wilayah’. He^{saww} said: ‘That is the man, a man who was seated along with companion of his, so a man from the People^{asws} of my^{saww} Household passed by, having covered the head so he could not be recognised.

فَلَمَّا جَاوَزَهُ انْتَفَتَ خَلْفَهُ فَعَرَفَهُ فَوَثَبَ إِلَيْهِ قَائِمًا حَافِيًا خَاسِرًا وَ أَخَذَ بِيَدِهِ فَقَبَّلَهَا وَ قَبَّلَ رَأْسَهُ وَ صَدْرَهُ وَ مَا بَيْنَ عَيْنَيْهِ وَ قَالَ بِأَيِّ أَنْتَ وَ أُمِّي يَا شَقِيقَ رَسُولِ اللَّهِ لَحْمُكَ لَحْمُهُ وَ دَمُكَ دَمُهُ وَ عِلْمُكَ مِنْ عِلْمِهِ وَ حِلْمُكَ مِنْ حِلْمِهِ وَ عَقْلُكَ مِنْ عَقْلِهِ أَسْأَلُ اللَّهَ أَنْ يُسْعِدَنِي بِمَحَبَّتِكَ أَهْلَ الْبَيْتِ

When he had passed by them, he turned around, he recognised him. He leapt up standing, barefooted, bareheaded, and grabbed his hand and kissed it, and kissed his head and his chest and what is between his eyes, and said, ‘By my father and my mother, O brother^{asws} of Rasool-Allah^{saww}! Your^{asws} flesh is his^{saww} flesh, and your^{asws} blood is his^{saww} blood, and your^{asws} knowledge is from his^{saww} knowledge, and your^{asws} forbearance is from his^{saww} forbearance, and your^{asws} intellect is from his^{saww} intellect. Ask Allah^{azwj} that He^{azwj} Assists me with (having) your^{asws} love, the People^{asws} of the Household’.

فَأَوْجَبَ اللَّهُ لَهُ بِهَذَا الْفِعْلِ وَ هَذَا الْقَوْلِ مِنَ الثَّوَابِ مَا لَوْ كُتِبَ تَفْصِيلُهُ فِي صَحَائِفِهِ لَمْ يُطِيقْ حَمْلَهَا جَمِيعُ هَؤُلَاءِ الْمَلَائِكَةِ الطَّائِفُونَ بِالْعَرْشِ وَ الْأُمَلَاكُ الْخَامِلُونَ لَهُ

Therefore Allah^{azwj} Obligated for him, due to this deed and these words, from the Rewards – what, if its details is written in his parchment, they would not (be able to) endure carrying it, the entirety of these Angels performing *Tawaaf* of the Throne, and the Angels, the bearers of it.

فَقَالَ أَصْحَابُهُ لَمَّا رَجَعَ إِلَيْهِمْ أَنْتَ فِي حَالَتِكَ وَ مَوْضِعِكَ مِنَ الْإِسْلَامِ وَ حَلَّتْكَ عِنْدَ رَسُولِ اللَّهِ ص تَفْعَلُ بِهَذَا مَا نَرَى فَقَالَ هُمْ يَا أَيُّهَا الْجَاهِلُونَ وَ هَلْ يُثَابُ فِي الْإِسْلَامِ إِلَّا بِحُبِّ مُحَمَّدٍ وَ حُبِّ هَذَا فَأَوْجَبَ اللَّهُ لَهُ بِهَذَا الْقَوْلِ بِمِثْلِ مَا كَانَ أَوْجَبَ لَهُ بِذَلِكَ الْفِعْلِ وَ الْقَوْلِ أَيْضًا

So his companions said to him, when he returned to them, ‘You are in your majesty and your position from Al-Islam, and your place in the presence of Rasool-Allah^{saww}. You are

doing with this one what we did not see (before)'. He said to them, 'O you ignorant ones! And can one be Rewarded in Al-Islam except by the love of Muhammad^{saww} and the love of this one^{asws}? Allah^{azwj} has Obligated for him due to this speech, the like of what He^{azwj} Obligated for him due to that deed and the words as well'.

فَقَالَ رَسُولُ اللَّهِ ص وَ لَقَدْ صَدَقَ فِي مَقَالَتِهِ لِأَنَّ رَجُلًا لَوْ عَمَّرَهُ اللَّهُ عَزَّ وَ جَلَّ مِثْلَ عُمرِ الدُّنْيَا مِائَةَ أَلْفِ مَرَّةٍ وَ رَزَقَهُ مِثْلَ أَمْوَالِهَا مِائَةَ أَلْفِ مَرَّةٍ فَأَنْفَقَ أَمْوَالَهُ كُلَّهَا فِي سَبِيلِ اللَّهِ وَ أَفْتَى عُمرَهُ فِي صِيَامِ نَهَارِهِ وَ قِيَامِ لَيْلِهِ لَا يُفْطِرُ شَيْئًا مِنْهُ وَ لَا يَسْنَأُ ثُمَّ لَقِيَ اللَّهَ تَعَالَى مُنْطَوْبًا عَلَى بُغْضِ مُحَمَّدٍ أَوْ بُغْضِ ذَلِكَ الرَّجُلِ الَّذِي قَامَ إِلَيْهِ هَذَا الرَّجُلُ مُكْرِمًا إِلَّا أَكْبَهَهُ اللَّهُ عَلَى مَنْحِرِهِ فِي نَارِ جَهَنَّمَ وَ لَرَدَّ اللَّهُ عَزَّ وَ جَلَّ أَعْمَالَهُ عَلَيْهِ وَ أَحْبَطَهَا

Rasool-Allah^{saww} said: 'And he was truthful in his speech – because, a man, if Allah^{azwj} Mighty and Majestic was to Grant him a life-span – similar to the life-span of the world a hundred thousand times over, and Grace him similar to its wealth one hundred thousand times over, so he spends his wealth, all of it, in the Way of Allah^{azwj} – and he finishes his life Fasting his days, standing (for *Salat*) in his nights, not reducing anything from it nor getting bored, then meets Allah^{azwj} the Exalted intent upon hatred of Muhammad^{saww} or hatred of that man^{asws} to whom what man stood up to honour, except that Allah^{azwj} would Fling him upon his nostrils into the Fire of Hell, and Allah^{azwj} Mighty and Majestic would Return his deeds back upon him and Thwart them.

قَالَ فَقَالُوا وَ مَنْ هَذَانِ الرَّجُلَانِ يَا رَسُولَ اللَّهِ قَالَ رَسُولُ اللَّهِ ص أَمَّا الْفَاعِلُ مَا فَعَلَ فَذَلِكَ الْمُقْبِلُ الْمُعْطَى رَأْسُهُ فَهُوَ هَذَا فَبَادَرُوا إِلَيْهِ يَنْظُرُونَ فَإِذَا هُوَ سَعْدُ بْنُ مُعَاذٍ الْأَوْسِيُّ الْأَنْصَارِيُّ

He (Imam Hassan Al-Askari^{asws}) said: 'So they said, 'And who are these two men, O Rasool-Allah^{saww}? Rasool-Allah^{saww} said: 'As for the doer who did with that one covered of face, so he is this one!' The people turned around to look at him, and it was Sa'ad Bin Muaz Al-Awsy Al-Ansaary.

وَ أَمَّا الْمَقُولُ لَهُ هَذَا الْقَوْلُ فَهَذَا الْآخَرُ الْمُقْبِلُ الْمُعْطَى رَأْسُهُ فَتَنَظَرُوا فَإِذَا هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

And as for the one spoken to which these words, so this is the other one covered of head! So, they looked, and it was Ali^{asws} Bin Abu Talib^{asws}.

ثُمَّ قَالَ مَا أَكْثَرَ مَنْ يَسْعُدُ بِحُبِّ هَذَيْنِ وَ مَا أَكْثَرَ مَنْ يَشْقَى مِمَّنْ يَسْتَحِلُّ حُبَّ أَحَدِيهِمَا وَ بُغْضَ الْآخَرِ إِنَّهُمَا جَمِيعًا يَكُونَانِ خَصْمًا لَهُ وَ مَنْ كَانَ لَهُ خَصْمًا كَانَ مُحَمَّدٌ لَهُ خَصْمًا وَ مَنْ كَانَ مُحَمَّدٌ لَهُ خَصْمًا كَانَ اللَّهُ لَهُ خَصْمًا وَ فُلِحَ عَلَيْهِ وَ أُوجِبَ عَلَيْهِ عَذَابُهُ

Then he^{saww} said: 'How often one becomes fortunate by loving these two, and how often one becomes wretched from the ones who impersonates the love for one of them and hates the other. Both of them together would become disputants to him – and the one to whom he^{asws} is a disputant, Muhammad^{saww} would be a disputant to him, and the one to whom Muhammad^{saww} was a disputant, Allah^{azwj} would be a Disputant to him, and would be Enraged upon him, and Allah^{azwj} would Obligate the Fire upon him'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ إِنَّمَا يَعْرِفُ الْفَضْلَ لِأَهْلِ الْفَضْلِ أَهْلُ الْفَضْلِ

Then Rasool-Allah^{saww} said: 'O servants of Allah^{azwj}! But rather, the people of merit recognise the merit'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِسَعْدٍ أَنْبِئْ فَإِنَّ اللَّهَ يُحْيِي لَكَ بِالشَّهَادَةِ وَ يُهْلِكُ بِكَ أُمَّةً مِنَ الْكَفَرَةِ وَ يَهْتَرُ عَرْشُ الرَّحْمَنِ لِمَوْتِكَ وَ يَدْخُلُ بِشَفَاعَتِكَ الْجَنَّةَ
مِثْلُ عَدَدِ شُعُورِ حَيَوَانَاتِ بَنِي كَلْبٍ

Then Rasool-Allah^{saww} said to Sa'ad: 'Receive glad tidings, for Allah^{azwj} has Sealed (Ordained) the martyrdom for you and would Destroy a community of *Kafirs* by you, and the Throne of the Beneficent would shake at your death, and there would be entering the Paradise, by your intercession, a number like the hairs of the animals of the clan of Kalb'.

قَالَ فَذَلِكَ قَوْلُهُ تَعَالَى جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا تَقَرُّشُونَهَا لِمَنَامِكُمْ وَ مَقِيلِكُمْ

He^{asws} said: 'So these are the Words of the Exalted: **Who Made the earth a resting place for you [2:22]**, a resting place for your sleep and rest.

وَ السَّمَاءَ بِنَاءٍ سَقْفًا مَحْفُوظًا أَنْ تَقَعَ عَلَى الْأَرْضِ بِعُدْرَتِهِ فِيهَا شَمْسُهَا وَ قَمَرُهَا وَ كَوَاكِبُهَا مُسَخَّرَةٌ لِمَنَافِعِ عِبَادِ اللَّهِ وَ إِمَائِهِ

And the sky a canopy - a ceiling Protected from falling on to the earth by His Power, wherein its sun and its moon and its stars are subservient for the benefits of His^{azwj} servants and His^{azwj} maids.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لَا تَعْجَبُوا لِحِفْظِهِ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَحْفَظُ مَا هُوَ أَعْظَمُ مِنْ ذَلِكَ قَالُوا وَ مَا هُوَ أَعْظَمُ مِنْ ذَلِكَ قَالَ ثَوَابِ طَاعَاتِ الْمُجِبِّينَ لِمُحَمَّدٍ وَ آلِهِ

Then Rasool-Allah^{saww} said: 'Do not be surprised at His^{azwj} Protecting the sky from falling onto the earth, for Allah^{azwj} Mighty and Majestic Protect what is greater than that'. They said: 'What is that?' He^{saww} said: 'Greater than this are the Rewards of the obedience of those that love Muhammad^{saww} and his^{saww} Progeny^{asws}.'

ثُمَّ قَالَ وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً يَغِي الْمَطَرَ يَنْزِلُ مَعَ كُلِّ قَطْرَةٍ مَلَكٌ يَضَعُهَا فِي مَوْضِعِهَا الَّذِي يَأْمُرُهُ بِهِ رَبُّهُ عَزَّ وَ جَلَّ فَعَجَبُوا مِنْ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ص أَوْ تَسْتَكْبِرُونَ عَدَدَ هَؤُلَاءِ إِنَّ عَدَدَ الْمَلَائِكَةِ الْمُسْتَغْفِرِينَ لِمُحَبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ أَكْثَرُ مِنْ عَدَدِ هَؤُلَاءِ وَ إِنَّ عَدَدَ الْمَلَائِكَةِ الْأَعِينِينَ لِمُبْتَغِيهِ أَكْثَرُ مِنْ عَدَدِ هَؤُلَاءِ

Then Allah^{azwj} Says: **and (Who) Sends down water from the sky** – Meaning the rain. An Angel descends with every drop, placing it in its (appropriate) place which his Lord^{azwj} Mighty and Majestic Commanded with'. They were astounded from that, and Rasool-Allah^{saww} said: 'Or are you considering their number as large? The number of the Angels who as seeking Forgiveness for those that love Ali^{asws} Bin Abu Talib^{asws} is more in number than them, and that the number of the Angels who are cursing those that hate him^{asws} is more than them'.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَخْرِجْ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ أَلَا تَرَوْنَ كَثْرَةَ عَدَدِ هَذِهِ الْأَوْزَاقِ وَ الْحُبُوبِ وَ الْحَشَائِشِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ مَا أَكْثَرَ عَدَدَهَا

Then Allah^{azwj} Mighty and Majestic Said: **Then brings forth the fruits by it as a sustenance for you** – Are you not seeing how numerous are these leaves and the grains and the grass?' They said, 'Yes, O Rasool-Allah^{saww}! How numerous is their number!'

قَالَ رَسُولُ اللَّهِ ص أَكْثَرُ مِنْهَا عَدَدًا مَلَائِكَةٌ يَتَذَلُّونَ لِأَلِ مُحَمَّدٍ فِي خِدْمَتِهِمْ أَتَذَرُونَ فِيمَا يَتَذَلُّونَ لَهُمْ يَتَذَلُّونَ فِي حَمْلِ أَطْبَاقِ الثُّورِ عَلَيْهَا تُحَفُّ مِنْ عِنْدِ رَبِّهِمْ فَتُوقَفُهَا مَنَادِيلُ الثُّورِ وَتُخَذَّمُونَهُمْ فِي حَمْلِ مَا يَحْمِلُ آلُ مُحَمَّدٍ مِنْهَا إِلَى شِعْبَتِهِمْ وَحُبِّبِهِمْ وَإِنَّ طَبَقًا مِنْ ذَلِكَ الْأَطْبَاقِ يَشْتَمِلُ مِنَ الْخَيْرَاتِ عَلَى مَا لَا يَفِي بِأَقْلٍ جُزْءٍ مِنْهُ جَمِيعُ أَمْوَالِ الدُّنْيَا.

Rasool-Allah^{saww} said: 'A greater number than it are the Angels serving the Progeny^{asws} of Muhammad^{saww} being in their^{asws} service. Are you knowing regarding what they are serving them^{asws}? They are serving in carrying the layers of light, upon which are the gifts from the Presence of their^{asws} Lord^{azwj}. Above these are the towels of light, and they are serving them^{asws} in carrying what the Progeny^{asws} of Muhammad^{saww} are carrying to their^{asws} Shias and those that love them^{asws}; and that a layer from those layers contains from the goodness upon what the least part from it cannot be equated to the entirety of the wealth of the world".¹⁷⁶

61- م، تفسير الإمام عليه السلام قام ثوبان مؤلى رسول الله ص قال: بأبي أنت وأُمِّي يَا رَسُولَ اللَّهِ مَتَى قِيَامُ السَّاعَةِ فَقَالَ رَسُولُ اللَّهِ ص مَا أَعَدَدْتُ لَهَا إِذْ تَسْأَلُ عَنْهَا قَالَ يَا رَسُولَ اللَّهِ مَا أَعَدَدْتُ لَهَا كَثِيرَ عَمَلٍ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ

Tafseer of the Imam (Hassan Al-Askari^{asws}) – 'Sowban, a slave of Rasool-Allah^{saww} stood up, and he said, 'May my father and my mother (be sacrificed) for you^{saww}, O Rasool-Allah^{saww}! When would the Hour be established?' So Rasool-Allah^{saww} said: 'What is that which you have prepared for it, when you are asking about it?' Sowban said, 'O Rasool-Allah^{saww}! I have not prepared a lot of deeds for it, except that I love Allah^{azwj} and His^{azwj} Rasool^{saww}.

فَقَالَ رَسُولُ اللَّهِ ص وَ إِلَى مَاذَا بَلَغَ حُبُّكَ لِرَسُولِ اللَّهِ ص قَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنَّ فِي قَلْبِي مِنْ مَحَبَّتِكَ مَا لَوْ قُطِعَتْ بِالسُّيُوفِ وَ نُشِرَتْ بِالنَّشِيرِ وَ فُرِضَتْ بِالْمَقَارِيطِ وَ أُخْرِقَتْ بِالنِّيرانِ وَ طُحِنَتْ بِإِرْحَاءِ الْحِجَارَةِ كَانَ أَحَبَّ إِلَيَّ وَ أَسْهَلَ عَلَيَّ مِنْ أَنْ أَجِدَ لَكَ فِي قَلْبِي غِشًّا أَوْ غِلًّا أَوْ بُغْضًا لِأَحَدٍ مِنْ أَهْلِ بَيْتِكَ وَ أَصْحَابِكَ

Rasool-Allah^{saww} said: 'And to what is that (point) to which your love for Rasool-Allah^{saww} reaches?' He said, 'By the One^{azwj} Who Sent you^{saww} with the Truth as a Prophet^{saww}! In my heart, from your^{saww} love is what, if I was to be cut with the swords, and sawed by the saws, and minced with the scissors, and burned by the fires, and grinded by the grinding rocks – it would be more beloved to me and easier upon me – than if I were to find for you^{saww} in my heart either deceit, or suspicion, or hatred – off for anyone from the People^{asws} of your^{saww} Household and your^{saww} companions.

وَ أَحَبُّ الْخَلْقِ إِلَيَّ بَعْدَكَ أَحَبُّهُمْ لَكَ وَ أَبْغَضُهُمْ إِلَيَّ مَنْ لَا يُحِبُّكَ وَ يُبْغِضُكَ أَوْ يُبْغِضُ أَحَدًا مِنْ أَصْحَابِكَ يَا رَسُولَ اللَّهِ هَذَا مَا عِنْدِي مِنْ حُبِّكَ وَ حُبِّ مَنْ يُحِبُّكَ وَ بُغْضٍ مَنْ يُبْغِضُكَ أَوْ يُبْغِضُ أَحَدًا مِمَّنْ تُحِبُّهُ

And the most beloved of the people to me after you^{saww} is the one most loving to you^{saww}, and the most hateful of them to me is the one who does not love you^{saww}, and hates you^{saww}

¹⁷⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 60

and hates anyone from the ones who love you^{saww}. O Rasool-Allah^{saww}! This is what is with me from your^{saww} love and love for the one who loves you^{saww}, and hatred for the one who hates you^{saww}, or hates anyone from the ones who love you^{saww}.

فَإِنْ قِيلَ هَذَا مِنِّي فَقَدْ سَعِدْتُ وَإِنْ أُرِيدَ مِنِّي عَمَلٌ غَيْرُهُ فَمَا أَعْلَمُ لِي عَمَلًا أَعْتَمِدُهُ وَ أَعْتَدُ بِهِ غَيْرَ هَذَا أُحِبُّكُمْ جَمِيعًا أَنْتَ وَ أَصْحَابُكَ وَ إِنْ كُنْتُ لَا أُطِيقُهُمْ فِي أَعْمَالِهِمْ

If this is Accepted from me, so I am fortunate, and it any deed other than it is wanted from me, then I don't know of any deed for me I can rely on and count with apart from this. And I love you all together, you^{saww} and your^{saww} companions, and even if I cannot (be compared with) them in their deeds'.

فَقَالَ صَ أَبَشِرْ فَإِنَّ الْمَرْءَ يَوْمَ الْقِيَامَةِ مَعَ مَنْ أَحَبَّهُ

Rasool-Allah^{saww} said: 'Receive glad tidings, for the person would be gathered on the Day of Judgment along with the one he loves.

يَا تَوْبَانُ لَوْ كَانَ عَلَيْكَ مِنَ الذُّنُوبِ مِلءُ مَا بَيْنَ النَّارِ إِلَى الْعَرْشِ لَأَنْحَسَرَتْ وَ زَالَتْ عَنْكَ بِهَذِهِ الْمَوْلَاةِ أَسْرَعُ مِنَ انْجِدَارِ الظَّلِّ عَنِ الصَّخْرَةِ الْمُلَسَّاءِ الْمُسْتَوِيَةِ إِذَا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ مِنَ انْجِسَارِ الشَّمْسِ إِذَا غَابَتْ عَنْهَا الشَّمْسُ.

O Sowban! If there are upon you, from the sins, what could fill up what is between the soil up to the Throne, they would abate and decline from you due to this *Wilayah* – quicker than the receding of the shadow from the smooth flat rock – when the sun emerges upon it, and from the receding of the sun when the sun sets from it".¹⁷⁷

62- م، تفسير الإمام عليه السلام مَنْ أَدَمَنَ حُبَّنَا أَهْلَ الْبَيْتِ فَتَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِنَ الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ وَ أَبَاحَهُ جَمِيعَهَا يَدْخُلُ بِمَا شَاءَ مِنْهَا وَ كُلُّ أَبْوَابِ الْجَنَّةِ يُنَادِيهِ يَا وَلِيَّ اللَّهِ أَمْ تَدْخُلِي أَمْ لَمْ تَخُصِّي مِنْ بَيْنِنَا.

Tafseer of the Imam (Hassan Al-Askari^{asws}) – 'One who is habitual of our^{asws} love of People^{asws} of the Household, Allah^{azwj} Mighty and Majestic would Open for him, from the Paradise, eight of its doors, and Legalise all of them to enter from whatever (door) from these he so desires, and each door of the Gardens would call out to him: 'O friend of Allah^{azwj}! Will you not enter from me? Will you not choose me from between them?'¹⁷⁸

63- جاء، المجالس للمفيد مُحَمَّدُ بْنُ عُمَرَ الزَّيَّاتُ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنِ الْحُسَيْنِ الْأَشَقَرِ عَنْ قَيْسٍ عَنْ لَيْثٍ عَنِ ابْنِ أَبِي سُلَيْمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الزُّمُّوا مَوَدَّتَنَا أَهْلَ الْبَيْتِ فَإِنَّهُ مَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ وَ هُوَ يُحِبُّنَا دَخَلَ الْجَنَّةَ بِشَفَاعَتِنَا وَ الَّذِي نَفْسِي يَدِيهِ لَا يَنْتَفِعُ عَبْدٌ بِعَمَلِهِ إِلَّا بِمَعْرِفَتِنَا.

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Umar Al Zayyat, from Ali Bin Ismail, from Muhammad Bin Khalaf, from Al Husayn Al Ashqar, from Qays, from Lays, from Ibn Abu Suleym, from Abdul Rahman Bin Abu Layli,

¹⁷⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 61

¹⁷⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 62

'From Al-Husayn^{asws} Bin Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Necessitate our^{asws} cordiality, of People^{asws} of the Household, for the one who meets Allah^{azwj} Mighty and Majestic while he loves us^{asws} would enter the Paradise by our^{asws} intercession. By the One^{azwj} in Whose Hand is my^{asws} soul! No servant would benefit by his deeds, except by our^{asws} recognition".¹⁷⁹

64- جاء المجالس للمفيد الحسن بن حمزة عن أحمد بن عبد الله عن جده أحمد بن عبد الله عن أبيه عن داود بن الثعمان عن ابن أبي المقدام عن أبيه عن الحسن بن علي ع أنه قال: مَنْ أَحَبَّنَا بِقَلْبِهِ وَ نَصَرَنَا بِيَدِهِ وَ لِسَانِهِ فَهُوَ مَعَنَا فِي الْعُرْفَةِ الَّتِي نَحْنُ فِيهَا وَ مَنْ أَحَبَّنَا بِقَلْبِهِ وَ نَصَرَنَا بِلِسَانِهِ فَهُوَ دُونَ ذَلِكَ بِدَرَجَةٍ وَ مَنْ أَحَبَّنَا بِقَلْبِهِ وَ كَفَّ يَدَهُ وَ لِسَانَهُ فَهُوَ فِي الْجَنَّةِ.

(The book) 'Al Majalis' of Al Mufeed – Al Hassan Bin Hamza, from Ahmad Bin Abdullah, from his grandfather Ahmad Bin Abdullah, from his father, from Dawood Bin Al Numan, from Ibn Abu Al Miqdam, from his father,

'Al-Hassan^{asws} Bin Ali^{asws} having said: 'One who loves us^{asws} with his heart and helps us with his hands and his tongues, he would be with us^{asws} in the tower which we^{asws} would be in, and one who loves us^{asws} with his heart and helps us^{asws} with his tongue would be below that by a rank, and one who loves us^{asws} with his heart and restrains his hand and his tongue, he would be in the Paradise".¹⁸⁰

65- جاء المجالس للمفيد عمر بن محمد الصيرفي عن محمد بن همام عن أحمد بن إدريس عن ابن عيسى عن علي بن الثعمان عن فضيل بن عثمان عن محمد بن شريح عن أبي عبد الله ع قال: إِنَّ اللَّهَ فَرَضَ وَلَا يَتَنَا وَ أَوْجَبَ مَوَدَّتَنَا وَ اللَّهَ مَا نَقُولُ بِأَهْوَانِنَا وَ لَا نَعْمَلُ بِأَرْبَابِنَا وَ لَا نَقُولُ إِلَّا مَا قَالَ رَبُّنَا عَزَّ وَ جَلَّ.

(The book) 'Al Majalis' of Al Mufeed – Umar Bin Muhammad Al Sayrafi, from Muhammad Bin Hammam, from Ahmad Bin Idrees, from Ibn Isa, from Ali Bin Al Numan, from Fuzeyl Bin Usman, from Muhammad Bin Shurayh,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Obligated our^{asws} Wilayah and Obligated our^{asws} cordiality. By Allah^{azwj}! We^{asws} neither speak by our^{asws} whims nor do we^{asws} act by our opinions, nor do we say (anything) except what our^{asws} Lord Mighty and Majestic has Said".¹⁸¹

66- جاء المجالس للمفيد علي بن بلال عن عبد الله بن أسد عن الثقفني عن إسماعيل بن صبيح عن سالم بن أبي سالم عن أبي هارون العبدي قال: كُنْتُ أَرَى رَأْيَ الْخَوَارِجِ لَا رَأْيَ لِي عِزُّهُ حَتَّى جَلَسْتُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ رَحِمَهُ اللَّهُ فَسَمِعْتُهُ يَقُولُ أَمَرَ النَّاسُ بِخَمْسٍ فَعَمِلُوا بِأَرْبَعٍ وَ تَرَكُوا وَاحِدَةً فَقَالَ لَهُ رَجُلٌ يَا بَا سَعِيدٍ مَا هَذِهِ الْأَرْبَعُ الَّتِي عَمِلُوا بِهَا قَالَ الصَّلَاةُ وَ الزَّكَاةُ وَ الْحَجُّ وَ صَوْمُ شَهْرِ رَمَضَانَ

(The book) 'Al Majalis' of Al Mufeed – Ali Bin Bilal, from Abdullah Bin Asad, from Al Saqafy, from Ismail Bin Sabeeh, from Salim Bin Abu Salim, from Abu Haroun Al Abady who said,

'I used to view the views of the Khawarijites. There was no view for me apart from it, until I said to Abu Saeed Al-Khudry and I heard him saying, 'The people were Commanded with five but they acted with four and neglected one'. A man said to him, 'O Abu Saeed! What are these four which they acted upon?' He said, 'The Salat, and the Zakat, and the Hajj, and Fasts of the Month of Ramazan'.

¹⁷⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 63

¹⁸⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 64

¹⁸¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 65

قَالَ فَمَا الْوَاحِدَةُ الَّتِي تَرَكُوهَا قَالَ وَلَايَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ الرَّجُلُ وَ إِنَّهَا الْمُفْتَرَضَةُ مَعَهُنَّ قَالَ أَبُو سَعِيدٍ نَعَمْ وَ رَبُّ الْكَعْبَةِ قَالَ الرَّجُلُ فَقَدْ كَفَرَ النَّاسُ إِذَنْ قَالَ أَبُو سَعِيدٍ فَمَا ذَنْبِي.

He said, 'So what is the one which they neglected?' He said, 'Wilayah of Ali^{asws} Bin Abu Talib^{asws}'. The man said, 'And it is Obligatory along with these?' Abu Saeed said, 'Yes, by the Lord^{azwj} of the Kabah!' The man said, 'The people are Kafirs then!' Abu Saeed said, 'So what is my fault?'¹⁸² (Not a Hadeeth)

67- جاء المجالس للمفيد مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّديِّ عَنْ يَحْيَى بْنِ هَاشِمٍ عَنْ يَحْيَى بْنِ نَعْلَبَةَ الْأَنْصَارِيِّ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ص فِي بَعْضِ أَصْفَارِهِ إِذْ هَتَفَ بِنَا أَعْرَابِيٌّ بِصَوْتٍ جَهَوْرِيٍّ فَقَالَ يَا مُحَمَّدُ فَقَالَ لَهُ النَّبِيُّ ص مَا تَشَاءُ فَقَالَ الْمَرْءُ يُحِبُّ الْقَوْمَ وَ لَا يَعْمَلُ بِأَعْمَالِهِمْ فَقَالَ النَّبِيُّ ص الْمَرْءُ مَعَ مَنْ أَحَبَّ

(The book) 'Al Majalis' of Al Mufeed – Muhammad Bin Al Husayn, from Al Husayn Bin Muhammad, from Ja'far Bin Abdullah Al Muhammady, from Yahya Bin Hashim, from Yahya Bin Sa'alba Al Ansary, from Aasim Bin Abu Al Najoud, from Zirr Bin Hubeysh, from Abdullah Bin Masoud who said,

'We were with the Prophet^{saww} in one of his^{asws} journeys when a Bedouin called out at us with a loud voice. He said, 'O Muhammad^{saww}!' The Prophet^{saww} said to him: 'What do you want?' He said, '(What about) the person who loves the people and does not act with their deeds?' He^{saww} said: 'The person would be with the one he loves'.

فَقَالَ يَا مُحَمَّدُ اعْرِضْ عَلَيَّ الْإِسْلَامَ فَقَالَ اشْهَدْ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ وَ تُقِيمُ الصَّلَاةَ وَ تُؤْتِي الرِّكَاتَ وَ تَصُومُ شَهْرَ رَمَضَانَ وَ تُحُجُّ الْبَيْتَ

He said, 'O Muhammad^{saww}! Present Al-Islam to me'. He^{saww} said: 'Testify that there is no god except Allah^{azwj}, and I^{saww} am a Rasool^{saww} of Allah^{azwj}, and you should establish the Salat, and give the Zakat, and you will Fast Month of Ramazan, and you will perform Hajj of the House (Kabah)'.

فَقَالَ يَا مُحَمَّدُ تَأْخُذُ عَلَى هَذَا أَجْرًا فَقَالَ لَا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالَ قُرْبَايَ أَوْ قُرْبَاكَ قَالَ بَلْ قُرْبَايَ قَالَ هَلُمَّ يَدَكَ حَتَّى أَتَابِعَكَ لَا خَيْرَ فِيمَنْ يَوَدُّكَ وَ لَا يَوَدُّ قُرْبَاكَ.

He said, 'O Muhammad^{saww}! Do you^{saww} take any recompense upon this?' He^{saww} said: 'No, except cordiality regarding the ones of kinship'. He said, 'My relatives or your^{saww} relatives?' He^{saww} said: 'But, my^{saww} relatives'. He said, 'Give your^{saww} hand until I pledge allegiance to you^{saww}'. There is no good in the ones who are cordial to you^{saww} and are not cordial to your^{saww} relatives"¹⁸³.

68- جاء المجالس للمفيد عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْأُبْهَرِيُّ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ الصَّبَّاحِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنْ عَمِّهِ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامِ بْنِ نَافِعٍ عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي مِينَا مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ قَالَ لِي عَبْدُ الرَّحْمَنِ يَا مِينَا أَحَدْتُكَ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص قُلْتُ بَلَى قَالَ سَمِعْتُهُ يَقُولُ أَنَا شَجَرَةٌ وَ فَاظْمَتُهُ ع فَرَعُهَا وَ عَلَيَّ ع لِقَاحُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ ع ثَمَرُهَا وَ مُحِبُّوهُمْ مِنْ أُمَّتِي وَرَثَتُهَا.

¹⁸² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 66

¹⁸³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 67

(The book) 'Al Majalis' of Al Mufeed – Abdullah Bin Muhammad Al Ab'hary, from Ali Bin Ahmad Bin Al Sabbah, from Ibrahim Bin Abdullah, from his uncle Abdul Razzaq Bin Hammam Bin Nafau, from his father who said,

'Meena, a slave of Abdul Rahman Bin Awf informed me saying, 'Abdul Rahman said to me, 'O Meena! Shall I narrate to you a Hadeeth I heard from Rasool-Allah^{saww}? I said, 'Yes'. He said, 'I heard him^{saww} saying: 'I^{saww} am a tree, and (Syeda) Fatima^{asws} is its branch, and Ali^{asws} is its flowers, and Al-Hassan^{asws} and Al-Husayn^{asws} are its fruits, and the ones from my^{saww} community who love them^{asws} are its leaves''.¹⁸⁴

69- جاء المجلس للمفيد ابن قولويه عن أبيه عن سعد بن ابن عيسى عن ابن محبوب عن الثمالي عن أبي جعفر ع قال: نبي الإسلام على خمسة دعائم إقام الصلاة وإيتاء الزكاة وصوم شهر رمضان وحج البيت ولأهل البيت.

(The book) 'Al Majalis' of Al Mufeed – Ibn Qawlawayi, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Al Sumali,

'From Abu Ja'far^{asws} having said: 'Al-Islam is built upon five pillars – Establishment of the Salat, and giving the Zakat, and Fasting months of Ramazan, and Hajj of the House (Kabah), and the Wilayah for us^{asws}, People^{asws} of the Household''.¹⁸⁵

70- جاء المجلس للمفيد بهذا الإسناد قال قال رسول الله ص لا يزول قدم عبد يوم القيامة من بين يدي الله عز وجل حتى يسأله عن أربع خصال عمره فيما أفنته وجسدك فيما أبليتة ومالك من أين اكتسبته وأين وضعته وعن حُبنا أهل البيت

(The book) 'Al Majalis' of Al Mufeed – By this chain, said,

'Rasool-Allah^{saww} said: 'On the Day of Qiyamah, the feet of a servant will not move from in front of Allah^{azwj} Mighty and Majestic until He^{azwj} Questions him about four characteristics – "Your life, what did you finish it in, And your body, in what did you tempt it, and your wealth, from where did you earn it, and where did you place it, and about our^{asws} love, People^{asws} of the Household".

فقال رجل من القوم وما علامته حُبكم يا رسول الله فقال محبة هذا ووضع يده على رأس علي بن أبي طالب ع.

A man from the people said, 'And what is the sign of your^{asws} love, O Rasool-Allah^{saww}? He^{saww} said: 'Love (for) this one' – and he^{saww} placed his^{saww} hand upon the head of Ali^{asws} Bin Abu Talib^{asws}.¹⁸⁶

71- كش، رجال الكشي محمد بن مسعود عن عبد الله بن محمد عن الوشاء عن علي بن عتبة عن أبيه قال: قلت لأبي عبد الله ع إن لنا خادمة لا نعرف ما نحن عليه فإن أذنبت ذنباً أو أرادت أن تخلف بيمين قالت لا وحق الذي إذا ذكرتموه بكيتهم قال فقال ربحكم الله من أهل البيت.

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Abdullah Bin Muhammad, from Al Washa, from Ali Bin Uqba, from his father who said,

¹⁸⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 68

¹⁸⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 69

¹⁸⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 70

'I said to Abu Abdullah^{asws}, 'There is a maid for us who does not recognise what we (Shias) are upon. If she commits a sin and wants to swear an oath, she says, 'No, by the right of the one who, when you remember him, you will cry'. He^{asws} said: 'May Allah^{azwj} has Mercy on the members of your household".¹⁸⁷

72- كشف، كشف الغمة عن مسند أحمد بن حنبل عن ابن مسعود عن النبي ص قال: حُبُّ آلِ مُحَمَّدٍ يَوْمًا خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ وَ مَنْ مَاتَ عَلَيْهِ دَخَلَ الْجَنَّةَ.

(The book) 'Kashf Al Ghumma', from (the book) 'Musnad of Ahmad Bin Hanbal, from Ibn Masoud,

'From the Prophet^{saww} having said: 'Loving the Progeny^{asws} of Muhammad^{saww} for a day is better than worshipping for a year, and one who dies upon it would enter the Paradise".¹⁸⁸

73- وَ مِنْهُ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: خَيْرُكُمْ خَيْرُهُمْ لِأَهْلِي.

And from him, from Abu Hureyra (well-known fabricator),

'From the Prophet^{saww} having said: 'The best of you is (the one) best to my^{saww} family^{asws}".¹⁸⁹

74- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد يرفعه إلى جابر بن عبد الله الأنصاري أنه قال: كَانَ رَسُولُ اللَّهِ ص جَالِسًا فِي الْمَسْجِدِ إِذَا أَقْبَلَ عَلَيَّ ع وَ الْحَسَنُ عَنْ يَمِينِهِ وَ الْحُسَيْنُ عَنْ شِمَالِهِ فَقَامَ النَّبِيُّ ص وَ قَبَّلَ عَلَيَّ وَ الزَّمَهُ إِلَى صَدْرِهِ وَ قَبَّلَ الْحَسَنَ وَ أَجْلَسَهُ إِلَى فَخْذِهِ الْأَيْمَنِ وَ قَبَّلَ الْحُسَيْنَ وَ أَجْلَسَهُ إِلَى فَخْذِهِ الْأَيْسَرِ ثُمَّ جَعَلَ يُقَبِّلُهُمَا وَ يَرْشِفُ شَفَتَيْهِمَا وَ يَقُولُ بِأَبِي أُمُّكُمَا وَ بِأَبِي أُمُّكُمَا

Kitab 'Al Rowza' (and) 'Al Fazail' of Ibn Shazan, by the chain raising it to Jabir Bin Abdullah Al Ansari having said:

'Rasool-Allah^{saww} was seated in the Masjid when Ali^{asws} came, and Hassan^{asws} was on his^{asws} right and Al-Husayn^{asws} on his^{asws} left. The Prophet^{saww} stood up and kissed Ali^{asws} and pressed him^{asws} to his^{saww} chest, and kissed Al-Hassan^{asws} and seated him^{asws} to his^{saww} right thigh, and kissed Al-Husayn^{asws} and seated him^{asws} to his^{saww} left thigh. Then he^{saww} went on kissing them^{asws} both and touching their^{asws} lips with his^{saww} lips and saying: 'May my^{saww} father^{as} (be sacrificed for) your^{asws} father^{asws}, and may my^{saww} father^{as} (be sacrificed for) your^{asws} mother^{asws}.

ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى بَاهَى بِهَمَا وَ بِأَيُّهَمَا وَ بِالْأَبْرَارِ مِنْ وَلَدَيْهِمَا الْمَلَائِكَةُ جَمِيعًا

Then he^{saww} said: 'O you people! Allah^{azwj} the Glorious and Exalted boasts with them^{asws}, and their^{asws} father^{asws}, and their^{asws} mother^{asws}, and the righteous from their^{asws} children, to all the Angels!

ثُمَّ قَالَ اللَّهُمَّ إِنِّي أُحِبُّهُمْ وَ أُحِبُّهُمْ اللَّهُمَّ مَنْ أَطَاعَنِي فِيهِمْ وَ حَفِظَ وَصِيَّتِي فَارْحَمْهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ فَإِنَّهُمْ أَهْلِي وَ الْقَوَامُونَ بِدِينِي وَ الْمُحْسِنُونَ لِسُنَّتِي وَ التَّالُونَ لِكِتَابِ رَبِّي فَطَاعَتُهُمْ طَاعَتِي وَ مَعْصِيَتُهُمْ مَعْصِيَتِي.

¹⁸⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 71

¹⁸⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 72

¹⁸⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 73

Then he^{saww} said: 'O Allah^{azwj}! I^{saww} love them^{asws} and love the one who loves them^{asws}! O Allah^{azwj}! One who obeys me^{saww} regarding them^{asws} and preserves my^{saww} bequest, Mercy him with Your^{azwj} Mercy, O most Merciful of the merciful ones, for they^{asws} are my^{saww} family^{asws}, and the custodians of my^{saww} Religion, and the revivers of my^{saww} Sunnah, and the reciters of the Book of my^{saww} Lord^{azwj}, thus obedience to them^{asws} is obedience to me^{saww}, and disobedience to them^{asws} is disobedience to me^{saww}'.¹⁹⁰

75- كشف، كشف الغمة عن عبد الله بن الصامت ابن أخي أبي ذرٍّ حَدَّثَنِي أَبُو ذَرٍّ وَكَانَ صَعُوهُ وَانْقِطَاعُهُ إِلَى عَلِيٍّ وَ أَهْلِ هَذَا الْبَيْتِ قَالَ: قُلْتُ يَا نَبِيَّ اللَّهِ إِنِّي أُحِبُّ أَقْوَامًا مَا أُبْلَغُ أَعْمَالَهُمْ

(The book) 'Kashf Al Ghumma' – from Abdullah bin Al Samit,

'Son of a brother of Abu Zarr^{ra} (said), 'It was narrated to me by Abu Zarr^{ra}, and he^{ra} used to listen to and cut off (from others) to Ali^{asws} and the People^{asws} of this Household. He said, 'I^{ra} said, 'O Prophet^{saww} of Allah^{azwj}! I love a people of what their deeds have reached'.

قَالَ فَقَالَ يَا أَبَا ذَرٍّ الْمَرْءُ مَعَ مَنْ أَحَبَّ وَ لَهُ مَا اكْتَسَبَ قُلْتُ فَإِنِّي أُحِبُّ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِ نَبِيِّهِ قَالَ فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ

He^{ra} said, 'He^{saww} said: 'O Abu Zarr^{ra}! The person would be with the one he loves, and for him would be what he earns'. I^{ra} said, 'So, I love Allah^{azwj} and His^{azwj} Rasool^{saww} and People^{asws} of the Household of His^{azwj} Prophet^{saww}'. He^{saww} said: 'Then you would be with the ones you loved'.

وَ كَانَ رَسُولُ اللَّهِ ص فِي مَلَأٍ مِنْ أَصْحَابِهِ فَقَالَ رِجَالٌ مِنْهُمْ فَإِنَّا نُحِبُّ اللَّهَ وَ رَسُولَهُ وَ لَمْ يَذْكُرُوا أَهْلَ بَيْتِهِ فَعَضِبَ وَ قَالَ أَيُّهَا النَّاسُ أَجِبُوا اللَّهَ عَزَّ وَ جَلَّ لِمَا يَعْذُوكُمْ بِهِ مِنْ نِعَمِهِ وَ أَجِبُونِي بِحُبِّ رَبِّي وَ أَجِبُوا أَهْلَ بَيْتِي بِحُبِّي

And Rasool-Allah^{saww} was in an assembly of his^{saww} companions and a man from them said, 'We love Allah^{azwj} and His^{azwj} Rasool^{saww}', and did not mention People^{asws} of his^{saww} Household. He^{saww} got angered and said: 'O you people! Love Allah^{azwj} Mighty and Majestic due to what He^{azwj} has Provided you with of His^{azwj} bounties, and love me^{saww} for the love of my^{saww} Lord^{azwj}, and love People^{asws} of my^{saww} Household for my^{saww} love!

فَوَ الَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ رَجُلًا صَفَنَ بَيْنَ الرَّكْنَيْنِ وَ الْمَقَامِ صَائِمًا وَ رَاكِعًا وَ سَاجِدًا ثُمَّ لَفِيَ اللَّهُ عَزَّ وَ جَلَّ غَيْرَ مُحِبٍّ لِأَهْلِ بَيْتِي لَمْ يَنْفَعَهُ ذَلِكَ

By the One^{azwj} in Whose Hand is my^{saww} soul! If a man were to strive between the corner (of the Kabah) and the standing place (of Ibrahim^{as}), fasting, and performing Ruku'u and Sajdah, then meets Allah^{azwj} Mighty and Majestic without having loved the People^{asws} of my^{saww} Household, that would not benefit him'.

قَالُوا وَ مَنْ أَهْلُ بَيْتِكَ يَا رَسُولَ اللَّهِ أَوْ أَيُّ أَهْلِ بَيْتِكَ هَؤُلَاءِ قَالَ ص مَنْ أَحَابَ مِنْهُمْ دَعْوَتِي وَ اسْتَقْبَلَ قِبَلَتِي وَ مَنْ خَلَقَهُ اللَّهُ مِنِّي وَ مِنْ حِمْيِي وَ دَمِي

They said, 'And who are the People^{asws} of your^{saww} Household, O Rasool-Allah^{saww}! Of which family of yours^{saww} are they? He^{saww} said: 'Ones from them who answer my^{saww} call and face

¹⁹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 74

towards my^{saww} Qiblah, and ones whom Allah^{azwj} Created from me^{saww}, and from my^{saww} flesh, and my^{saww} blood’.

فَقَالُوا نَحْنُ نُحِبُّ اللَّهَ وَرَسُولَهُ وَأَهْلَ بَيْتِ رَسُولِهِ فَقَالَ بَخٍ فَأَنْتُمْ إِذَا مِنْهُمْ أَنْتُمْ إِذَا مِنْهُمْ وَالْمَرْءُ مَعَ مَنْ أَحَبَّ وَ لَهُ مَا اكْتَسَبَ.

They said, ‘We love Allah^{azwj} and His^{azwj} Rasool^{saww} and People^{asws} of the Household of His^{azwj} Rasool^{saww}. He^{saww} said: ‘Congratulations! Congratulations, for then you are from them! Then you are from them, and the person would be with the one he loves, and for him would be what he earns’.¹⁹¹

75- بشاء، بشارة المصطفى الحسين بن أحمد الصفار عن ابن عقدة عن محمد بن عبد الرحيم عن أحمد بن حفص الهروي عن يحيى بن زكريا بن أبي زائدة الأفراسي عن صفوان بن أبي سليم عن عطاء بن يسار عن ابن عباس قال: خرج علينا رسول الله ص ومعه الحسن والحسين هدا على عاتق وهذا على عاتق وهو يلثم هذا مرة وهذا مرة فقال له جبرئيل إنك تحبهما قال إني أحبهما وأحب من أحبهما فإن من أحبهما فقد أحبني ومن أبغضهما فقد أبغضني.

(The book) ‘Basharat Al Mustafa^{saww}’ – Al Husayn Bin Ahmad al Saffar, from Ibn Uqda, from Muhammad Bin Abdul Rahman, from Ahmad Bin Hafs Al Harwy, from Yahya Bin Zakariya Bin Abu Zaida Al Afaqy, from Safwan Bin Abu Suleym, from Ata’a Bin Yashkar, from Ibn Abbas who said,

‘The Prophet^{saww} came out to us and with him^{saww} were Al-Hassan^{asws} and Al-Husayn^{asws}. This one upon a shoulder and this one upon a shoulder, and he^{saww} was kissing this one at times, and kissing him^{asws} at times. So Jibraeel^{as} said: ‘You^{saww} love them^{asws} both?’ He^{saww} said: ‘I^{saww} love them^{asws} both, and I^{saww} love the one who loves them^{asws} both, for the one who loves them^{asws} so he has loved me^{saww}, and the one who hates them^{asws} so he has hated me^{saww}’.¹⁹²

76- بشاء، بشارة المصطفى أبو جعفر محمد بن أبي الحسن بن عبد الصمد عن أبيه عن جده عن محمد بن القاسم الفارسي عن إبراهيم بن منصور البغدادي عن محمد بن أحمد بن حبيب عن أبي جعفر عن إبراهيم بن عيسى التنوخي عن يحيى بن يعلى عن عمار بن زرقي عن أبي إسحاق عن زيد بن مطرف قال قال رسول الله ص من أراد أن يحيا حياي ويموت موتي ويدخل الجنة التي وعدني ربي فليتول علي بن أبي طالب ودريته فإنهم لن يخرجوكم من باب هدى ولم يدخلوكم في باب ضلالة.

(The book) ‘Basharat Al Mustafa^{saww}’ – Abu Ja’far Muhammad Bin Abu Al Hassan Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Al Qasim Al Farsi, from Ibrahim Bin Mansour Al Baghdady, from Muhammad Bin Ahmad Bin Habeeb, from Abu Ja’far, from Ibrahim Bin Isa Al Tanoukhy, from Yahya Bin Ya’la, from Ammar Bin Ruzeyq, from Abu Is’haq, from Zayd Bin Mutarrif who said,

‘Rasool-Allah^{saww} said: ‘The one who wants that he lives my^{saww} life and be dying my^{saww} expiry, and enter the Paradise which my^{saww} Lord^{azwj} Promised me^{saww}, so let him take Ali^{asws} Bin Abu Talib^{asws} and his^{asws} offspring as Masters, for they^{asws} will never exit them from a door of Guidance and will never enter them into a door of straying’.¹⁹³

¹⁹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 75 a

¹⁹² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 75 b

¹⁹³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 76

77- بشارة المصطفى أَبُو عَلِيٍّ ابْنُ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ الْجَعْفَرِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْحَارِثِيِّ عَنْ أَحْمَدَ بْنِ صَبِيحٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْهَمْدَانِيِّ عَنِ الْحُسَيْنِ بْنِ مُصْعَبٍ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ مَنْ أَحَبَّنَا وَ أَحَبَّ حُبَّنَا لَا يَغْرَضُ دُنْيَا يُصِيبُهَا مِنْهُ وَ عَادَى عَدُوَّنَا لَا لِإِحْنَةٍ كَانَتْ بَيْنَهُ وَ بَيْنَهُ ثُمَّ جَاءَ يَوْمَ الْقِيَامَةِ وَ عَلَيْهِ مِنَ الذُّنُوبِ مِثْلُ زَمْزَمٍ وَ زَيْدِ الْبَحْرِ غَفَرَ اللَّهُ تَعَالَى لَهُ.

(The book) 'Basharat Al Mustafa^{saww}' – Abu Ali Ibn Sheykh Al Taifa, from his father, from Al Mufeed, from Al Jiany, from Ibn Uqda, from Muhammad Bin Al Qasim Al Harisy, from Ahmad Bin Sabeeh, from Muhammad Bin Ismail Al Hamdany, from Al Husayn Bin Mus'ab who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} saying: 'The one who loves us^{asws} and loves the ones who loves us^{asws}, not for the purpose of the world to attain it from him, and is inimical to our^{asws} enemies, not for a grudge between him and them, then he comes on the Day of Judgment and upon him are from the sins, the like of grains of sand of the desert and the foam of the sea, Allah^{azwj} the Exalted would Forgive these for him''¹⁹⁴

78- بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي سَهْلٍ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ أَحْمَدَ بْنِ مَنْصُورٍ عَنْ مُحَمَّدِ بْنِ دِينَارٍ عَنْ حُمَيْدٍ بْنِ هَلَالٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّزَّاقِ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ قَالَ: أَلَا أُحَدِّثُكَ حَدِيثًا قَبْلَ أَنْ تُشَابَّ الْأَحَادِيثَ بِأَبَاطِيلٍ إِنَّهُ قَالَ رَسُولُ اللَّهِ ص أَنَا شَجَرَةٌ وَ فَاطِمَةُ وَ عَلِيٌّ فَرْعُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ ثَمَرُهَا وَ حُبُّهُمْ مِنْ أُمَّتِي وَرُفْهَآ وَ حَيْثُ نَبَتْ أَصْلُ الشَّجَرِ نَبَتْ فَرْعُهَا فِي جَنَّةِ عَدْنٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ.

(The book) 'Basharat Al Mustafa^{saww}' – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Abu Sahl Muhammad Bin Muhammad, from Ali Bin Ahmad bin Mansour, from Muhammad Bin Dinar, from Humeyd Bin Hilal, from Al Husayn Bin Ali Bin Abdullah, from Abdul Razzaq, from his father, from Abdul Rahman Bin Awf having said,

'Shall I narrate a Hadeeth to you before you are contaminated with the false Ahadeeth? It is so that Rasool-Allah^{saww} said: 'I^{saww} am a tree, and (Syeda) Fatima^{asws} and Ali^{asws} are its branches, and Al-Hassan^{asws} and Al-Husayn^{asws} are its fruits, and their^{asws} companions from my^{saww} community are its leaves, and wherever the roots of the tree grow, so would its branches in the Garden of Eden, by the One^{azwj} Who Sent me^{saww} with the Truth''¹⁹⁵

79- بشارة المصطفى مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ الْحَسَنِ بْنِ سُلَيْمَانَ عَنْ حُمَيْدٍ بْنِ قُتَيْبَةَ عَنْ خَالِدِ بْنِ مَخْلَدٍ عَنْ عُمَيْرِ بْنِ عَرْفَجَةَ عَنْ التَّعْمَانِ الْأَزْدِيِّ عَنْ سَلْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَا يُؤْمِنُ رَجُلٌ حَتَّى يُحِبَّ أَهْلَ بَيْتِي وَ حَتَّى يَدْعَ الْمَرْءَ وَ هُوَ مُحِقٌّ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ مَا عَلَامَةُ حُبِّ أَهْلِ بَيْتِكَ قَالَ هَذَا وَ ضَرَبَ يَدَهُ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Basharat Al Mustafa^{saww}' – Muhammad Bin Abdullah, from Al Hassan Bin Sufyan, from Humeyd Bin Quteyba, from Khalid Bin Makhlad, from Umeyr Bin Arfajah, from Al Numan Al Azdy,

'Salman^{ra} said, 'Rasool-Allah^{saww} said: 'A man will not be believing until he loves the People^{asws} of my^{saww} Household, and until he leaves the bitter disputes and (even though) he is right'. Umar Ibn Al-Khattab said, 'What is the sign of the love of the People^{asws} of your^{saww} Household?' He^{saww} said: 'This one!' – and he^{saww} struck with his^{saww} hand upon Ali^{asws} Bin Abu Talib^{asws}''¹⁹⁶

¹⁹⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 77

¹⁹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 78

¹⁹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 79

80- كِتَابُ صَفْوَةِ الْأَخْبَارِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ أَبِيهِ وَكَانَ خَادِمًا لِأَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ حَدَّثَنِي الْعَبْدُ الصَّالِحُ الْكَاطِمُ مُوسَى بْنُ جَعْفَرٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ قَالَ حَدَّثَنِي أَخِي وَحَبِيبِي رَسُولُ اللَّهِ ص قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ هُوَ مُقْبِلٌ عَلَيْهِ غَيْرُ مُعْرِضٍ عَنْهُ فَلْيَتَوَالَكَ يَا عَلِيُّ

Kitab 'Safwat Al Akhbar' – From Ibrahim Bin Muhammad Al Nowfaly, from his father, and he was,

A servant of Abu Al-Hassan Al-Reza^{asws} having said. 'It was narrated to me by the righteous servant Al-Kazim Musa^{asws} Bin Ja'far^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws}, said: 'My^{asws} brother^{saww} and beloved Rasool-Allah^{saww} narrated to me^{asws} saying: 'One whom it cheers to meet Allah^{azwj} Mighty and Majestic and He^{azwj} would Receive him without Turning away from him, then let him be in your^{asws} Wilayah, O Ali^{asws}!

وَمَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ هُوَ رَاضٍ عَنْهُ فَلْيَتَوَالَ ابْنَكَ الْحَسَنَ ع وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ وَ لَا خَوْفَ عَلَيْهِ فَلْيَتَوَالَ ابْنَكَ الْحُسَيْنَ ع وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ قَدْ مَحَا اللَّهُ ذُنُوبَهُ عَنْهُ فَلْيَتَوَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع فَإِنَّهُ مِمَّنْ قَالَ اللَّهُ عَزَّ وَ جَلَّ سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَمْرِ السُّجُودِ

And the one whom it cheers to meet Allah^{azwj} Mighty and Majestic and He^{azwj} is Pleased from him, then let him be in the Wilayah of your^{asws} so Al-Hassan^{asws}. And the one who loves to meet Allah^{azwj} and there is no fear upon him, then let him be in the Wilayah of your^{asws} son Al-Husayn^{asws}. And one who loves to meet Allah^{azwj} Mighty and Majestic and Allah^{azwj} would have Deleted his sins from him, then let him be in the Wilayah of Ali^{asws} Bin Al-Husayn^{asws}, for he^{asws} is from the ones Allah^{azwj} Mighty and Majestic Said: **Their marks are in their faces from the effects of the Sajdahs. [48:29].**

وَمَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ هُوَ قَرِيرُ الْعَيْنِ فَلْيَتَوَالَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرِ ع وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ يُعْطِيَهُ كِتَابَهُ يَمِينِهِ فَلْيَتَوَالَ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ طَاهِرًا مُطَهَّرًا فَلْيَتَوَالَ مُوسَى بْنُ جَعْفَرٍ الْكَاطِمِ ع

One who loves that he meets Allah^{azwj} Mighty and Majestic and he is of delighted eyes, then let him be in the Wilayah of Muhammad^{asws} Bin Ali Al-Baqir^{asws}. And the one who loves to meet Allah^{azwj} Mighty and Majestic and He^{azwj} Gives him his book in his right hand, then let him be in the Wilayah of Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws}. And One who loves to meet Allah^{azwj} clean, purified, then let him be in the Wilayah of Musa^{asws} Bin Ja'far Al-Kazim^{asws}.

وَمَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ هُوَ ضَاحِكٌ فَلْيَتَوَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ قَدْ رُفِعَتْ دَرَجَاتُهُ وَ بُدِّلَتْ سَيِّئَاتُهُ حَسَنَاتٍ فَلْيَتَوَالَ مُحَمَّدُ بْنُ عَلِيٍّ الْجَوَادِ ع وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ يُحَاسِبَهُ حِسَابًا يَسِيرًا وَ يُدْخِلُهُ جَنَّاتٍ عَدْنٍ عَرْضُهَا السَّمَاوَاتُ وَ الْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ فَلْيَتَوَالَ عَلِيُّ بْنُ مُحَمَّدٍ الْهَادِي ع

And one whom loves to meet Allah^{azwj} Mighty and Majestic and he is laughing, then let him be in the Wilayah of Ali^{asws} Bin Musa Al-Reza^{asws}. And one who loves to meet Allah^{azwj} Mighty and Majestic and his rank is raised and his evil deeds changed to good deeds, then let him be in the Wilayah of Muhammad^{asws} Bin Ali Al-Jawwad^{asws}. And one who loves to meet Allah^{azwj} Mighty and Majestic and he **be Reckoned an easy Reckoning [84:8]**, and enters the Gardens of Eden, **the extensiveness of which is (as) the skies and the earth, prepared for the pious [3:133]**, then let him be in the Wilayah of Ali^{asws} Bin Muhammad Al-Hady^{asws}.

وَمَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ هُوَ مِنَ الْفَائِزِينَ فَلْيَتَوَالَ الْحَسَنَ بْنَ عَلِيٍّ الْعَسْكَرِيِّ ع وَ مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ قَدْ كَمُلَ إِيمَانُهُ وَ حَسُنَ إِسْلَامُهُ فَلْيَتَوَالَ الْحُجَّةَ بْنَ الْحَسَنِ الْمُنتَظِرَ صَلَوَاتُ اللَّهِ عَلَيْهِ

And one who loves to meet Allah^{azwj} Mighty and Majestic and he is from the successful ones, then let him be in the Wilayah of Al-Hassan^{asws} Bin Ali Al-Askari^{asws}. And one who loves to meet Allah^{azwj} Mighty and Majestic and his Eman having been perfected and his Islam is excellent, then let him be in the Wilayah of the Divine Authority son^{asws} of Al-Hassan^{asws}, the awaited one, may the Salawat of Allah^{azwj} be upon him^{asws}.

هَؤُلَاءِ أَيْمَةُ الْهُدَى وَ أَعْلَامُ التَّقَى مَنْ أَحَبَّهُمْ وَ تَوَالَاهُمْ كُنْتُ ضَامِنًا لَهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ الْجَنَّةَ.

They^{asws} are Imams^{asws} of guidance, and flags of piety. One whom loves them^{asws} and in is their^{asws} Wilayah, I^{saww} would guarantee the Paradise for him, upon Allah^{azwj} Mighty and Majestic¹⁹⁷.

81- فر، تفسير فرات بن إبراهيم جعفر بن أحمد مُعْنَعًا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجْتُ أَنَا وَ أَبِي ذَاتَ يَوْمٍ فَإِذَا هُوَ بِأَنَاسٍ مِنْ أَصْحَابِنَا بَيْنَ الْمِنْبَرِ وَ الْقَبْرِ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ أَمَا وَ اللَّهُ إِنِّي لأُحِبُّ رِيحَكُمْ وَ أَرْوَاحَكُمْ فَأَعِينُونِي عَلَى ذَلِكَ بِوَرَعٍ وَ اجْتِهَادٍ مَنْ أَتَمَّ يَعْبُدُ فَلْيَعْمَلْ بِعَمَلِهِ وَ أَنْتُمْ شِيعَةُ آلِ مُحَمَّدٍ ص وَ أَنْتُمْ شَرَطُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ السَّابِقُونَ الْأَوَّلُونَ وَ السَّابِقُونَ الْآخِرُونَ فِي الدُّنْيَا وَ السَّابِقُونَ فِي الْآخِرَةِ إِلَى الْجَنَّةِ

Tafseer Furat Bin Ibrahim – Ja'far Bin Ahmad transmitting,

'From Abu Abdullah^{asws} having said: 'I^{asws} and my^{asws} father^{asws} went out one day and there he^{asws} was with a people from our companions between the pulpit and the grave (of Rasool-Allah^{saww}). He^{asws} greeted them (Shias), then said, 'But, by Allah^{azwj}! I^{asws} love your aromas, so assist me^{asws} upon that with piety, and the struggle. One who follows a servant, then let him act with his deeds, and you all are Shias of Progeny^{asws} of Muhammad^{saww}, and you are marks of Allah^{azwj}, and you are helpers of Allah^{azwj}, and you are the foremost of the former ones, and the foremost of the latter ones in the world, and the foremost ones in the Hereafter to the Paradise.

قَدْ ضَمِنَّا لَكُمْ الْجَنَّةَ بِضَمَانِ اللَّهِ وَ ضَمَانِ رَسُولِ اللَّهِ وَ أَهْلِ بَيْتِهِ أَنْتُمْ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ وَ كُلُّ مُؤْمِنٍ صِدِّيقٌ

We^{asws} have guaranteed the Paradise for you by the Guarantee of Allah^{azwj} and guarantee of Rasool-Allah^{saww} and People^{asws} of his^{saww} Household. You are the good and your womenfolk are good. Every believing woman is a Hourie, and every Momin is a truthful.

كَمْ مَرَّةً قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لِقَنْبَرٍ يَا قَنْبَرُ أَبَشِّرْ وَ بَشِّرْ وَ اسْتَبَشِّرْ وَ اللَّهُ لَقَدْ قُبِضَ رَسُولُ اللَّهِ ص وَ هُوَ سَاحِطٌ عَلَى جَمِيعِ أُمَّتِهِ إِلَّا الشَّيْعَةَ

How many times Amir Al-Momineen^{asws} had said to Qanbar: 'O Qanbar! Receive glad tidings, and give glad tidings, and be joyful of it. By Allah^{azwj}! Rasool-Allah^{saww} passed away while he^{saww} was angry upon the entirety of his^{saww} community except the Shias.

¹⁹⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 80

وَ إِنَّ لِكُلِّ شَيْءٍ شَرْفٌ [شَرْفًا] وَ إِنَّ شَرْفَ الدِّينِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عَزْوَةٌ وَ إِنَّ عَزْوَةَ الدِّينِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَامٌ [إِمَامًا] وَ إِمَامُ الْأَرْضِ أَرْضٌ يَسْكُنُ فِيهِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدٌ وَ سَيِّدُ الْمَجَالِسِ بِمَجَالِسِ الشَّيْعَةِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَهْوَةٌ وَ شَهْوَةُ الدُّنْيَا سُكْنَى شِيعَتِنَا فِيهَا

And for everything there is a nobility, and the nobility of the Religion are the Shias. Indeed! And for everything there is a handhold and the handhold of the Religion are the Shias. And for everything there is an Imam and the Imam of the earth is the land when the Shias settle in. Indeed! And for everything there is a chief, and chief of the gathering is a gathering of the Shias. Indeed! And for everything there is a desire, and a desire of the world is that the Shias settle in it.

وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا اسْتَكْمَلَ أَهْلُ خِلَافَتِكُمْ طَيِّبَاتِ مَالِهِمْ وَ مَا لَهُمْ فِي الْآخِرَةِ مِنْ نَصِيبٍ كُلُّ نَاصِبٍ وَ إِنَّ تَعَبَدَ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ تَصْلَى نَارًا حَامِيَةً تُسْقَى مِنْ عَيْنٍ آتِيَةٍ

By Allah^{azwj}! If there was none of you in the earth, the people of your opposition would not complete the goodness of their wealth, and there would be no share for them in the Hereafter. Every Nasibi (Hostile one), and even if he worships, would be attributed to this Verse: ***Faces on that day will be humiliated [88:2]? (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4] Quenching from a boiling spring [88:5].***

وَ مَنْ دَعَا مِنْ مُخَالِفٍ لَكُمْ فِإِجَابَتِهِ دُعَائِهِ لَكُمْ وَ مَنْ طَلَبَ مِنْكُمْ إِلَى اللَّهِ حَاجَةً فَلَهُ مِائَةٌ وَ مَنْ سَأَلَ مَسْأَلَةً فَلَهُ مِائَةٌ وَ مَنْ دَعَا بِدَعْوَةٍ فَلَهُ مِائَةٌ وَ مَنْ عَمِلَ مِنْكُمْ حَسَنَةً فَلَا يُحْصَى تَضَاعُفُهَا وَ مَنْ أَسَاءَ مِنْكُمْ سِئَةً فَمُحَمَّدٌ ص حَجِيجُهُ يَعْنِي يُجَاجُ عَنْهُ مِنْ تَبِعِهَا

And one from the adversaries supplicates for you, his supplication would be answered, and the one from you seeks a need to Allah^{azwj}, for him would be a hundred, and one who asks a question, for him would be a hundred, and one who supplicates a supplication, for him would be a hundred, and the one from you who does a good deed, its multiple would not be (possible to be) counted, and one from you who commits an evil deed, so Muhammad^{saww} would be his arguer, meaning he^{saww} would argue (his case) on his behalf from pursuing it (intercession).

وَ اللَّهُ إِنَّ صَائِمَكُمْ لَيَرْعَى فِي رِيَاضِ الْجَنَّةِ تَدْعُو لَهُ الْمَلَائِكَةُ بِالْعَوْنِ حَتَّى يُفْطَرَ وَ إِنَّ حَاجَتَكُمْ وَ مُعْتَمِرَتَكُمْ لِحَاصُ اللَّهِ وَ إِنَّكُمْ جَمِيعًا لِأَهْلِ دَعْوَةِ اللَّهِ وَ أَهْلُ إِجَابَتِهِ وَ أَهْلُ وَلَا يَتِيهِ لَا خَوْفٌ عَلَيْكُمْ وَ لَا حُزْنٌ كُلُّكُمْ فِي الْجَنَّةِ فَتَنَافَسُوا فِي فَضَائِلِ الدَّرَجَاتِ

By Allah^{azwj}! Your fasting one would be taken care of in an orchard of the Paradise. The Angels would be supplicate for him with the assistance until he breaks (the Fast), and your pilgrim of Hajj and Umrah are the special ones of Allah^{azwj}, and all of you are the rightful ones of the Invitation of Allah^{azwj} and rightful of its answer, and people of His^{azwj} Wilayah. There will neither be fear upon you nor grief. All of you would be in the Paradise, therefore compete regarding the superior ranks.

وَ اللَّهُ مَا مِنْ أَحَدٍ أَقْرَبَ مِنْ عَرْشِ اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ مِنْ شِيعَتِنَا مَا أَحْسَنَ صُنْعَ اللَّهِ إِلَيْكُمْ

B Allah^{azwj}! There will not be anyone nearer from the Throne of Allah^{azwj} the Exalted on the Day of Qiyamah than our^{asws} Shias. How excellently Allah^{azwj} would Deal with you all.

وَاللَّهُ لَوْ لَا أَنْ تُفْتَنُوا فَيَشْمَتَ بِكُمْ عَدُوُّكُمْ وَ يَعْلَمَ النَّاسُ ذَلِكَ لَسَلَّمْتُ عَلَيْكُمُ الْمَلَائِكَةُ قُبُلًا

By Allah^{azwj}! Had it not been for you (Shias) being Tried by your enemies insulting you and the people know that, the Angels would have greeted you all face to face.

وَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَخْرُجُ أَهْلُ وَلَا تَبْنَا مِنْ قُبُورِهِمْ- يَوْمَ الْقِيَامَةِ مُشْرِقَةً وَجُوهُهُمْ قَرَّتْ أَعْيُنُهُمْ قَدْ أُعْطُوا الْأَمَانَ يَخَافُ النَّاسُ وَ لَا يَخَافُونَ وَ يَحْزَنُ النَّاسُ وَ لَا يَحْزَنُونَ

And Amir Al-Momineen^{asws} had said: 'The people of our^{asws} Wilayah would come out from their graves on the Day of Qiyamah, their faces shining, their eyes delighted, having been Given the security. The people will fear and they will not be fearing, and the people will be grieving and they will not be grieving.

وَاللَّهُ مَا مِنْ عَبْدٍ مِنْكُمْ يَتَقَرَّبُ إِلَى صَلَاتِهِ إِلَّا وَ قَدْ اكْتَنَفَتْهُ الْمَلَائِكَةُ مِنْ خَلْفِهِ يُصَلُّونَ عَلَيْهِ وَ يَدْعُونَ لَهُ حَتَّى يَقْرَعَ مِنْ صَلَاتِهِ

By Allah^{azwj}! There is no worshipper from you standing to his Salat except and the Angels would surround from behind him sending Salawat upon him and supplicating for him, until he is free from his Salat.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ جَوْهَرًا [جَوْهَرًا] وَ جَوْهَرُ وُلْدِ آدَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ سَلَامُهُ نَحْنُ وَ شِيعَتُنَا.

Indeed! And for everything there is an essence, and the essence of the children of Adam^{as} and its safety are us^{asws} and our^{asws} Shias".

قَالَ سَعْدَانُ بْنُ مُسْلِمٍ وَ زَادَ فِي الْحَدِيثِ عَيْشُمُ بْنُ أَسْلَمَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ اللَّهُ لَوْ لَاكُمْ مَا زُخْرِفَتِ الْجَنَّةُ وَ اللَّهُ لَوْ لَاكُمْ مَا خُلِقَتِ الْحُورُ وَ اللَّهُ لَوْ لَاكُمْ مَا نَزَلَتْ قَطْرَةٌ وَ اللَّهُ لَوْ لَاكُمْ مَا نَبَتَتْ حَبَّةٌ وَ اللَّهُ لَوْ لَاكُمْ مَا قَرَّتْ عَيْنٌ

Sa'dan Bin Muslim and Zad said in the Hadeeth of Aysam Bin Aslam, from Muawiya Bin Ammar,

'From Abu Abdullah^{asws}: 'By Allah^{azwj}! Had it not been for you (Shias), the Paradise would not have been adorned. By Allah^{azwj}! Had it not been for you the Houries would not have been Created. By Allah^{azwj}! Had it not been for you no drop (of rain) would have descended. By Allah^{azwj}! Had it not been for you no seed would have grown. By Allah^{azwj}! Had it not been for you, no eye would have been delighted.

وَاللَّهُ لَا لِلَّهِ أَشَدُّ حُبًّا لَكُمْ مِنِّي فَأَعِيذُونَا عَلَى ذَلِكَ بِالْوَرَعِ وَ الاجْتِهَادِ وَ الْعَمَلِ بِطَاعَتِهِ.

By Allah^{azwj}! There is no one more intensely loving to you all for the Sake of Allah^{azwj} than me^{asws}, therefore assist us^{asws} upon that with the piety, and the struggle, and the deeds with His^{azwj} obedience".¹⁹⁸

¹⁹⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 81

82- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى مُحَمَّدُ بْنُ مُؤْمِنٍ الشَّيرَازِيُّ فِي تَفْسِيرِهِ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللَّهُ مَالِكًا أَنْ يُسَعِّرَ النَّيرانَ السَّبْعَ وَأَمَرَ رِضْوَانَ أَنْ يُزَخِّرَفَ الْجَنَانَ الثَّمَانَ وَيَقُولُ يَا مِيكَائِيلُ مَدِّ الصِّرَاطَ عَلَى مَنْ جَهَنَّمَ وَيَقُولُ يَا جِبْرِيلُ انْصِبْ مِيزَانَ الْعَدْلِ تَحْتَ الْعَرْشِ وَيَقُولُ يَا مُحَمَّدُ قَرَّبْ أُمَّتَكَ لِلْحِسَابِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Muhammad Bin Momin Al Shirazi in his Tafseer, by his chain from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'When it will be the Day of Qiyamah, Allah^{azwj} will Command an Angel to inflame the seven Fires and Command Rizwaan (keeper) to decorate the eight Gardens, and He^{azwj} would Say: "O Mikaeel^{as}! Extend the bridge over the back of Hell!" And He^{azwj} will Say: "O Jibraeel^{as}! Set up the scale of justice beneath the Throne!" And He^{azwj} will Say: "O Muhammad^{saww}! Bring your^{saww} community closer for the Reckoning!"

ثُمَّ يَأْمُرُ اللَّهُ تَعَالَى أَنْ يُعْقَدَ عَلَى الصِّرَاطِ سَبْعُ قَنَاطِرٍ طُولُ كُلِّ قَنَاطِرٍ سَبْعَةُ عَشَرَ أَلْفَ فَرْسَخٍ وَعَلَى كُلِّ قَنَاطِرٍ سَبْعُونَ أَلْفَ مَلَكٍ يَسْأَلُونَ هَذِهِ الْأُمَّةَ نِسَاءَهُمْ وَرِحَالَهُمْ عَلَى الْقَنَاطِرِ الْأُولَى عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَحُبِّ أَهْلِ بَيْتِ مُحَمَّدٍ ع

Then Allah^{azwj} the Exalted will Command him^{saww} to set-up seven archways upon the bridge, the length of each archway being of seventeen thousand Farsakhs, and upon each archway would be seventy thousand Angels asking this community, their women and their men, upon the first archway about the Wilayah of Amir Al-Momineen^{asws} and love of People^{asws} of the Household of Muhammad^{saww}.

فَمَنْ أَتَى بِهِ جَارَ الْقَنَاطِرِ الْأُولَى كَالْبَرْقِ الْخَاطِفِ وَمَنْ لَا يُحِبُّ أَهْلَ بَيْتِهِ سَقَطَ عَلَى أُمِّ رَأْسِهِ فِي قَعْرِ جَهَنَّمَ وَلَوْ كَانَ مَعَهُ مِنْ أَعْمَالِ الْبِرِّ عَمَلٌ سَبْعِينَ صِدْقًا.

The one who come with it would cross over the first archway like the bolt of lightning, and one who does not love People^{asws} of his^{saww} household would fall upon the top of his head in the bottom of Hell, and even if there were to be with him the righteous deeds of seventy truthful ones".¹⁹⁹

83- يف، الطرائف من الجمع بين الصحاح الستة عَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَحِبُّوا اللَّهَ لِمَا يَغْدُوْكُمْ بِهِ مِنْ نِعَمِهِ وَلِمَا هُوَ أَهْلُهُ وَاجْبُونِي لِحُبِّ اللَّهِ تَعَالَى وَاجْبُوا أَهْلَ بَيْتِي حُبِّي.

(The book) 'Al Taraif Min Al Jam'a Bayn Al Sihah Al Sitta' – From Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'Love Allah^{azwj} for what He^{azwj} has Provided all of you with, of His^{azwj} bounties, and for what He^{azwj} is Rightful of, and love me^{saww} for the love of Allah^{azwj} the Exalted, and love People^{asws} of my^{saww} Household for my^{saww} love".²⁰⁰

84- وَ رَوَى صَاحِبُ الْكَشَافِ وَ التَّعْلِي فِي تَفْسِيرِ قَوْلِهِ تَعَالَى قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا الْآيَةَ.

And it is reported by the author of (the book) 'Al-Kashaf', and Sa'alby in Tafseer of the Words of Exalted: **Say: 'I do not ask you for recompense over it, [42:23] – the Verse.**

¹⁹⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 82

²⁰⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 83

بِإِسْنَادِهِ إِلَى جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مُغْفُوراً لَهُ أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيداً أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِناً مُسْتَكْمِلاً الْإِيمَانَ

By his chain to Jareer Bin Abdullah Al Bajaly who said,

‘Rasool-Allah^{saww} said: ‘One who dies upon the love of Progeny^{asws} of Muhammad^{saww}, dies a martyr. Indeed! And one who dies upon the love of Progeny^{asws} of Muhammad^{saww} dies Forgiven for. Indeed! And one who dies upon the love of Progeny^{asws} of Muhammad^{saww} dies repentant. Indeed! And one who dies upon love of Progeny^{asws} of Muhammad^{saww} dies a Momin of complete Eman.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ بَشَّرَهُ مَلَكُ الْمَوْتِ بِالْجَنَّةِ ثُمَّ مُنْكَرٌ وَ نَكِيرٌ أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ يُزَفُّ إِلَى الْجَنَّةِ كَمَا تُزَفُّ الْعُرْسُ إِلَى بَيْتِ زَوْجِهَا

Indeed! And one who dies upon love of Progeny^{asws} of Muhammad^{saww}, the Angel of death would give him the glad tidings of the Paradise, then Munkar and Nakeer (questioning Angels). Indeed! And one who dies upon love of Progeny^{asws} of Muhammad^{saww} would be escorted to the Paradise just as the bride tends to be escorted to the house of her husband.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ جَعَلَ اللَّهُ زُؤَارَ قَبْرِهِ الْمَلَائِكَةَ بِالرَّحْمَةِ أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ عَلَى السُّنَّةِ وَ الْجَمَاعَةِ

Indeed! And one who dies upon love of Progeny^{asws} of Muhammad, Allah^{azwj} will Make the Angels visit his grave with the mercy. Indeed! And one who dies upon love of Progeny^{asws} of Muhammad^{saww} dies upon the Sunnah and the congregation.

أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوباً بَيْنَ عَيْنَيْهِ آيِسٌ مِنْ رَحْمَةِ اللَّهِ أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ لَمْ يَشَمَّ رَائِحَةَ الْجَنَّةِ.

Indeed! And one who dies upon hatred of Progeny^{asws} of Muhammad^{saww} would come on the Day of Qiyamah, with (the words) ‘Despaired from Mercy of Allah^{azwj}’ written between his eyes. Indeed! And one who dies upon hatred of Progeny^{asws} of Muhammad^{saww} would not (even be able to) smell the aroma of Paradise”.²⁰¹

85- أَقُولُ رَوَى ابْنُ شَيْبَرَوَيْهِ فِي الْفَرْدَوْسِ عَنْ أَبِي لَيْلَى عَنِ النَّبِيِّ ص قَالَ: لَا يُؤْمِنُ عَبْدٌ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَ يَكُونَ عِزَّتِي أَحَبَّ إِلَيْهِ مِنْ عِزَّتِهِ وَ يَكُونَ أَهْلِي أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَ يَكُونَ ذَاتِي أَحَبَّ إِلَيْهِ مِنْ ذَاتِهِ.

I (Majlisi) am saying, ‘It is reported by Ibn Sheyrawiya in (the book) ‘Al Firdows’, from Abu Layli,

‘From the Prophet^{saww} having said: ‘No servant will believe until I^{saww} happen to be more beloved to him than himself, and my^{saww} offspring happen to be more beloved to him than his own offspring, and my^{saww} family happens to be more beloved to him than his own family, and my^{saww} self happens to be more beloved to him than his own self”.²⁰²

²⁰¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 84

²⁰² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 85

86 كُنْزُ الْفَوَائِدِ لِلْكَرَاجَكِيِّ، حَدَّثَنَا الشَّيْخُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَاذَانَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُرَّةَ رَحِمَهُ اللَّهُ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْعَاصِمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ الضَّبِّيِّ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: سَأَلَ سَلْمَانَ الْفَارِسِيَّ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيْكُمْ بِعَلِيٍّ بْنِ أَبِي طَالِبٍ فَإِنَّهُ مَوْلَاكُمْ فَأَحِبُّوهُ وَكَبِّرُوهُ فَاتَّبِعُوهُ وَعَالِمُكُمْ فَأَكْرِمُوهُ وَقَائِدُكُمْ إِلَى الْجَنَّةِ فَعَزِّزُوهُ

(The book) 'Kunz' of Al Karajaky – It is narrated to us by the sheykh Muhammad Bin Ahmad Bin Shazan, from Muhammad Bin Ahmad Bin Murra, from Al Hassan Bin Al Asimy, from Muhammad Bin Al Malik Bin Abu Shawarib, from Ja'far Bin Suleyman Al Zubeyie, from Ibn Tareyf, from Ibn Nubata who said,

'Salman Al-Farsi'^{ra} was asked about Ali^{asws} Bin Abu Talib^{asws}. He^{ra} said, 'I heard Rasool-Allah^{saww} saying: 'Upon you all is to be with Ali^{asws} Bin Abu Talib^{asws}, for he^{asws} is your Master^{asws}, therefore love him^{asws} and he^{asws} is your great one so follow him^{asws}, and he^{asws} is your^{asws} knowledgeable one so honour him^{asws}, and he^{asws} is your guide to the Paradise, so adore him^{asws}.

وَ إِذَا دَعَاكُمْ فَأَجِيبُوهُ وَ إِذَا أَمَرَكُمْ فَأَطِيعُوهُ أَجِبُوهُ لِحُبِّي وَ أَكْرَمُوهُ لِكِرَامَتِي مَا قُلْتُ لَكُمْ فِي عَلِيٍّ إِلَّا مَا أَمَرَنِي بِهِ رَبِّي.

And whenever he^{asws} calls you, answer him^{asws}, and when he^{asws} orders you, obey him^{asws}, and love him^{asws} for (the sake of) my^{saww} love, and honour him^{asws} for (the sake of) my^{saww} honour. I^{saww} do not say to you regarding Ali^{asws} except What my^{saww} Lord^{azwj} Commands me^{saww} with".²⁰³

87- وَ أَخْبَرَنِي الشَّرِيفُ أَحْمَدُ بْنُ حَمَزَةَ الْحُسَيْنِيُّ وَ أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ إِسْمَاعِيلَ وَ أَبُو الرَّجَاءِ مُحَمَّدُ بْنُ عَلِيٍّ جَمِيعاً عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ خَلْفٍ عَنْ مُوسَى بْنِ جَعْفَرٍ الْحِمَازِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُهَيْمَنِ الْأَنْصَارِيِّ السَّاعِدِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ سَهْلِ بْنِ سَعْدٍ قَالَ: بَيْنَا أَبُو ذَرٍّ قَاعِدٌ مَعَ جَمَاعَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص وَ كُنْتُ يَوْمَئِذٍ فِيهِمْ إِذْ طَلَعَ عَلَيْنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فَرَمَاهُ أَبُو ذَرٍّ يَنْظُرْهُ ثُمَّ أَقْبَلَ عَلَى الْقَوْمِ بِوَجْهِهِ فَقَالَ مَنْ لَكُمْ بِرَجُلٍ مَحَبَّتُهُ تُسَاقِطُ الذُّنُوبَ عَنْ حُبِّبِهِ كَمَا تُسَاقِطُ الرِّيحُ الْعَاصِفُ الْمَشِيمَ مِنَ الْوَرَقِ عَنِ الشَّجَرِ سَمِعْتُ نَبِيَّكُمْ ص يَقُولُ لَهُ ذَلِكَ

And I was informed by Al Shareef Ahmad Bin Hamza Al Husayni, and Abu Al Abbas Ahmad Bin Ismail, and Abu Al Raja Muhammad Bin Ali, altogether from Abu Al Mufazzal Al Shaybani, from Ahmad Bin Abdullah Bin Muhammad Al Saqafi, from Muhammad Bin Ali Bin Khalaf, from Musa Bin Ja'far Al Himeyri, from Abdullah Bin Muhaymin Al Ansary Al Saidy, from his father, from his grandfather Sahl Bin Sa'ad who said,

'While Abu Zarr^{ra} was seated with a group of companions of Rasool-Allah^{saww}, and on that day I was among them, when Ali^{asws} Bin Abu Talib^{asws} emerged to us. Abu Zarr^{ra} looked at him^{asws} then turned his^{ra} face toward the people and said, 'What is the matter with you regarding the love a man^{asws} - for whom the sins would drop from the one who loves him^{asws} just as the stormy wind drops the dry leaves from the tree? I^{ra} heard your Prophet^{saww} say that for him^{asws}.

قَالُوا مَنْ هُوَ يَا أَبَا ذَرٍّ قَالَ هُوَ الرَّجُلُ الْمُغْبِلُ إِلَيْكُمْ ابْنُ عَمِّ نَبِيِّكُمْ سَمِعْتُهُ يَقُولُ - عَلِيٌّ بَابُ عِلْمِي وَ مُبِينٌ لِأَمْرِي مَا أُرْسِلْتُ بِهِ مِنْ بَعْدِي حُبُّهُ إِيْمَانٌ وَ بُغْضُهُ نِفَاقٌ وَ النَّظَرُ إِلَيْهِ بِرَأْفَةٍ وَ مَوَدَّةٍ عِبَادَةٌ

²⁰³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 86

They said, 'Who is he, O Abu Zarr^{ra}?' He^{ra} said, 'He is that man coming towards you, son^{asws} of the uncle^{as} of your Prophet^{saww}. I heard him^{saww} saying: 'Ali^{asws} is the door of my^{saww} knowledge, and the clarifier for my^{saww} community of what I^{saww} am Sent with, from after me^{saww}. Loving him^{asws} is the Eman (faith) and hating him^{asws} is hypocrisy, and looking at him^{as} with kindness and cordiality is (an act of) worship.

وَسَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَثَلُ أَهْلِ بَيْتِي فِي أُمَّتِي مَثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ رَغِبَ عَنْهَا هَلَكَ وَمَثَلُ بَابِ حِطَّةٍ فِي بَيْتِي إِسْرَائِيلَ

And I heard Rasool-Allah^{saww} saying: 'An example of People of my^{saww} Household among my^{saww} community is an example of the ship of Noah^{as}. One who sails it is saved and one who turns away from it is destroyed, and an example of the door of Hitta among the children of Israel'.

ثُمَّ قَالَ يَا بَا دَرٍّ مَنْ عَمِلَ لِآخِرَتِهِ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ وَآخِرَتِهِ وَمَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ كَفَاهُ اللَّهُ الَّذِي بَيْنَهُ وَبَيْنَ عِبَادِهِ وَمَنْ أَحْسَنَ سِرِيرَتَهُ أَحْسَنَ اللَّهُ عَلَانِيَتَهُ

Then he^{asws} said: 'O Abu Zarr^{ra}! One who works for his Hereafter, Allah^{azwj} would Suffice him of his world and his Hereafter, and one who is good between him and Allah^{azwj}, Allah^{azwj} would Suffice him of that which is between him and His^{azwj} servants, and one who is good in private, Allah^{azwj} would be good of his public matters.

إِنَّ لِقَمَانَ الْحَكِيمِ قَالَ لِإِنِّهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ مَنْ ذَا الَّذِي اتَّبَعَى اللَّهَ عَزَّ وَحَلَّ فَلَمْ يَجِدْهُ وَمَنْ ذَا الَّذِي لَجَأَ إِلَى اللَّهِ فَلَمْ يُدَافِعْ عَنْهُ أَمْ مَنْ ذَا الَّذِي تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكْفِهِ

Luqman^{as} the wise said to his^{as} son, and he^{as} was advising him: 'O my^{as} son! Who is that who sought Allah^{azwj} Mighty and Majestic but could not find Him^{azwj}? And who is that who sheltered to Allah^{azwj} and He^{azwj} did not Defend him? One is that who relied upon Allah^{azwj} and He^{azwj} did not Suffice him?'

ثُمَّ مَضَى يَغْنِي عَلِيًّا ع فَقَالَ أَبُو دَرٍّ رَحِمَهُ اللَّهُ وَ الَّذِي نَفْسُ أَبِي دَرٍّ بِيَدِهِ مَا مِنْ أُمَّةٍ اتَّمَّتْ أَوْ قَالَ اتَّبَعَتْ رَجُلًا وَ فِيهِمْ مَنْ هُوَ أَعْلَمُ بِاللَّهِ وَ دِينِهِ مِنْهُ إِلَّا ذَهَبَ أَمْرُهُمْ سَفَالًا.

Then he^{asws} went, meaning Ali^{asws}. Abu Zarr^{ra} said, 'By the One^{azwj} in Whose Hand is the soul of Abu Zarr^{ra}! There is no community who took a leader' – or said, 'A man took a leader, and among them is one who is more knowledgeable with Allah^{azwj} and His^{azwj} Religion than he is, except that their affairs went down through the drain (lower)'".²⁰⁴

88- كِتَابُ الْمَنَاقِبِ، لِابْنِ شَازَانَ أُسْتَاذِ الْكِرَاجَكِيِّ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ خَبْرِيْلَ أَخْبَرَنِي فَيْكَ بِأَمْرِ قَرَرْتُ بِهِ عَيْنِي وَ فَرِحَ بِهِ قَلْبِي

Kitab 'Al Manaqib' of Ibn Shazan – Ustad Al Karajaky, by his chain from Ibn Abbas who said,

²⁰⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 87

'Rasool-Allah^{saww} said: 'O Ali^{asws}! Jibraeel^{as} informed me^{saww} regarding you^{asws} with a matter, my^{saww} eyes were delighted by it and my^{saww} heart rejoiced by it.

قَالَ لِي يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى قَالَ لِي أَقْرَأُ مُحَمَّدًا مِنِّي السَّلَامَ وَ أَعْلِمُهُ أَنَّ عَلِيًّا إِمَامٌ هُدًى وَ مُصْبَحُ الدُّجَى وَ الْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا فَإِنَّهُ الصَّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ وَ إِنِّي الْيَتِيمُ بِعِزِّي أَنْ لَا أُدْخِلَ النَّارَ أَحَدًا تَوَلَّاهُ وَ سَلَّمَ لَهُ وَ لِلْأَوْصِيَاءِ مِنْ بَعْدِهِ

He^{as} said to me: 'O Muhammad^{saww}! Allah^{azwj} the Exalted Said to me: "Convey the greetings to Muhammad^{saww} from Me^{azwj} and let him^{saww} know that Ali^{asws} is Imam^{asws} of the guidance, and lamp for the darkness, and the Divine Authority upon the people of the world, for he^{asws} is the greatest truthful, and the magnificent distributor, and I^{azwj} Swear by My^{azwj} Might that I^{azwj} will not Enter anyone into the Fire who has his^{asws} Wilayah and submits to him^{asws} and to the successors^{asws} from after him^{asws}.

وَ لَا أُدْخِلُ الْجَنَّةَ مَنْ تَرَكَ وَلَايَتَهُ وَ التَّسْلِيمَ لَهُ وَ لِلْأَوْصِيَاءِ مِنْ بَعْدِهِ وَ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ وَ أَطْبَاقَهَا مِنْ أَعْدَائِهِ وَ لَأَمْلَأَنَّ الْجَنَّةَ مِنْ أَوْلِيَائِهِ وَ شِيعَتِهِ.

And I^{azwj} will not Enter into the Paradise one who neglects his^{asws} Wilayah, and the submission to him^{asws} and to the successors^{asws} from after him^{asws}, and the Word from Me^{azwj} will be proven true, I^{azwj} will Fill Hell and its layers from his^{asws} enemies, and Fill the Paradise from his^{asws} friends and his^{asws} Shias".²⁰⁵

89- وَ بِإِسْنَادِهِ عَنْ ابْنِ عُمَرَ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ص عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَعَضِبَ فَقَالَ مَا بَالُ أَقْوَامٍ يَذْكُرُونَ مَنْ لَهُ مَنْزِلَةٌ عِنْدَ اللَّهِ كَمَنْزِلَتِي وَ مَقَامٌ كَمَقَامِي إِلَّا التَّوْبَةَ

(إيضاح دفتان النواصب: 24 - 26 - Non-Shia source) And by his chain from Ibn Umar who said

'We asked Rasool-Allah^{saww} about Ali^{asws} Bin Abu Talib^{asws}. He^{saww} got angered and said: 'What is the matter with a people mentioning someone who has a status for him^{asws} in the Presence of Allah^{azwj} like my^{saww} status, and a position like my^{saww} position, except for the Prophet-hood?

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي وَ مَنْ أَحَبَّنِي رَضِيَ اللَّهُ عَنْهُ وَ مَنْ رَضِيَ اللَّهُ عَنْهُ كَافَأَهُ بِالْجَنَّةِ

Indeed! And the one who loves Ali^{asws}, so he has loved me^{saww}, and the one who loves me^{saww}, Allah^{azwj} is Pleased from him, and the one whom Allah^{azwj} is Pleased from, it would suffice him for the Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا اسْتَعْفَرَتْ لَهُ الْمَلَائِكَةُ وَ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّ بَابٍ شَاءَ بِغَيْرِ حِسَابٍ

Indeed! And the one who loves Ali^{asws}, Angels would seek Forgiveness for him, and the gates of the Paradise would be opened for him. He can enter from whichever gate he so desires to, without any Reckoning.

²⁰⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 88

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ كِتَابَهُ يَمِينِهِ وَ حَاسِبَهُ حِسَابَ الْأَنْبِيَاءِ

Indeed! And one who loves Ali^{asws}, Allah^{azwj} would Give him his book in his right hand, and Reckon him a Reckoning of the Prophets^{as}.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا لَا يُخْرِجُ مِنَ الدُّنْيَا حَتَّى يَشْرَبَ مِنَ الْكَوْثَرِ وَ يَأْكُلَ مِنْ شَجَرَةِ طُوبَى وَ يَرَى مَكَانَهُ مِنَ الْجَنَّةِ

Indeed! And one who loves Ali^{asws} will not exit from the world until he drinks from Al-Kawser and eats from the tree of Tooba, and sees his place from the Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا يُهَوِّنُ اللَّهُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ جَعَلَ قَبْرَهُ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ

Indeed! And one who loves Ali^{asws}, Allah^{azwj} would Ease upon him the pangs of death, and Make his grave to be a garden from the Gardens of Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ فِي الْجَنَّةِ بِكُلِّ عِزْقٍ فِي بَدَنِهِ حَوْزَاءً وَ شَفَعَهُ فِي ثَمَانِينَ مِنْ أَهْلِ بَيْتِهِ وَ لَهُ بِكُلِّ شَعْرَةٍ عَلَى بَدَنِهِ حَدِيقَةٌ فِي الْجَنَّةِ

Indeed! And one who loves Ali^{asws}, Allah^{azwj} would Give him a Hourie in the Paradise for every vein in his body, and let him intercede regarding eighty of his family members, and for him would be, for every hair upon his body, an orchard in the Paradise.

أَلَا وَ مَنْ عَرَفَ عَلِيًّا وَ أَحَبَّهُ بَعَثَ اللَّهُ إِلَيْهِ مَلَكَ الْمَوْتِ كَمَا بَعَثَ اللَّهُ إِلَى الْأَنْبِيَاءِ وَ دَفَعَ عَنْهُ أَهْوَالَ مُنْكَرٍ وَ نَكِيرٍ وَ نَوَّرَ قَبْرَهُ وَ فَسَحَهُ مَسِيرَةً سَبْعِينَ عَامًا وَ بَيَّضَ وَجْهَهُ يَوْمَ الْقِيَامَةِ

Indeed! And one who recognises Ali^{asws} and loves him^{asws}, Allah^{azwj} would Send the Angel of death to him just as He^{azwj} Sent to the Prophets^{as}, and Repel from him the terror of Munkar and Nakeer (questioning Angels), and radiate his grave and expand it to a travel distance of seventy years, and whiten his face on the Day of Qiyamah.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَظَلَّهُ اللَّهُ فِي ظِلِّ عَرْشِهِ مَعَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ آمَنَهُ مِنَ الْفَزَعِ الْأَكْبَرِ وَ أَهْوَالَ يَوْمِ الصَّاحَةِ

Indeed! And one who loves Ali^{asws}, Allah^{azwj} would Shade him in the Shade of His^{azwj} Throne with the truthful, and the martyrs, and the righteous, and Secure him from the great panic and terror of the Day of loud noise (Qiyamah).

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا تَقَبَّلَ اللَّهُ مِنْهُ حَسَنَاتِهِ وَ تَجَاوَزَ عَنْ سَيِّئَاتِهِ وَ كَانَ فِي الْجَنَّةِ رَفِيقَ حَمَزَةَ سَيِّدِ الشُّهَدَاءِ

Indeed! And one who loves Ali^{asws}, Allah^{azwj} would Accept his good deeds from him and Overlook his evil deeds, and he would be in the Paradise as a friend of Hamza^{asws} chief of the martyrs.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَتَبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَ أَجْرَى عَلَى لِسَانِهِ الصَّوَابَ وَ فَتَحَ اللَّهُ لَهُ أَبْوَابَ الرَّحْمَةِ

Indeed! And one who loves Ali^{asws}, Allah^{azwj} would Affirm the wisdom in his heart and Cause the correctness to flow upon his tongue, and Allah^{azwj} would Open for him the gates of Mercy.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا سُمِّيَ أَسِيرَ اللَّهِ فِي الْأَرْضِ وَ بَاهَى اللَّهُ بِهِ مَلَائِكَتَهُ وَ حَمَلَهُ عَرْشَهُ

Indeed! And one who loves Ali^{asws}, would be names as 'prisoner of Allah^{azwj} in the earth', and Allah^{azwj} would Boast of him with His^{azwj} Angels and bearers of His^{azwj} Throne.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا نَادَاهُ مَلَكٌ مِنْ تَحْتِ الْعَرْشِ أَنْ يَا عَبْدَ اللَّهِ اسْتَأْنِفِ الْعَمَلَ فَقَدْ غَفَرَ اللَّهُ لَكَ الذُّنُوبَ كُلَّهَا

Indeed! And one who loves Ali^{asws}, an Angel would call out to him from beneath the Throne: 'O servant of Allah^{azwj}! Resume the deeds, for Allah^{azwj} has Forgiven the sins for you, all of them!'

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا جَاءَ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ

Indeed! And on who loves Ali^{asws} would come on the Day of Qiyamah and his face would be (shining) like the moon on the night of the full moon.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا وَضَعَ اللَّهُ عَلَى رَأْسِهِ تَاجَ الْكِرَامَةِ وَ أَلْبَسَهُ خُلَّةَ الْعِزَّةِ

Indeed! And one who loves Ali^{asws}, Allah^{azwj} would Place a crown of prestige upon his head and Clothe him the clothing of honour.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا مَرَّ عَلَى الصَّرَاطِ كَالْبَرْقِ الْخَاطِفِ وَ لَمْ يَرَ صُعُوبَةً

Indeed! And one who loves Ali^{asws} would pass upon the bride like the bolt of lightning and would not see any difficulty.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَ بَرَاءَةً مِنَ التَّفَاقِ وَ جَوَازاً عَلَى الصَّرَاطِ وَ أَمَاناً مِنَ الْعَذَابِ

Indeed! And the one who loves Ali^{asws}, Allah^{azwj} would Write for him freedom from the Fire, and freedom from the hypocrisy, and a permit (to cross) over the bridge, and a security from the Punishment.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا لَا يُنْشَرُ لَهُ دِيْوَانٌ وَ لَا يُنْصَبُ لَهُ مِيزَانٌ وَ قِيلَ لَهُ ادْخُلِ الْجَنَّةَ بِغَيْرِ حِسَابٍ

Indeed! And one who loves Ali^{asws}, the register (of deeds) would not be publicised for him, nor will the scale be set up for him, and it would be said to him: 'Enter the Paradise without any Reckoning'.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَمِنَ مِنَ الْحِسَابِ وَ الْمِيزَانِ وَ الصَّرَاطِ

Indeed! And one who loves Ali^{asws} would be secure from the Reckoning, and the scale (weighing of the deeds), and the bridge.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ صَافَحَتْهُ الْمَلَائِكَةُ وَ زَارَتْهُ أَزْوَاجُ الْأَنْبِيَاءِ وَ قَضَى اللَّهُ لَهُ كُلَّ حَاجَةٍ كَانَتْ لَهُ عِنْدَ اللَّهِ

Indeed! And the one who dies upon love of Progeny^{asws} of Muhammad^{saww}, the Angels would shake his hand and the souls of the Prophets^{as} would visit him, and Allah^{azwj} would Fulfil every need of his which was for him in the Presence of Allah^{azwj}.

أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ مَاتَ كَافِرًا

Indeed! And the one dies upon hatred of Progeny^{asws} of Muhammad^{saww} dies a Kafir.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ عَلَى الْإِيمَانِ وَ كُنْتُ أَنَا كَفِيلُهُ بِالْجَنَّةِ.

Indeed! And one who dies upon love of Progeny^{asws} of Muhammad^{saww} dies upon the Eman, and I^{saww} would be his guarantor with the Paradise”.²⁰⁶

90- وَ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَافَحَ عَلِيًّا فَكَأَنَّمَا صَافَحَنِي وَ مَنْ صَافَحَنِي فَكَأَنَّمَا صَافَحَ أَزْكَانَ الْعَرْشِ وَ مَنْ عَانَقَهُ فَكَأَنَّمَا عَانَقَنِي وَ مَنْ عَانَقَنِي فَكَأَنَّمَا عَانَقَ الْأَنْبِيَاءَ كُلَّهُمْ وَ مَنْ صَافَحَ مُحِبًّا لِعَلِيِّ عَفَرَ اللَّهُ لَهُ الذُّنُوبَ وَ أُدْخِلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ.

And by his chain, from Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘One who shakes the hand of Ali^{asws}, if it as if he has shook my^{saww} hand, and one who shakes my^{saww} hand, it is as if he has shaken the corners of the Throne, and one who hugs him^{asws} it is as if he has hugged me^{saww}, and one who hugs me^{asws}, it is as if he has hugged the Prophets^{as}, all of them^{as}, and one who shakes the hand of one who loves Ali^{asws}, Allah^{azwj} would Forgive the sins for him and he would enter the Paradise without any Reckoning”.²⁰⁷

91- وَ بِإِسْنَادِهِ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ قَالَ سَمِعْتُ الرِّضَا ع يُحَدِّثُ عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ سَمِعْتُ اللَّهَ جَلَّ جَلَالُهُ يَقُولُ عَلَيُّ بْنُ أَبِي طَالِبٍ خُفِّي عَلَى خَلْقِي وَ نُورِي فِي بِلَادِي وَ أَمِينِي عَلَى عِلْمِي لَا أُدْخِلُ النَّارَ مَنْ عَرَفَهُ وَ إِنْ عَصَانِي وَ لَا أُدْخِلُ الْجَنَّةَ مَنْ أَنْكَرَهُ وَ إِنْ أَطَاعَنِي.

And by his chain, from Abu Al Salt Al Harwy who said,

‘I heard Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: ‘I^{asws} heard Rasool-Allah^{saww} saying: ‘I^{saww} heard Allah^{azwj}, Majestic is His^{azwj} Majesty Saying: “Ali^{asws} Bin Abu Talib^{asws} is My^{azwj} Divine Authority upon My^{azwj} creatures, and My^{azwj} Noor (Light) in My^{azwj} Country, and My^{azwj} Trustee upon My^{azwj} Knowledge. I^{azwj} will not Enter into the Fire one who recognises him^{asws}, and even if he had disobeyed Me^{azwj}, and I^{azwj} will not Enter into the Paradise one who denies him^{asws}, and even if he obeyed Me^{azwj}”.²⁰⁸

92- وَ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ التَّوَكُّلَ عَلَى اللَّهِ فَلْيُحِبِّ أَهْلَ بَيْتِي وَ مَنْ أَرَادَ أَنْ يَنْجُو مِنْ عَذَابِ الْقَبْرِ فَلْيُحِبِّ أَهْلَ بَيْتِي وَ مَنْ أَرَادَ الْحِكْمَةَ فَلْيُحِبِّ أَهْلَ بَيْتِي وَ مَنْ أَرَادَ دُخُولَ الْجَنَّةِ بِغَيْرِ حِسَابٍ فَلْيُحِبِّ أَهْلَ بَيْتِي فَوَ اللَّهُ مَا أَحَبَّهُمْ أَحَدٌ إِلَّا رَجَحَ فِي الدُّنْيَا وَ الْآخِرَةِ.

²⁰⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 89

²⁰⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 90

²⁰⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 91

And from Ibn Umar who said,

'Rasool-Allah^{saww} said: 'One who wants to rely upon Allah^{azwj}, then let him love People^{asws} of my^{saww} Household; and one who wants to be saved from punishment of the grave, then let him love People^{asws} of my^{saww} Household; one who wants the wisdom, then let him love People^{asws} of my^{saww} Household; and one who wants entry into the Paradise without any Reckoning, then let him love People^{asws} of my^{saww} Household. No would love them except he would profit in the world and the Hereafter''²⁰⁹

93- وَعَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقْعُدُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى الْفِرْدَوْسِ وَهُوَ جَبَلٌ قَدْ عَلَا عَلَى الْجَنَّةِ وَفَوْقَهُ عَرْشُ رَبِّ الْعَالَمِينَ وَ مِنْ سَفْحِهِ تَنْفَجِرُ أَنْهَارُ الْجَنَّةِ وَ تَتَفَرَّقُ فِي الْجَنَانِ

And from Ibn Masoud who said,

'Rasool-Allah^{saww} said: 'When it will be the Day of Qiyamah, Ali^{asws} Bin Abu Talib^{asws} would sit upon Al-Firdows, and it is a mountain which towers upon the Paradise, and above it is Throne of Lord^{azwj} of the worlds, and from its base burst out the rivers of the Paradise and separate into the Gardens.

وَ هُوَ جَالِسٌ عَلَى كُرْسِيِّ مِنْ نُورٍ تَجْرِي بَيْنَ يَدَيْهِ التَّسْنِيمُ لَا يَجُوزُ أَحَدٌ عَلَى الصَّرَاطِ إِلَّا وَ مَعَهُ بَرَاءَةٌ بِوَلَايَتِهِ وَ وَلَايَةُ أَهْلِ بَيْتِهِ يُشْرِفُ عَلَى الْجَنَّةِ فَيَدْخُلُ مُحِبِّهِ الْجَنَّةَ وَ مُبْغِضِهِ النَّارَ.

And he^{asws} will sit upon a chair of Noor (light), the (river) Tasneem would be flowing in front of him^{asws}. No one will be allowed upon the bridge except and with him would be a freedom pass with his^{asws} Wilayah and Wilayah of People^{asws} of his^{asws} Household. He^{asws} will overlook upon the Paradise and enter ones who love him^{asws} into the Paradise, and ones who hate him^{asws} into the Fire''²¹⁰

94- وَعَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا سَلْمَانُ مَنْ أَحَبَّ فَاطِمَةَ ابْنَتِي فَهُوَ فِي الْجَنَّةِ مَعِيَ وَ مَنْ أَبْغَضَهَا فَهُوَ فِي النَّارِ

And from Salman Al-Farsi^{ra} who said, 'Rasool-Allah^{saww} said: 'O Salman^{ra}! One who loves my^{saww} daughter^{asws} (Syeda) Fatima^{asws} would be in the Paradise with me^{saww}, and the one who hates her^{asws} would be in the Fire.

يَا سَلْمَانُ حُبُّ فَاطِمَةَ يَنْفَعُ فِي مِائَةِ مَوْطِنٍ أَيْسَرُ تِلْكَ الْمَوَاطِنِ الْمَوْتُ وَ الْقَبْرُ وَ الْمِيزَانُ وَ الْمَحْشَرُ وَ الصَّرَاطُ وَ الْمُحَاسَبَةُ

O Salman^{ra}! Love of (Syeda) Fatima^{asws} benefits in one hundred places, the least of those places is the death, and the grave, and the scale, and the resurrection, and the bridge, and the Reckoning.

فَمَنْ رَضِيَتْ عَنْهُ ابْنَتِي فَاطِمَةُ رَضِيَتْ عَنْهُ وَ مَنْ رَضِيَتْ عَنْهُ رَضِيَ اللَّهُ عَنْهُ وَ مَنْ عَظِيْبَتْ عَلَيْهِ فَاطِمَةُ عَظِيْبَتْ عَلَيْهِ وَ مَنْ عَظِيْبَتْ عَلَيْهِ عَظِيْبَ اللَّهُ عَلَيْهِ يَا سَلْمَانُ وَ لِمَنْ يَظْلِمُهَا وَ يَظْلِمُ دُرَّتَيْهَا وَ شَيْعَتَهَا.

²⁰⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 92

²¹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 93

One whom my^{saww} daughter^{asws} (Syeda) Fatima^{asws} is pleased from, I^{saww} would be pleased from him, and one I^{saww} am pleased from, Allah^{azwj} would be Pleased from him; and one whom (Syeda) Fatima^{asws} is angered upon, I^{saww} am angered upon him, and one I^{saww} am angered upon, Allah^{azwj} would be Angered upon him. O Salman^{ra}! Woe be for the one who oppresses her^{asws} and oppresses her^{asws} offspring and her^{asws} Shias".²¹¹

95- **وَعَنْ سَمُرَةَ قَالَتْ:** كَانَ النَّبِيُّ صَ كُلَّمَا أَصْبَحَ أَقْبَلَ عَلَى أَصْحَابِهِ بِوَجْهِهِ فَقَالَ هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا وَ إِنَّ النَّبِيَّ صَ أَصْبَحَ ذَاتَ يَوْمٍ فَقَالَ رَأَيْتُ فِي الْمَنَامِ عَمِّيَ حَمْزَةَ وَ ابْنَ عَمِّيَ جَعْفَرًا جَالِسَيْنِ وَ بَيْنَ يَدَيْهِمَا طَبْقُ تَيْنِ وَ هُمَا يَأْكُلَانِ مِنْهُ فَمَا لَبِئْنَا أَنْ تَحُولَ رُطْبًا فَأَكَلَا مِنْهُ

And from Sumrah who said,

‘And the Prophet^{saww} used to turn towards his^{saww} companions every morning with his^{saww} face and say: ‘Has anyone of you seen a dream (last night)?’ One day the Prophet^{saww} woke up in the morning and said: ‘I^{saww} saw my^{saww} uncle Hamza^{asws} in the dream, and son^{asws} of my^{saww} uncle^{asws} Ja’far^{asws}, and in their^{asws} hands was a pot of figs and they^{asws} were eating from it. It was not long before these transformed into dates, and they^{asws} ate from it.

فَقُلْتُ هُمَا فَمَا وَجَدْنَاهُ أَفْضَلَ الْأَعْمَالِ فِي الْآخِرَةِ قَالَا الصَّلَاةُ وَ حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ إِخْفَاءُ الصَّدَقَةِ.

I^{saww} said to them^{asws}: ‘What did you^{asws} both find as being the most superior of the good deeds in the Hereafter?’ They^{asws} said, ‘The Salat and love of Ali^{asws} Bin Abu Talib^{asws}, and secretive charity’”.²¹²

96- **وَبِإِسْنَادِهِ عَنْ بِلَالِ بْنِ حَمَامَةَ قَالَ:** طَلَعَ عَلَيْنَا النَّبِيُّ صَ ذَاتَ يَوْمٍ وَ وَجْهُهُ مُشْرِقٌ كَذَارَةِ الْقَمَرِ فَقَامَ عَبْدُ اللَّهِ بْنُ عَوْفٍ وَ قَالَ يَا رَسُولَ اللَّهِ مَا هَذَا النُّورُ

And by his chain from Bilal Bin Hamama who said,

‘The Prophet^{saww} emerged to us one day and his^{saww} face was beaming like the radiance of the moon. Abdullah Bin Awf stood up and said, ‘O Rasool-Allah^{saww}! What is this Noor (light/radiance for)?’

فَقَالَ بِشَارَةٌ أَتَيْتَنِي مِنْ رَبِّي فِي أَخِي وَ ابْنِ عَمِّي وَ ابْنَتِي وَ أَنَّ اللَّهَ رَوَّجَ عَلَيَّ بِغَاطِمَةٍ وَ أَمَرَ رِضْوَانَ خَازِنَ الْجَنَانِ فَهَرَّ شَجَرَةً طُوبَى فَحَمَلَتْ رِقَاعاً يَغْنِي صِكَاكاً بِعَدَدِ مُحِبِّي أَهْلِ بَيْتِي وَ أَنْشَأَ مِنْ تَحْتِهَا مَلَائِكَةً مِنْ نُورٍ وَ دَفَعَ إِلَى كُلِّ مَلَكٍ صَكَكاً

He^{saww} said: ‘Glad tidings came to me^{saww} from my^{saww} Lord^{azwj} regarding my^{saww} brother^{asws} and son^{asws} of my^{saww} uncle^{as}, and (regarding) my^{saww} daughter^{asws}, and that Allah^{azwj} has got Ali^{asws} married to (Syeda) Fatima^{asws} and Commanded Rizwan, keeper of the Paradise to shake the tree of Tooba. So, it bore parchments, meaning instruments (deeds) of the number of the ones who love People^{asws} of my^{saww} Household, and Angels of light grew from underneath these, and a deed was handed over to each Angel.

²¹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 94

²¹² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 95

فَإِذَا اسْتَوَتْ الْقِيَامَةُ بِأَهْلِهَا نَادَتْ الْمَلَائِكَةُ فِي الْخَلَائِقِ فَلَا تَلْقَىٰ مُجِبًا لَنَا أَهْلَ الْبَيْتِ إِلَّا دَفَعَتْ إِلَيْهِ صَكًّا فِيهِ فَكَأَكُهُ مِنَ النَّارِ بِأَخِي وَ ابْنِ عَمِّي وَ ابْنَتِي فَكَأَكُ رَجُلٍ وَ نِسَاءٍ مِنْ أُمَّتِي مِنَ النَّارِ.

So, when the (Day of) Qiyamah would be evened out with its inhabitants, the Angels would call out among the creatures, so they will not meet anyone who loves us^{asws} People^{asws} of the Household except an a deed would be handed over to him wherein would be his freedom from the Fire by my^{saww} brother^{asws} and son^{asws} of my^{saww} uncle^{as}, and my^{saww} daughter, freeing the men and the women from my^{saww} community from the Fire”.²¹³

97- وَ عَنْ أَيُّوبَ السَّجِسْتَانِيِّ قَالَ: كُنْتُ أَطُوفُ فَاسْتَقْبَلَنِي فِي الطَّوْافِ أَنَسُ بْنُ مَالِكٍ فَقَالَ لِي أَلَا أَبَشِّرُكَ تَفْرَحُ بِهِ فَقُلْتُ بَلَى

And from Ayoub Al Sijistany who said,

‘I was performing Tawaaf and Anas Bin Malik (well-known Ahadith fabricator) met me during the Tawaaf. He said to me, ‘Shall I give you glad tidings you will be happy with?’ I said, ‘Yes’.

فَقَالَ كُنْتُ وَإِقْفَاءَ بَيْنَ يَدَيِ النَّبِيِّ ص فِي مَسْجِدِ الْمَدِينَةِ وَ هُوَ قَاعِدٌ فِي الرُّوضَةِ فَقَالَ لِي أَسْرِعْ وَ أَتَيْنِي بِعَلِيِّ بْنِ أَبِي طَالِبٍ فَذَهَبْتُ فَإِذَا عَلَيٌّ وَ فَاطِمَةُ ع فَقُلْتُ لَهُ إِنَّ النَّبِيَّ ص يَدْعُوكَ

He said, ‘I was standing in front of the Prophet^{saww} in the Masjid of Al-Medina and he^{saww} was sitting on the turf. He^{saww} said to me: ‘Go quickly and come with Ali^{asws} Bin Abu Talib^{asws}!’ I went, and there was Ali^{asws} and (Syeda) Fatima^{asws}. I said to him^{asws}, ‘The Prophet^{saww} is calling you^{asws}’.

فَجَاءَ عَلِيُّ ع فَقَالَ يَا عَلِيُّ سَلِّمْ عَلَى جِبْرِئِيلَ فَقَالَ عَلِيُّ ع السَّلَامُ عَلَيْكَ يَا جِبْرِئِيلَ فَرَدَّ عَلَيْهِ جِبْرِئِيلُ السَّلَامَ فَقَالَ النَّبِيُّ ص جِبْرِئِيلُ يَقُولُ إِنَّ اللَّهَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ طُوبَى لَكَ وَ لِمُشِيعَتِكَ وَ مُحِبِّكَ وَ الْوَيْلُ لِمُبْغِضِكَ

Ali^{asws} came and he^{saww} said: ‘O Ali^{asws}! Greet unto Jibraeel^{as}’. Ali^{asws} said: ‘The greeting be unto you^{as}, O Jibraeel^{as}’. He^{as} returned the greetings. The Prophet^{saww} said: ‘Jibraeel^{as} is saying that Allah^{azwj} Conveys the greetings unto you^{as} and says: “Beatitude is for you^{asws} and for your^{asws} Shias and ones who love you^{asws}”, and the woe, then the woe is for ones who hate you^{asws}!’

إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ مُحَمَّدٌ وَ عَلِيٌّ فَيَرْجُحُ بِكُمَا إِلَى السَّمَاءِ حَتَّى تُوَفَّقَا بَيْنَ يَدَيِ اللَّهِ فَيَقُولُ لِنَبِيِّهِ ع أَوْرِدْ عَلَيَّ الْخُوضَ وَ هَذَا كَأْسٌ أُعْطِيهِ حَتَّى يَسْقِيَ مُحِبِّيهِ وَ شِيعَتَهُ وَ لَا يَسْقِيَ أَحَدًا مِنْ مُبْغِضِيهِ وَ يَأْمُرُ لِمُحِبِّهِ أَنْ يُحَاسِبُوا حِسَاباً يَسِيراً وَ يُؤْمَرُ بِهِمْ إِلَى الْجَنَّةِ.

When it will be the Day of Qiyamah, a caller will call out from interior of the Throne: “Where are Muhammad^{saww} and Ali^{asws}?” Both of you^{asws} would be raised to the sky until you^{asws} stand in front of Allah^{azwj}. He^{azwj} will Say to His^{azwj} Prophet^{saww}: “Take Ali^{asws} to the Fountain and give him^{asws} this cup until he^{asws} quenches ones who love him^{asws}”, and his^{asws} Shias, and he^{asws} should not quench anyone from his^{asws} enemies, and order for ones who love him^{asws}

²¹³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 96

that they be Reckoned with an easy Reckoning, and commands them to (be taken to) the Paradise!”²¹⁴

98- وَ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِنَّ اللَّهَ تَعَالَى خَلَقَ مِنْ نُورِ وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع سَبْعِينَ أَلْفَ أَلْفِ مَلَكٍ يُسَبِّحُونَهُ وَ يُقَدِّسُونَهُ وَ يَكْتُبُونَ ذَلِكَ لِمُحِبِّهِ وَ مُحِبِّي وَلَدِهِ.

And from Umar Bin Al Khattab who said,

‘I heard Rasool-Allah ^{saww} saying: ‘Allah ^{azwj} the Exalted Created creatures of light of the face of Ali ^{asws} Bin Abu Talib ^{asws}, seventy thousand (upon) thousand Angels, praising Him ^{azwj}, and extolling His ^{azwj} Holiness, and (Rewards of) that would be written for ones who love him ^{asws}, and love his ^{asws} sons ^{asws}’²¹⁵.

99- وَ بِإِسْنَادِهِ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ﷺ حَدَّثَنِي جَبْرِئِيلُ عَنْ رَبِّ الْعَرْشِ جَلَّ جَلَالُهُ أَنَّهُ قَالَ مَنْ عَلِمَ أَنَّ لَا إِلَهَ إِلَّا أَنَا وَحْدِي وَ أَنَّ مُحَمَّدًا عَبْدِي وَ رَسُولِي وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَلِيفَتِي وَ أَنَّ الْأَئِمَّةَ مِنْ وَلَدِهِ حُجَّجِي أَذْخَلْتُهُ الْجَنَّةَ بِرَحْمَتِي وَ بَجَنَّتِهِ مِنَ النَّارِ بِعَفْوِي وَ أَجَبْتُ لَهُ جَوَارِي وَ أَوْجَبْتُ لَهُ كَرَامَتِي وَ أَتَمَّمْتُ عَلَيْهِ نِعْمَتِي وَ جَعَلْتُهُ مِنْ خَاصَّتِي وَ خَالِصَتِي

And by his chain, from Al-Sadiq ^{asws}, from his ^{asws} forefathers ^{asws} having said: ‘Rasool-Allah ^{saww} said: ‘Jibraeel ^{as} narrated to me ^{saww}, from the Lord ^{azwj} of Might, Majestic is His ^{azwj} Majesty having Said: “One who knows (acknowledges that there is no god except I ^{azwj} Alone, and Muhammad ^{saww} is My ^{azwj} servant, and My ^{azwj} Rasool ^{as}, and Ali ^{asws} Bin Abu Talib ^{asws} is My ^{azwj} Caliph, and the Imams ^{asws} from his ^{asws} sons ^{asws} are My ^{azwj} Divine Authorities, I ^{azwj} shall Enter him into the Paradise by My ^{azwj} Mercy and Save him from the Fire by My ^{azwj} Pardoning, and Allow My ^{azwj} Vicinity for him, and Obligate My ^{azwj} Benevolence for him, and Complete My ^{azwj} Favours upon him, and Make him to be from My ^{azwj} special ones and My ^{azwj} sincere ones!”

إِنْ نَادَانِي لَبَيْتُهُ وَ إِنْ دَعَانِي أَجَبْتُهُ وَ إِنْ سَأَلَنِي أَعْطَيْتُهُ وَ إِنْ سَكَتَ ابْتَدَأْتُهُ

If he calls Me ^{azwj}, I ^{azwj} shall Attend to him, and if he supplicated to Me ^{azwj} I ^{azwj} shall Answer him, and if he asks Me ^{azwj} I ^{azwj} shall Grant him, and if he is silent, I ^{azwj} shall Initiate him.

وَ إِنْ أَسَاءَ رَحِمْتُهُ وَ إِنْ فَرَّ مَنِّي دَعَوْتُهُ وَ إِنْ رَجَعَ إِلَيَّ قَبِلْتُهُ وَ إِنْ قَرَعَ بَابِي فَتَحْتُهُ

And if he offends, I ^{azwj} shall Mercy him, and if he flees from Me ^{azwj}, I ^{azwj} shall Invite him, and if he returns to Me ^{azwj} I ^{azwj} shall Accept him, and if he knocks on My ^{azwj} Door I ^{azwj} shall Open it.

وَ مَنْ لَمْ يَشْهَدْ أَنَّ لَا إِلَهَ إِلَّا أَنَا وَحْدِي أَوْ شَهِدَ بِذَلِكَ وَ لَمْ يَشْهَدْ أَنَّ مُحَمَّدًا عَبْدِي وَ رَسُولِي أَوْ شَهِدَ بِذَلِكَ وَ لَمْ يَشْهَدْ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَلِيفَتِي أَوْ شَهِدَ بِذَلِكَ وَ لَمْ يَشْهَدْ أَنَّ الْأَئِمَّةَ مِنْ وَلَدِهِ حُجَّجِي فَقَدْ جَحَدَ نِعْمَتِي وَ صَغَّرَ عَظَمَتِي وَ كَثَّرَ بَايَاتِي وَ كُتِبِي وَ رُسُلِي

And one who does not testify that there is no god except I ^{azwj} Alone, or testifies with that and does not testify that Muhammad ^{saww} is My ^{azwj} servant and My ^{azwj} Rasool ^{saww}, or testifies with that and does not testify that Ali ^{asws} Bin Abu Talib ^{asws} is My ^{azwj} Caliph, or testifies with

²¹⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 97

²¹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 98

that and does not testify that the Imams^{asws} from his^{asws} sons^{asws} are My^{azwj} Divine Authorities, so he has rejected My^{azwj} bounty, and belittled My^{azwj} Magnificent, and disbelieved in My^{azwj} Signs and My^{azwj} Books and My^{azwj} Rasools^{as}.

إِنْ قَصَدَنِي حَبْبُهُ وَ إِنْ سَأَلَنِي حَرَمَتُهُ وَ إِنْ نَادَانِي لَمْ أَسْمَعْ نِدَاءَهُ وَ إِنْ دَعَانِي لَمْ أَسْتَجِبْ دُعَاءَهُ وَ إِنْ رَجَانِي حَبِيبَتُهُ وَ ذَلِكَ جَزَاؤُهُ مِنِّي وَ مَا أَنَا بِظَلَامٍ لِلْعَبِيدِ

If he aims for Me^{azwj}, I^{azwj} shall Block him, and if he asks Me^{azwj} I^{azwj} shall Deprive him, and if he calls Me^{azwj} I^{azwj} will not Listen to his call, and if he supplicates to Me^{azwj} I^{azwj} will not Answer his supplication, and if he hopes in Me^{azwj} I^{azwj} shall Disappoint him, and that is his Recompense from Me^{azwj}, **and I am not the least unjust to the servants!" [50:29]"**.

فَقَامَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ وَ مَنْ الْأَئِمَّةُ مِنْ وَلَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ

Jabir Bin Abdullah Al-Ansari stood up and said, 'O Rasool-Allah^{saww}! And who are the Imams^{asws} from the sons^{asws} of Ali^{asws} Bin Abu Talib^{asws}?'

قَالَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابٍ أَهْلِ الْجَنَّةِ ثُمَّ سَيِّدُ الْعَابِدِينَ فِي زَمَانِهِ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ الْبَاقِرُ مُحَمَّدُ بْنُ عَلِيٍّ وَ سَتُدْرِكُهُ يَا جَابِرُ فَإِذَا أَدْرَكْتُهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ

He^{saww} said: 'He^{saww} said: 'Al-Hassan^{asws} and Al-Husayn^{asws} are chiefs of the inhabitants of the Paradise, then chief of the worshippers during his^{asws} time Ali^{asws} Bin Al-Husayn, then Al-Baqir Muhammad^{asws} Bin Ali^{asws}, and you will come across him^{asws}, O Jabir! So, when you do come across him^{asws}, then convey to him^{asws} the greetings from me^{saww}.

ثُمَّ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ثُمَّ الْكَاطِمُ مُوسَى بْنُ جَعْفَرٍ ثُمَّ الرِّضَا عَلِيُّ بْنُ مُوسَى ثُمَّ النَّقِيُّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ النَّقِيُّ عَلِيُّ بْنُ مُحَمَّدٍ ثُمَّ الرَّكْبِيُّ الْحَسَنُ بْنُ عَلِيٍّ ثُمَّ ابْنُهُ الْقَائِمُ بِالْحَقِّ مَهْدِيٌّ أُمِّي الَّذِي بَعَا الْأَرْضَ قِسْطاً وَ عَدلاً كَمَا مُلِئَتْ ظُلْماً وَ جَوْراً

Then Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, then Al-Kazim Musa^{asws} Bin Ja'far^{asws}, then Al-Reza Ali^{asws} Bin Musa^{asws}, then Al-Taqi Muhammad^{asws} Bin Ali^{asws}, then Al-Naqi Ali^{asws} Bin Muhammad^{asws}, then Al-Zaky Al-Hassan^{asws} Bin Ali^{asws}, then his^{asws} son^{asws} the one rising with the truth, Mahdi^{asws} (Guided one) of my^{saww} community. He^{asws} will fill the earth with equity and justice just as it would have been filled with injustice and tyranny.

هَؤُلَاءِ يَا جَابِرُ خُلَفَائِي وَ أَوْصِيَائِي وَ أَوْلَادِي وَ عِزَّتِي مَنْ أَطَاعَهُمْ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُمْ فَقَدْ عَصَانِي وَ مَنْ أَنْكَرَهُمْ أَوْ أَنْكَرَ وَاحِدًا مِنْهُمْ فَقَدْ أَنْكَرَنِي

They, O Jabir, are my^{saww} caliphs, and my^{saww} successors^{asws}, and my^{saww} offspring. One who obeys them^{asws} so he had obeyed me^{saww}, and one who disobeys them^{asws}, so he has disobeyed me^{saww}, and one who denies them^{asws} or denies (even) one of them^{asws}, so he has denied me^{saww}.

وَ بِحِمِّ يُمَسِّكُ اللَّهُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ بِحِمِّ يَحْفَظُ اللَّهُ الْأَرْضَ أَنْ تَمِيدَ بِأَهْلِهَا.

And by them^{asws}, Allah^{azwj} Withholds the sky from falling upon the earth, except by His^{azwj} Permission, and by them^{asws} Allah^{azwj} Protects the earth from shaking with its inhabitants”.²¹⁶

100- وَ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ عَلِيًّا قَبْلَ اللَّهِ تَعَالَى مِنْهُ صَلَاتُهُ وَ صِيَامُهُ وَ قِيَامُهُ وَ اسْتَجَابَ دُعَاءَهُ أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ بِكُلِّ عِرْقٍ فِي بَدَنِهِ مَدِينَةً فِي الْجَنَّةِ

And from Ibn Umar (Non-Shia source) who said,

‘Rasool-Allah^{saww} said: ‘One who loves Ali^{asws}, Allah^{azwj} the Exalted would Accept from him, his Salat, and his Fasts, and his standing (at night for Salat), and Answer his supplication. Indeed! And one who loves Ali^{asws}, Allah^{azwj} would Give him for every hair in his body, a city in the Paradise.

أَلَا وَ مَنْ أَحَبَّ آلَ مُحَمَّدٍ أَمِنَ مِنَ الْحِسَابِ وَ الْمِيزَانِ وَ الصِّرَاطِ أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ فَأَنَا كَفِيلُهُ بِالْجَنَّةِ مَعَ الْأَنْبِيَاءِ

Indeed! And one who loves Progeny^{asws} of Muhammad^{saww} would be safe from the Reckoning, and the scale, and the bridge. Indeed! And one who dies upon the love of Progeny^{asws} of Muhammad^{saww}, so I^{saww} am his guarantor of the Paradise with the Paradise. Indeed!

أَلَا وَ مَنْ أَبْغَضَ آلَ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوباً بَيْنَ عَيْنَيْهِ آيِسٌ مِنْ رَحْمَةِ اللَّهِ.

Indeed! And one who hates Progeny^{asws} of Muhammad^{saww} would come on the Day of Qiyamah with a writing between his eyes: ‘Despaired from Mercy of Allah^{azwj}’.²¹⁷

101 وَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ التَّقِيِّ عَنْ آبَائِهِ عَنِ الْبَاقِرِ ع عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ أَبِيهَا وَ عَمِّهَا الْحُسَيْنِ بْنِ عَلِيٍّ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُدْخِلْتُ الْجَنَّةَ رَأَيْتُ فِيهَا شَجَرَةً تَحْمِلُ الْخَلِيَّ وَ الْخُلَّلَ أَسْفَلُهَا خَيْلٌ بُلُقٌ وَ أَوْسَطُهَا الْخُورُ الْعَيْنُ وَ فِي أَعْلَاهَا الرُّضْوَانُ

And from Muhammad^{asws} Bin Ali Al-Taqi^{asws}, from his^{asws} forefathers^{asws}, from Al-Baqir^{asws}, from (Syeda) Fatima^{asws} Bint Al-Husayn^{asws}, from her^{as} father^{asws}, and her^{as} uncle Al-Hassan^{asws} Bin Ali^{asws}, from Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘When I^{saww} entered the Paradise, I^{saww} saw therein a tree bearing the jewellery and the garments. Its lower part had spotted horses, and its middle part has the Maiden Houries, and in its top part was Al-Rizwaan (keeper).

قُلْتُ لَجَبْرِئِيلَ لِمَنْ هَذِهِ الشَّجَرَةُ قَالَ هَذِهِ لِابْنِ عَمِّكَ أَمِيرِ الْمُؤْمِنِينَ ع إِذَا أَمَرَ اللَّهُ الْخَلِيقَةَ أَنْ تَدْخُلَ الْجَنَّةَ يُؤْتَى بِشِيعَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع حَتَّى يَنْتَهِيَ بِهِمْ إِلَى هَذِهِ الشَّجَرَةِ فَيَلْبَسُونَ الْخَلِيَّ وَ الْخُلَّلَ وَ يُرْكَبُونَ خَيْلَ الْبُلُقِ وَ يُنَادِي مُنَادٍ هَؤُلَاءِ شِيعَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ صَبَرُوا فِي الدُّنْيَا عَلَى الْأَذَى فَحُبُّوا الْيَوْمَ.

²¹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 99

²¹⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 100

I^{saww} said to Jibraeel^{as}: 'For whom is this tree?' He^{as} said: 'This is for the son^{asws} of your^{saww} uncle^{as} Amir Al-Momineen^{asws}. When Allah^{azwj} Commands the creatures to enter the Paradise, Ali^{asws} Bin Abu Talib^{asws} would come with Shias until he^{asws} ends up with them to this tree. They would be wearing the ornaments and the garments, and they would be riding the spotted horses, and a caller will call out: 'They are the Shias of Ali^{asws} Bin Abu Talib^{asws}! They were patient in the world upon the harm, so they are awarded today!'"²¹⁸

102 وَ عَنِ الرِّضَا عَنْ آبَائِهِ عَنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ لَقِيتُنِي أَبِي نُوحٌ فَقَالَ يَا مُحَمَّدُ مَنْ خَلَقْتَ عَلَى أُمَّتِكَ فَقُلْتُ عَلَى بَنِ أَبِي طَالِبٍ فَقَالَ نَعَمْ الْخَلِيفَةُ خَلَقْتَ

And from Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'When there was an ascension with me to the sky, my^{saww} father^{as} Noah^{as} met me^{saww}. He^{as} said: 'O Muhammad^{saww}! Whom have you^{saww} made left behind (as caliph) upon your^{saww} community?' I^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws}'. He^{as} said: 'Best is the caliph you^{saww} left behind'.

ثُمَّ لَقِيتُنِي أَخِي مُوسَى فَقَالَ يَا مُحَمَّدُ مَنْ خَلَقْتَ عَلَى أُمَّتِكَ فَقُلْتُ عَلَيَّ فَقَالَ نَعَمْ الْخَلِيفَةُ خَلَقْتَ

Then my^{saww} brother^{as} Musa^{as} met me^{saww}. He^{as} said: 'O Muhammad^{saww}! Whom have you^{saww} left behind (as caliph) upon your^{saww} community?' I^{saww} said: 'Ali^{asws}'. He^{as} said: 'Best is the caliph you^{saww} left behind'.

ثُمَّ لَقِيتُنِي أَخِي عِيسَى فَقَالَ لِي مَنْ خَلَقْتَ عَلَى أُمَّتِكَ فَقُلْتُ عَلَيَّ فَقَالَ نَعَمْ الْخَلِيفَةُ خَلَقْتَ

Then my^{saww} brother^{as} Isa^{as} met me^{saww}. He^{as} said to me^{saww}: 'Whom have you^{saww} left behind?' I^{saww} said: 'Ali^{asws}'. He^{as} said: 'Best is the caliph you^{saww} left behind'.

قَالَ فَقُلْتُ لَجَبْرَائِيلَ يَا جَبْرَائِيلُ مَا لِي لَا أَرَى إِبْرَاهِيمَ قَالَ فَعَدَلَنِي إِلَى حَظِيرَةٍ فَإِذَا فِيهَا شَجَرَةٌ لَهَا ضُرُوعٌ كَضُرُوعِ الْعَنَمِ كُلَّمَا خَرَجَ ضَرْعٌ مِنْ فَمٍ وَاحِدٍ رَدَّهُ اللَّهُ تَعَالَى إِلَيْهِ

He^{saww} said: 'I^{saww} said to Jibraeel^{as}: 'O Jibraeel^{as}! What is the matter I^{saww} do not see Ibrahim^{as}?' He^{as} diverted me^{saww} to a yard, and there was a tree therein having udders for it like the udders of the sheep (feeding children). Every time an udder came out from a mouth of one (child) Allah^{azwj} the Exalted returned it to him.

فَقَالَ يَا مُحَمَّدُ مَنْ خَلَقْتَ عَلَى أُمَّتِكَ فَقُلْتُ عَلَيَّ فَقَالَ نَعَمْ الْخَلِيفَةُ خَلَقْتَ إِنِّي يَا مُحَمَّدُ سَأَلْتُ اللَّهَ رَبِّي أَنْ يُؤَلِّقَنِي غِذَاءَ أَطْفَالِ شِيعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَأَنَا أُغْذِيهِمْ إِلَى يَوْمِ الْقِيَامَةِ.

He^{as} said: 'O Muhammad^{saww}! Whom have you^{saww} left behind upon your^{saww} community?' I^{saww} said: 'Ali^{asws}'. He^{as} said: 'Best is the caliph you^{saww} have left behind. O Muhammad^{saww}! I^{as} asked Allah^{azwj}, my^{as} Lord^{azwj} to Make me^{as} to be in charge of providing the (deceased)

²¹⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 101

children of the Shias of Ali^{asws} Bin Abu Talib^{asws}, so I^{as} am providing (feeding) them up to the Day of Qiyamah”.²¹⁹

103 أَعْلَامُ الدِّينِ، لِلدَّيْلَمِيِّ مِنْ كِتَابِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَحَبَّنَا وَ لَقِيَ اللَّهَ وَ عَلَيْهِ مِثْلُ زَيْدِ الْبَحْرِ دُنُوبًا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَغْفِرَ لَهُ.

(The book) ‘A’lam Al Deen’ of Al Daylami, from the book of Al Husayn Bin Saeed, from Safwan,

‘From Abu Abdullah^{asws} having said: ‘One who loves us^{asws} and meets Allah^{azwj} (as such), and upon him are sins like the foam of the sea, he would have a right upon Allah^{azwj} that He^{azwj} Forgives these for him”.²²⁰

104 وَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ حُبَيْشِ بْنِ الْمُعْتَمِرِ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ ع وَ هُوَ فِي الرَّحْبَةِ مُتَّكِئًا فَقُلْتُ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ كَيْفَ أَصْبَحْتَ

From Aasim Bin Humeyr, from Abu Hamza, from Hubeysg Bin Al Mo’tamar who said,

‘I entered to see Ali^{asws} and he^{asws} was in Al-Rahba, reclining. I said, ‘The greeting be upon you^{asws}, O Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings! How is your^{asws} morning?’

قَالَ فَرَفَعَ رَأْسَهُ وَ رَدَّ عَلَيَّ وَ قَالَ أَصْبَحْتُ وَ اللَّهُ مُجِبًّا لِمُجِبِّبَا صَابِرًا عَلَى بُغْضِ مُبْغِضِنَا إِنَّ مُجِبِّبَنَا يَنْتَظِرُ الرُّوحَ وَ الْفَرَجَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ وَ إِنَّ مُبْغِضِنَا بَنَى بُنْيَانًا فَأَسَسَ بُنْيَانَهُ عَلَى شَقَا جُرُفٍ هَارٍ فَكَأَنَّمَا بُنْيَانُهُ قَدْ انْهَارَ.

He (the narrator) said, ‘He^{asws} raised his^{asws} head and returned (the greetings) unto me, and said: ‘By Allah^{azwj}! I^{asws} have become (more) loving to ones who love us^{asws} (who are) patient upon the hatred of ones who hate us^{asws}. The ones loving us^{asws} are awaiting the rest and the relief during every day and night, and ones who hate us^{asws} have built a building, the foundations of its construction is **upon the brink of a cliff so it collapses with him into the Fire of Hell? [9:109]**. So, it is as if his building has (already) collapsed”.²²¹

105 وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِدَاوُدَ الرَّقِّي أ لَا أُحَدِّثُكَ بِالْحَسَنَةِ الَّتِي مِنْ جَاءَ بِهَا أَمِنْ مِنْ فَرَجِ يَوْمِ الْقِيَامَةِ وَ بِالسَّيِّئَةِ الَّتِي مِنْ جَاءَ بِهَا أَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ قَالَ قُلْتُ بَلَى قَالَ الْحَسَنَةُ حُبُّنَا وَ السَّيِّئَةُ بُغْضُنَا.

And Abu Abdullah^{asws} said to Dawood Al-Raqy: ‘Shall I^{asws} narrate to you with the good deed which, one who comes with it, would be safe from the panic of the Day of Qiyamah, and with the evil deed which, one who comes with it, Allah^{azwj} would Fling him upon his face into the Fire?’ I said, ‘Yes’. He^{asws} said: ‘The good deed is loving us^{asws}, and the evil deed is hating us^{asws}’.²²²

106 وَ عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ: أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ مَا جَاءَ بِكَ فَقُلْتُ حُبُّكَ فَقَالَ اللَّهُ اللَّهُ مَا جَاءَ بِكَ إِلَّا حُبِّي فَقُلْتُ نَعَمْ

²¹⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 102

²²⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 103

²²¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 104

²²² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 105

And from Al Haris Al Awr who said,

'I came to Amir Al-Momineen^{asws}. He^{asws} said: 'What have you come with?' I said, 'Your^{asws} love'. He^{asws} said: 'Allah^{azwj}! Allah^{azwj}! You have not come with except my^{asws} love?' I said, 'Yes'.

فَقَالَ أَمَا إِنِّي سَأُحَدِّثُكَ بِشُكْرِهَا إِنَّهُ لَا يَمُوتُ عَبْدٌ يُحِبُّنِي حَتَّى يَرَانِي حَيْثُ يُحِبُّ وَلَا يَمُوتُ عَبْدٌ يُبْغِضُنِي حَتَّى يَرَانِي حَيْثُ يَكْرَهُهُ.

He^{asws} said: 'But, I^{asws} shall narrate to you with its appreciation. Verily, no servant dies loving me^{asws} until he sees me where he loves, nor does a servant die hating me^{asws} until he sees me^{asws} where he dislikes'.²²³

107 وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِعَمْرِ بْنِ حَنْظَلَةَ يَا بَا صَحْرٍ إِنَّ اللَّهَ يُعْطِي الدُّنْيَا لِمَنْ يُحِبُّهُ وَ يُبْغِضُ وَ لَا يُعْطِي هَذَا الْأَمْرَ إِلَّا أَهْلَ صَفْوَتِهِ أَنْتُمْ وَ اللَّهُ عَلَى دِينِي وَ دِينِ آبَائِي.

And Abu Abdullah^{asws} said to Umar Bin Hanzala: 'O Sakhr! Allah^{azwj} Gives the world to the one He^{azwj} Loves and Hates, and does not Give this matter (Wilayah) except to the people of its purity. By Allah^{azwj}! You (Shias) are upon my^{asws} Religion, and Religion of my^{asws} forefathers^{asws}'.²²⁴

108 وَ قَالَ ع وَ اللَّهُ لَنَشْفَعَنَّ وَ اللَّهُ لَنَشْفَعَنَّ ثَلَاثَ مَرَّاتٍ حَتَّى يَقُولَ عَدُوُّنَا فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ

And he^{asws} said: 'By Allah^{azwj}, we^{asws} will be interceding! By Allah^{azwj}, we^{asws} will be interceding!' – three times, 'To the extent that our^{asws} enemies will be saying, **So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101].**

إِنَّ شَيْعَتَنَا يَأْخُذُونَ بِمُحْزَنَاتِنَا وَ نَحْنُ آخِذُونَ بِمُحْزَنَةِ نَبِيِّنَا وَ نَبِيِّنَا آخِذٌ بِمُحْزَنَةِ اللَّهِ.

Our^{asws} Shias would be holding to our^{asws} sides, and we^{asws} would be holding to the side of our^{asws} Prophet^{sawww}, and our Prophet^{sawww} would be holding with the Side (Light) of Allah^{azwj}'.²²⁵

109 وَ قَالَ لَهُ زِيَادُ الْأَسْوَدِ إِنِّي أُمُّ بِالذُّنُوبِ فَأَخَافُ الْهَلَكَةَ ثُمَّ أَذْكُرُ حُبَّكُمْ فَأَرْجُو النَّجَاةَ

And Ziyad Al-Aswad said to him^{asws}, 'I am troubled by the sins, and I fear the destruction. Then I remember your^{asws} love, and I hope for the salvation'.

فَقَالَ ع وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

He^{asws} said: 'And is the Religion except the love? Allah^{azwj} the Exalted Says: **Endeared the Eman to you [49:7], and Said: 'If you love Allah, then follow me. Allah will Love you [3:31].**

²²³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 106

²²⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 107

²²⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 108

وَقَالَ رَجُلٌ لِرَسُولِ اللَّهِ ص إِنِّي أُحِبُّكَ فَقَالَ إِنَّكَ لَتُحِبُّنِي فَقَالَ الرَّجُلُ إِي وَ اللَّهِ فَقَالَ النَّبِيُّ ص أَنْتَ مَعَ مَنْ أُحِبُّبْتَ.

And a man said to Rasool-Allah^{saww}, 'Surely I love you^{saww}!' He^{saww} said: 'You love me^{saww}?' The man said, 'Yes, by Allah^{azwj}'. The Prophet^{saww} said: 'You will be with the one you love'²²⁶.

110 وَ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لِلْمُؤْمِنِ عَلَى اللَّهِ تَعَالَى عِشْرُونَ خَصْلَةً يَفِي لَهُ بِهَا لَهُ عَلَى اللَّهِ تَعَالَى أَنْ لَا يُفْتِنَهُ وَ لَا يُضِلَّهُ وَ لَهُ عَلَى اللَّهِ أَنْ لَا يُعْرِيَهُ وَ لَا يُجْوَعَهُ

And from Jabir Al-Jufy, from Abu Ja'far^{asws} having said: 'For the Momin, upon Allah^{azwj}, there are twenty characteristics He^{azwj} Fulfils for him with it. For him, upon Allah^{azwj} the Exalted is that He^{azwj} would neither (let him be) tempted nor stray; and for him, upon Allah^{azwj} is that He^{azwj} would neither (let him be) bare nor hungry;

و لَهُ عَلَى اللَّهِ أَنْ لَا يُخَذِّلَهُ وَ يُجِرَّهُ وَ لَهُ عَلَى اللَّهِ أَنْ لَا يُمَيِّتَهُ غَرَقًا وَ لَا حَرْقًا وَ لَهُ عَلَى اللَّهِ أَنْ لَا يَقَعَ عَلَى شَيْءٍ وَ لَا يَقَعَ عَلَيْهِ شَيْءٌ وَ لَهُ عَلَى اللَّهِ أَنْ يَقِيَهُ مَكْرَ الْمَاكِرِينَ

And for him, upon Allah^{azwj} is that He^{azwj} will neither Abandon him and would Endear him; and for him, upon Allah^{azwj} is that He^{azwj} will neither Cause him to die by drowning nor burning; and for him, upon Allah^{azwj} is that He would not (let him) fall upon anything nor anything fall upon him; and for him, upon Allah^{azwj} is that He^{azwj} would Save him from the plots of the plotters;

و لَهُ عَلَى اللَّهِ أَنْ يُعِيدَهُ مِنْ سَطَوَاتِ الْجَبَّارِينَ وَ لَهُ عَلَى اللَّهِ أَنْ يُجْعَلَ مَعًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُ عَلَى اللَّهِ أَنْ لَا يُسَلِّطَ عَلَيْهِ مِنَ الْأَذْدَاءِ مَا يَشِينُ خَلْقَتَهُ وَ لَهُ عَلَى اللَّهِ أَنْ لَا يُمَيِّتَهُ عَلَى كِبَرَةٍ

And for him, upon Allah^{azwj} is that He^{azwj} Gives him refuge from the might of tyrants; and for him, upon Allah^{azwj} is that He^{azwj} Makes (him to be) with us^{asws} in the world and the Hereafter; for him, upon Allah^{azwj} is that He^{azwj} does not let the (type of) diseases to overcome upon him what would disgrace his body; and for him, upon Allah^{azwj} is that He^{azwj} does not (let him) dies upon a major sin;

و لَهُ عَلَى اللَّهِ أَنْ لَا يُنْسِيَهُ مَقَامَهُ فِي الْمَعَاصِي حَتَّى يُخْذِلَ تَوْبَةً وَ لَهُ عَلَى اللَّهِ أَنْ لَا يُحْجِبَ عِلْمَهُ وَ يُعْرِفَهُ بِحُجَّتِهِ وَ لَهُ عَلَى اللَّهِ أَنْ يُعَزِّبَ فِي قَلْبِهِ الْبَاطِلَ وَ لَهُ عَلَى اللَّهِ أَنْ يَحْشُرَهُ يَوْمَ الْقِيَامَةِ وَ نُورُهُ يَسْعَى بَيْنَ يَدَيْهِ

And for him, upon Allah^{azwj} is that He^{azwj} does not Forsake him his standing in the (act of) disobedience until he initiates the repentance; and for him, upon Allah^{azwj} is that He^{azwj} does not Veil His^{azwj} Knowledge (from him), and Introduces him to His^{azwj} Divine Authorities; and for him, upon Allah^{azwj} is that He^{azwj} Melts the falsehood in his heart; and for him, upon Allah^{azwj} is that He^{azwj} Resurrects him on the Day of Qiyamah and his noor (light) would be shining in front of him;

و لَهُ عَلَى اللَّهِ أَنْ يُوقِّعَهُ لِكُلِّ خَيْرٍ وَ لَهُ عَلَى اللَّهِ أَنْ لَا يُسَلِّطَ عَلَيْهِ عَدُوَّهُ فَيُذِلَّهُ وَ لَهُ عَلَى اللَّهِ أَنْ يُخْتِمَ لَهُ بِالْأَمْنِ وَ الْإِيمَانِ وَ يَجْعَلَهُ مَعًا فِي الرَّفِيقِ الْأَعْلَى هَذِهِ شَرَائِطُ اللَّهِ عَزَّ وَ حَلَّ لِلْمُؤْمِنِينَ.

²²⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 109

And for him, upon Allah^{azwj} is that He^{azwj} Harmonises him for every good; and for him, upon Allah^{azwj} is that He^{azwj} does not let his enemies overcome upon him; and for him, upon Allah^{azwj} is that He^{azwj} Ends for him with the safety, and the Eman, and Make him to be with us^{asws} in the lofty Status. These are the stipulations of Allah^{azwj} Mighty and Majestic for the Momin".²²⁷

111 وَ مِنْ كِتَابِ فَرَجِ الْكَرْبِ، عَنْ أَبِي بصيرٍ قَالَ قَالَ الصَّادِقُ ع يَا أَبَا مُحَمَّدٍ تَفَرَّقَ النَّاسُ شُعْبًا وَ رَجَعْتُمْ أَنْتُمْ إِلَى أَهْلِ بَيْتِ نَبِيِّكُمْ فَأَرَدْتُمْ مَا أَرَادَ اللَّهُ وَ أَحْبَبْتُمْ مَنْ أَحَبَّ اللَّهُ وَ اخْتَرْتُمْ مَنْ اخْتَارَهُ اللَّهُ

And from the book 'Farj Al Karb', from Abu Baseer who said,

'Al-Sadiq^{asws} said: 'O Abu Muhammad! The people will separate in (various) branches, and you (Shias) would refer to People^{asws} of the Household of your Prophet^{saww}, for you want what Allah^{azwj} Wants, and you love the ones Allah^{azwj} Loves, and you choose what Allah^{azwj} Chooses.

فَأُبَشِّرُوا وَ اسْتَبْشِرُوا فَأَنْتُمْ وَ اللَّهُ الْمَرْحُومُونَ الْمُتَقَبَّلُونَ مِنْكُمْ حَسَنَاتِكُمْ الْمُتَحَاوِرُونَ عَنْ سَيِّئَاتِكُمْ فَهَلْ سَرَرْتُكَ فَقُلْتُ نَعَمْ

Receive glad tidings and rejoice, for by Allah^{azwj}, you are the Mercied ones, the ones whose good deeds are Accepted from them, and your evil deeds are Overlooked. Have I^{asws} cheered you?' I said, 'Yes'.

فَقَالَ يَا بَا مُحَمَّدٍ إِنَّ الدُّنُوبَ تَسَاقُطُ عَنْ ظُهُورِ شِيعَتِنَا كَمَا تُسْقِطُ الرِّيحُ الْوَرَقَ مِنَ الشَّجَرِ وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ تَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا وَ اللَّهُ يَا بَا مُحَمَّدٍ مَا أَرَادَ اللَّهُ بِهَذَا غَيْرُكُمْ فَهَلْ سَرَرْتُكَ قُلْتُ نَعَمْ زِدْنِي

He^{asws} said: 'O Abu Muhammad! The sins fall off from the backs of our Shias just as the wind tends to drop the leaves from the tree, and that is the Word of the Exalted: **And you shall see the Angels surrounding the Throne Glorifying with the Praise of their Lord, [39:75] and are seeking Forgiveness for those who believe, [40:7].** And Allah^{azwj}, by Allah^{azwj} O Abu Muhammad, Allah^{azwj} does not Intend with this apart from you (Shias). So, have I^{asws} cheered you?' I said, 'Yes, Increase for me.

فَقَالَ قَدْ دَكَّرْتُكُمْ اللَّهُ فِي كِتَابِهِ عَزَّ مِنْ قَائِلِ رَجُلٍ صَدَقُوا مَا عَاهَدُوا اللَّهُ عَلَيْهِ يُرِيدُ أَنْتُمْ وَفِيكُمْ مَا أَخَذَ عَلَيْكُمْ مِيثَاقَهُ مِنْ وَلَايَتِنَا وَ أَنْتُمْ لَمْ تَسْتَبْدِلُوا بِنَا غَيْرَنَا

He^{asws} said: 'Allah^{azwj} has Mentioned you (Shias) in His^{azwj} Mighty Book from a speaker, **men who ratified what they made a pact with Allah upon. [33:23].** He^{azwj} Intends you (Shias). You were loyal with His^{azwj} Covenant which was Taken upon you all of our^{asws} Wilayah, and you did not replace others with us^{asws}.

وَ قَالَ الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ وَ اللَّهُ مَا عَنَى بِهَذَا غَيْرُكُمْ فَهَلْ سَرَرْتُكَ يَا بَا مُحَمَّدٍ فَقُلْتُ زِدْنِي

²²⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 110

And He^{azwj} Said: ***'The friends on that Day would be enemies of each other, except for the pious [43:67].*** By Allah^{azwj}! He^{azwj} does not Intend by this apart from you (Shias). Have I^{asws} cheered you, O Abu Muhammad?' I said, '(Yes), Increase for me'.

قَالَ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ حَيْثُ يَقُولُ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ وَاللَّهُ مَا أَرَادَ اللَّهُ بِحَدَا غَيْرِكُمْ هَلْ سَرَرْتُكَ فَقُلْتُ نَعَمْ زِدْنِي

He^{asws} said: 'Allah^{azwj} has Mentioned you (Shias) in His^{azwj} Book where He^{azwj} Said: ***as brethren upon couches face to face [15:47].*** By Allah^{azwj}! Allah^{azwj} does not Mean by this apart from you (Shias). Have I^{asws} cheered you?' I said, 'Yes, increase for me'.

قَالَ وَ قَدْ ذَكَرْتُمْ اللَّهَ تَعَالَى بِقَوْلِهِ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ فَرَسُولُ اللَّهِ ص فِي هَذَا الْمَوْضِعِ النَّبِيُّونَ وَ خُنَّ الصَّادِقُونَ وَ الشُّهَدَاءُ وَ أَنْتُمْ الصَّالِحُونَ وَ أَنْتُمْ وَ اللَّهُ شِيعَتُنَا فَهَلْ سَرَرْتُكَ فَقُلْتُ نَعَمْ زِدْنِي

He^{asws} said: 'And Allah^{azwj} the Exalted Mentioned you (Shias) by His^{azwj} Words: ***so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; [4:69].*** So, Rasool-Allah^{saww} in this place is (referred to as) 'the Prophets', and we (Imams^{asws}) are 'the truthful and the martyrs', and you (Shias) are 'the righteous', and by Allah^{azwj} you are our^{asws} Shias! Have I^{asws} cheered you?' I said, 'Yes, increase for me'.

فَقَالَ لَقَدْ اسْتَشْنَأْتُكُمْ اللَّهُ تَعَالَى عَلَى الشَّيْطَانِ فَقَالَ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَاللَّهُ مَا عَنَى بِحَدَا غَيْرِكُمْ فَهَلْ سَرَرْتُكَ فَقُلْتُ نَعَمْ زِدْنِي

He^{asws} said: 'Allah^{azwj} the Exalted has Excluded you (Shias) from the Satan^{la}: ***there wouldn't be any authority for you upon them, [15:42].*** By Allah^{azwj}! He^{azwj} did not Mean by this apart from you (Shias). Have I^{asws} cheered you?' I said, 'Yes, increase for me'.

فَقَالَ قَالَ اللَّهُ يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً وَاللَّهُ مَا عَنَى بِحَدَا غَيْرِكُمْ هَلْ سَرَرْتُكَ يَا بَا مُحَمَّدٍ قُلْتُ زِدْنِي

He^{asws} said: 'Allah^{azwj} Said: ***Say: 'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. [39:53].*** By Allah^{azwj}! He^{azwj} does not Mean by this apart from you (Shias). Have I^{asws} cheered you, O Abu Muhammad?' I said, '(Yes), increase for me'.

فَقَالَ يَا بَا مُحَمَّدٍ مَا اسْتَشْنَى اللَّهُ تَعَالَى بِهِ لِأَحَدٍ مِنَ الْأَنْبِيَاءِ وَ لَا أَتْبَاعِهِمْ مَا خَلَا شِيعَتَنَا فَقَالَ عَزَّ مِنْ قَائِلٍ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ وَ هُمْ شِيعَتُنَا يَا بَا مُحَمَّدٍ هَلْ سَرَرْتُكَ قُلْتُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He^{asws} said: 'O Abu Muhammad! Allah^{azwj} the Exalted did not Make and exclusion by it for anyone from the Prophets^{as}, nor their^{as} followers, apart from our^{asws} Shias. So, the Mighty Said from a speaker: ***A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. Surely He is the Mighty, the Merciful [44:42],*** and they are our^{asws} Shias. O Abu Muhammad! Have I^{asws} cheered you?' I said, '(Yes) Increase for me, O son^{asws} of Rasool-Allah^{saww}!'

قَالَ لَقَدْ ذَكَرَكُمْ اللَّهُ تَعَالَى فِي كِتَابِهِ حَيْثُ قَالَ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ فَتَحْنُ الَّذِينَ نَعْلَمُ وَ أَعْدَاؤُنَا الَّذِينَ لَا يَعْلَمُونَ وَ شِيعَتُنَا هُمْ أُولُو الْأَلْبَابِ قُلْتُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He^{asws} said: 'Allah^{azwj} the Exalted has Mentioned you (Shias) in His^{azwj} Book where He^{azwj} Says: **'Are they equal, those who do not know and those do know?' But rather, the ones of the understanding will heed [39:9].** We^{asws} are those who know, and our^{asws} enemies are those who do not know, and our^{asws} Shias, they are the ones of understanding'. I said, 'Increase for me, O son^{asws} of Rasool-Allah^{saww}!'

قَالَ يَا بَا مُحَمَّدٍ مَا يُخَصَّى تَضَاعَفُ ثَوَابُكُمْ يَا بَا مُحَمَّدٍ مَا مِنْ آيَةٍ تَعُودُ إِلَى الْجَنَّةِ وَ تَذَكَّرُ أَهْلَهَا بِخَيْرٍ إِلَّا وَ هِيَ فِينَا وَ فَيْكُمْ مَا مِنْ آيَةٍ تَسُوقُ إِلَى النَّارِ إِلَّا وَ هِيَ فِي عَدُوِّنَا وَ مَنْ خَالَفَنَا

He^{asws} said: 'O Abu Muhammad^{saww}! The multiplication of your Rewards cannot be counted. O Abu Muhammad! There is no Verse familiarising to the Paradise and mentioning its inhabitants with goodness, except and it is regarding us^{asws} and regarding you (Shias). And there is no Verse ushering to the Fire except and it is regarding our^{asws} enemies and the ones opposing us^{asws}.

وَ اللَّهُ مَا عَلَى دِينِ مُحَمَّدٍ وَ مِلَّةِ إِبْرَاهِيمَ عَ غَيْرِنَا وَ غَيْرِكُمْ وَ إِنَّ سَائِرَ النَّاسِ مِنْكُمْ بِرَاءٌ يَا بَا مُحَمَّدٍ هَلْ سَرَرْتُكَ قُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ وَ جُعِلَتْ فِدَاكَ ثُمَّ انْصَرَفْتُ فَرِحًا.

By Allah^{azwj}! There is no one upon the Religion of Muhammad^{saww} and Nation (Religion) of Ibrahim^{as} apart from us^{asws} and you (Shias), and the rest of the people are away from you. O Abu Muhammad^{saww}! Have I^{asws} cheered you? I said, 'Yes, O son^{asws} of Rasool-Allah^{saww}, and may I be sacrificed for you^{asws}. Then I left happy"²²⁸.

112 وَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى فَلَا اقْتَحَمَ الْعَقَبَةَ فَقَالَ مَنْ انْتَحَلَ وَلَا يَتَنَا فَقَدْ جَارَ الْعَقَبَةَ فَتَحْنُ تِلْكَ الْعَقَبَةَ الَّتِي مِنْ اقْتَحَمَهَا نَجَا

And from Abu Abdullah^{asws} regarding Words of the Exalted: **But he does not attempt the uphill road [90:11].** He^{asws} said: 'One who embraces our^{asws} Wilayah, so he has crossed the uphill road. We^{asws} are that uphill road which, one who attempts it, would attain salvation.

ثُمَّ مَهَلًا أَفِيدُكَ خَرَفًا هُوَ خَيْرٌ لَكَ مِنَ الدُّنْيَا وَ مَا فِيهَا قَوْلُهُ تَعَالَى فَكُنْ رَقَبَةً إِنَّ اللَّهَ تَعَالَى فَكَ رِقَابُكُمْ مِنَ النَّارِ يُولَانَا أَهْلَ الْبَيْتِ وَ أَنْتُمْ صَفْوَةُ اللَّهِ وَ لَوْ أَنَّ الرَّجُلَ مِنْكُمْ بَأْتِي بِذُنُوبٍ مِثْلَ رَمْلِ عَالِجٍ لَشَفَعْنَا فِيهِ عِنْدَ اللَّهِ تَعَالَى

Then let me^{asws} briefly benefit you with a phrase which is better for you than the world and whatever is in it, the Words of the Exalted: **Freeing a neck [90:13].** Allah^{azwj} has Freed your (Shias) necks from the Fire due to our^{asws} Wilayah of People^{asws} of the Household, and you are the elites of Allah^{azwj}, and even if the man from you were to come with sins like the grains of sand of a desert, we^{asws} shall intercede regarding him in the Presence of Allah^{azwj} the Exalted.

فَلَكُمْ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

²²⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 111

Thus, the glad tidings are for you (Shias), ***in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]***.²²⁹

113 وَ عَنْ مُيَسِّرٍ قَالَ: كُنْتُ أَنَا وَ عَلْقَمَةُ بْنُ الْحَضْرَمِيِّ وَ أَبُو حَسَّانَ الْعَجَلِيُّ وَ عَبْدُ اللَّهِ بْنُ عَجَلَانَ نَنْتَظِرُ أَبَا جَعْفَرٍ ع فَخَرَجَ عَلَيْنَا فَقَالَ مَرْحَبًا وَ أَهْلًا وَ اللَّهُ إِلَيَّ لِأَحِبُّ رِيحَكُمْ وَ أَرْوَاحَكُمْ إِنَّكُمْ لَعَلَى دِينِ اللَّهِ

And from Muyassir who said,

'I, and Alqamah Bin Al-Hazramy, and Abu Hassan Al-Ijaly, and Abdullah Bin Ijlan were awaiting Abu Ja'far^{asws}. He^{asws} came out to us and said: 'Be/Stay Blessed and welcome! By Allah^{azwj}, I^{asws} love your aromas and your spirits. You are upon the Religion of Allah^{azwj}.

فَقَالَ لَهُ عَلْقَمَةُ فَمَنْ كَانَ عَلَى دِينِ اللَّهِ تَشْهَدُ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ

Al-qamah said to him^{asws}, 'So the one who was upon the Religion of Allah^{azwj}, do you^{asws} testify that he would be from the inhabitants of the Paradise?'

قَالَ فَمَكَتْ هُنَيْئَةً ثُمَّ قَالَ بُوْرُوا أَنْفُسَكُمْ فَإِنْ لَمْ تَكُونُوا قَارِئُكُمْ الْكَبَائِرِ فَأَنَا أَشْهَدُ قُلْنَا وَ مَا الْكَبَائِرُ

He (the narrator) said, 'He^{asws} paused for a while, then said: 'Purify yourselves, if you do not happen to be disgraced by the major sins, then I^{asws} testify'. We said, 'And what are the major sins?'

قَالَ الشِّرْكُ بِاللَّهِ الْعَظِيمِ وَ أَكْلُ مَالِ الْيَتِيمِ وَ قَذْفُ الْمُحْصَنَةِ وَ عُقُوقُ الْوَالِدَيْنِ وَ قَتْلُ النَّفْسِ وَ الرِّبَا وَ الْفِرَارُ مِنَ الرَّحْفِ قَالَ مَا مِنَّا أَحَدٌ أَصَابَ مِنْ هَذَا شَيْئًا

He^{asws} said: 'The Shirk (association) with Allah^{azwj} the Magnificent, and devouring wealth of the orphan, and slandering the married woman, and disloyalty with the parents, and killing the soul (without right), and the usury (interest), and fleeing from the army'. He said, 'There is no one from us doing anything from this'.

فَقَالَ فَأَنْتُمْ إِذَا تَاجَوْنَ فَاجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلنَّاسِ فَهُوَ لِلنَّاسِ وَ مَا كَانَ لِلَّهِ فَهُوَ لَهُ

He^{asws} said: 'Then you shall attain salvation, therefore make this matter of yours to be for the Sake of Allah^{azwj} and do not make it to be for the sake of the people. Whatever would be for the people, so it is for the people, and whatever would be for Allah^{azwj}, it would be for Him^{azwj}.

فَلَا تُخَاصِمُوا النَّاسَ بِدِينِكُمْ فَإِنَّ الْحُصُومَةَ مَرَضَةٌ لِلْقَلْبِ إِنَّ اللَّهَ قَالَ لِنَبِيِّهِ ص إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ قَالَ أَ فَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ.

Do not contend (argue) the people with your Religion, for the contention is a disease of the heart. Allah^{azwj} Said to His^{azwj} Prophet^{saww}: ***Surely, you cannot guide the one you love, but***

²²⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 112

Allah will Guide the one He so Desires to [28:56]. And He^{azwj} Said: *So will you force the people until they become Momineen? [10:99]*”²³⁰

114 وَ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ شِيعَتُنَا أَقْرَبُ الْخَلْقِ مِنْ عَرْشِ اللَّهِ يَوْمَ الْقِيَامَةِ

And from Abu Hamza who said,

‘I heard Abu Abdullah^{asws} saying: ‘Our^{asws} Shias would be the closest of the creature from the Throne of Allah^{azwj} on the Day of Qiyamah’.

و قَالَ أَنْتُمْ أَهْلُ نَحِيَّةِ اللَّهِ بِالسَّلَامِ وَ أَهْلُ أَتْرَةِ اللَّهِ بِرَحْمَتِهِ وَ أَهْلُ تَوْفِيقِ اللَّهِ بِعِصْمَتِهِ وَ أَهْلُ دَعْوَتِهِ بِطَاعَتِهِ لَا خَوْفٌ عَلَيْكُمْ وَ لَا أَنْتُمْ تَخْزُونَ

And he^{asws} said: ‘You (Shias) are the people of the Salutations of Allah^{azwj} with the Islam, and the people Allah^{azwj} Preferred with His^{azwj} Mercy, and people of the Inclination of Allah^{azwj} by His^{azwj} Protection, and people of His^{azwj} Call with His^{azwj} obedience. There will neither be fear upon you nor will you be grieving.

أَسْمَاؤُكُمْ عِنْدَنَا الصَّالِحُونَ الْمُصْلِحُونَ وَ أَنْتُمْ أَهْلُ الرِّضَا لِرِضَائِهِ عَنْكُمْ وَ الْمَلَائِكَةُ إِخْوَانُكُمْ فِي الْخَيْرِ فَإِذَا اجْتَهَدْتُمْ ادْعُوا وَ إِذَا أَدْنَبْتُمْ اسْتَغْفِرُوا

Your names with us^{asws} are ‘the righteous ones’, ‘the reconcilers’, and you are the people pleased to His^{azwj} Pleasure, and the Angels are your brothers in the goodness. So, whenever you struggle, they supplicate, and whenever you commit sins, they seek Forgiveness.

وَ أَنْتُمْ خَيْرُ الْبَرِيَّةِ بَعْدَنَا دِيَارُكُمْ لَكُمْ جَنَّةٌ وَ قُبُورُكُمْ لَكُمْ جَنَّةٌ- لِلْجَنَّةِ خُلَفَتُمْ وَ فِي الْجَنَّةِ نَعِيمُكُمْ وَ إِلَى الْجَنَّةِ تَسِيرُونَ.

And you are the best of the created beings after us^{asws}. Your houses are a garden (paradise) for you, and your graves are a garden for you. You were created for the Paradise, and in the Paradise would be your bliss, and to the Paradise you will be travelling”²³¹

115 وَ رَوَى خَالِدُ بْنُ نَجِيحٍ قَالَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ مَرْحَبًا بِكُمْ وَ أَهْلًا وَ سَهْلًا وَ اللَّهُ إِنَّا لَنَسْتَأْنِسُ بِرُؤْيَاكُمْ إِنَّكُمْ مَا أَحْبَبْتُمُونَا لِقَرَانَةِ بَيْنِنَا وَ بَيْنَكُمْ وَ لَكِنْ لِقَرَانَتِنَا مِنْ رَسُولِ اللَّهِ ص

And it is reported by Khalid Bin Najeeh who said,

‘We entered to see Abu Abdullah^{asws}. He^{asws} said: ‘Hell to you all and welcome, and ease. By Allah^{azwj}! We^{asws} get comforted by sighting you (Shias). But, you are not loving us^{asws} due to the nearness between us^{asws} and you, but for the nearness of us^{asws} from Rasool-Allah^{saww}’.

فَأَحْبَبُ لِرَسُولِ اللَّهِ ص عَلَى غَيْرِ دُنْيَا أَصْبَحْتُمُوهَا مِنَّا وَ لَا مَالٍ أُعْطِيتُمْ عَلَيْهِ أَحْبَبْتُمُونَا فِي تَوْحِيدِ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ

The love for Rasool-Allah^{azwj} is upon without any worldly matter you can attain from us^{asws} nor wealth we^{asws} are giving you upon it. You are loving us^{asws} regarding Tawheed of Allah^{azwj} Alone, there being no associate for Him^{azwj}.

²³⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 113

²³¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 114

إِنَّ اللَّهَ قَضَى عَلَى أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِ فَقَالَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ وَ لَيْسَ يَبْقَى إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

Allah^{azwj} Decreed upon the inhabitants of the skies and inhabitants of the earth Saying: **All things will perish except for His Face [28:88]**, and nothing will last except Allah^{azwj} Alone, there being no associate for Him^{azwj}.

اللَّهُمَّ كَمَا كَانُوا مَعَ آلِ مُحَمَّدٍ فِي الدُّنْيَا فَاجْعَلْهُمْ مَعَهُمْ فِي الْآخِرَةِ اللَّهُمَّ كَمَا كَانَ سِرُّهُمْ عَلَى سِرِّهِمْ وَ عَلَانِيَتُهُمْ عَلَى عَلَانِيَتِهِمْ فَاجْعَلْهُمْ فِي ثَقَلِ مُحَمَّدٍ يَوْمَ الْقِيَامَةِ.

O Allah^{azwj}! Just as they have been with Progeny^{asws} of Muhammad^{saww} in the world, so Make them to be with them^{asws} in the Hereafter. O Allah^{azwj}! Just as they had been secretive upon their^{asws} secretiveness, and opened upon their^{asws} openness, so Make them to be among the important ones of Muhammad^{saww} on the Day of Qiyamah".²³²

116 وَ سَأَلَهُ أَبُو بَصِيرٍ عَنْ قَوْلِ اللَّهِ تَعَالَى وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا مَا عَلَى بِذَلِكَ

And Abu Baseer asked him^{asws} about the Words of Allah^{azwj} the Exalted: **And the one who is Given the Wisdom, so he has been Given abundant good [2:269]**, 'What is the meaning of that?'

فَقَالَ مَعْرِفَةُ الْإِمَامِ وَ اجْتِنَابُ الْكِبَائِرِ وَ مَنْ مَاتَ وَ لَيْسَ فِي رَقَبَتِهِ بَيْعَةٌ لِإِمَامٍ مَاتَ مِيتَةً جَاهِلِيَّةً وَ لَا يُعَذَّرُ النَّاسُ حَتَّى يَعْرِفُوا إِمَامَهُمْ

He^{asws} said: 'Recognition of the Imam^{asws} and shunning the major sins; and one who dies and there isn't in his neck an allegiance to the Imam^{asws}, dies a death of the pre-Islamic period, nor are the people excused until they do recognise their Imam^{asws}'.

فَمَنْ مَاتَ وَ هُوَ عَارِفٌ لِإِمَامِهِ لَمْ يَضُرَّهُ تَقَدَّمَ هَذَا الْأَمْرُ أَوْ تَأَخَّرَ فَكَانَ كَمَنْ هُوَ مَعَ الْقَائِمِ فِي فُسْطَاطِهِ

So, the one who dies and he is a recogniser of his Imam^{asws}, it would not harm him whether this command (rising of Al-Qaim^{asws}) is brought forward or delayed, and he would be like the one who is with Al-Qaim^{asws} in his^{asws} tent'.

قَالَ ثُمَّ مَكَثَ هُنَيْئَةً ثُمَّ قَالَ لَا بَلْ كَمَنْ قَاتَلَ مَعَهُ ثُمَّ قَالَ لَا بَلْ وَ اللَّهُ كَمَنْ اسْتَشْهَدَ مَعَ رَسُولِ اللَّهِ ص.

He (the narrator) said, 'Then he^{asws} paused for a while, then said: 'No, but like the one who fought alongside him^{asws}'. Then he^{asws} said: 'No, but, by Allah^{azwj}, like the one who was martyred with Rasool-Allah^{saww}'.²³³

117 وَ عَنِ الْخَارِثِ بْنِ الْأَخْوَلِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيٍّ ع - لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ رَأَيْتُ فِي الْجَنَّةِ نَهْرًا أَبْيَضَ مِنَ اللَّبَنِ وَ أَخْلَى مِنَ الْعَسَلِ فِيهِ أَبَارِيقُ عَدَدَ بُحُومِ السَّمَاءِ عَلَى شَاطِئِهِ قِيَابُ الْيَاقُوتِ الْأَحْمَرِ وَ الدَّرُّ الْأَبْيَضِ فَضَرَبَ جَبْرَائِيلُ بِجَنَاحِهِ إِلَى جَانِبِهِ فَإِذَا هُوَ مِسْكٌ أَذْفَرُ

²³² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 115

²³³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 116

And from Al Haris Bin Al Ahowl who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said to Ali^{asws}: 'When there was an ascension (Mi'raj) with me^{saww}, I^{saww} saw in the Paradise, a river whiter than milk, and sweeter than honey, and straighter than an arrow. In it were pitchers the number of the stars. Upon its banks were domes of red sapphire, and while gems. So Jibraeel^{as} flapped his^{as} wings to its side, so it was yellow Musk'.

ثُمَّ قَالَ وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ فِيهَا لَشَجَرًا يُصَفَّقُنَ بِالتَّسْبِيحِ بِصَوْتٍ لَمْ يَسْمَعْ الْأَوَّلُونَ وَ الْآخِرُونَ يَمْنَلُهُ يُثْمَرْنَ أَثْدَاءَ كَالرُّمَانِ ثَلَاثِي النَّمْرِ إِلَى الرَّجُلِ فَيَشْفُقُهَا عَنْ سَبْعِينَ حَلَّةً وَ الْمُؤْمِنُونَ يَا عَلِيُّ عَلَى كَرَّاسِي مِنْ نُورٍ وَ هُمْ الْعُرُ الْمُحْجَلُونَ وَ أَنْتَ إِمَامُهُمْ عَلَى الرَّجُلِ نَغْلَانٍ يُضِيءُ لَهُ شِرَاكُهُمَا أَمَامَهُ حَيْثُ شَاءَ مِنَ الْجَنَّةِ

Then he^{saww} said: 'By the One is Whose Hand is the soul of Muhammad^{saww}, in the Paradise there are trees which Glorify with the Glorification with a sound which none from the Former ones or the Later ones have heard the like of, bearing fruit like the pomegranate fruits. The fruit it place for the man from seventy curtains, and the Believers would be upon the chairs of Light, honourable, resplendent faced. You^{asws} are their Imam^{asws} on the Day of Judgement. Upon the man would be sandals with straps of light, illuminating their front wherever they may go in the Paradise.

فَبَيْنَا الْمُؤْمِنُ كَذَلِكَ إِذَا أَشْرَفَتْ عَلَيْهِ امْرَأَةٌ مِنْ فَوْقِهِمْ فَتَقُولُ سُبْحَانَ اللَّهِ يَا عَبْدَ اللَّهِ أَمَا لَنَا مِنْكَ دَوْلَةٌ فَيَقُولُ وَ مَنْ أَنْتِ فَتَقُولُ أَنَا مِنَ اللَّوَاتِي قَالَ اللَّهُ وَ لَدَيْنَا مَزِيدٌ

While the Momin would be like that when a woman overlook upon him from above them and she would say, 'Glory be to Allah^{azwj}! O servant of Allah^{azwj}, is there no right for us from you?' He would say, 'And who are you?' She would say, 'I am from those Allah^{azwj} Said: **and with Us would be more yet [50:35].**

فَبَيْنَا هُوَ كَذَلِكَ إِذَا أَشْرَفَتْ عَلَيْهِ أُخْرَى مِنْ فَوْقِهِمْ فَتَقُولُ سُبْحَانَ اللَّهِ يَا عَبْدَ اللَّهِ أَمَا لَنَا مِنْكَ دَوْلَةٌ فَيَقُولُ وَ مَنْ أَنْتِ فَتَقُولُ أَنَا مِنَ اللَّوَاتِي قَالَ اللَّهُ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

While he is like that when another would overlook from above them and she would say, 'Glory be to Allah^{azwj}, O servant of Allah^{azwj}! Is there no right for us from you?' He would say, 'And who are you?' She would say, 'I am from those Allah^{azwj} Said: **So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]''.**

ثُمَّ قَالَ وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّهُ لَيَجِيئُهُ سَبْعُونَ أَلْفَ مَلَكٍ يُسَمُّونَهُ بِاسْمِهِ وَ اسْمِ أَبِيهِ.

Then he^{asws} said: 'By the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}! Seventy thousand Angels would come to him, naming him with his name and name of his father''²³⁴

118 وَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَفَدَ إِلَى الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَفَدَ فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ إِنَّ أَصْحَابَنَا وَفَدُوا إِلَى مُعَاوِيَةَ وَ وَفَدْنَا نَحْنُ إِلَيْكَ

²³⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 117

And Abu Abdullah^{asws} said: 'A delegation came to Al-Husayn^{asws} and they said, 'O son^{asws} of Rasool-Allah^{saww}! Our companions have sent a delegation to Muawiya and we have come as a delegation to you^{asws}.'

فَقَالَ إِذْنُ أَجِيرْتُمْ بِأَكْثَرِ مِمَّا يُجِيرُهُمْ فَقَالُوا جُعِلْنَا فِدَاكَ إِنَّمَا جِئْنَا لِدِينِنَا

He^{asws} said: 'Then you will be Recompensed with more than what they would be recompensed'. They said, 'May we be sacrificed for you^{asws}! But rather, we came for our Religion (not for worldly matters)'.

قَالَ فَطَأَطَأَ رَأْسَهُ وَنَكَتَ فِي الْأَرْضِ وَأَطْرَقَ طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ قَصِيرَةٌ مِنْ طَوِيلَةٍ مَنْ أَحَبَّنَا لَمْ يُحِبَّنَا لِغَرَابَةِ بَيْنِنَا وَ بَيْنَهُ وَ لَا لِمَعْرُوفِ أَسَدَيْنَاهُ إِلَيْهِ إِنَّمَا أَحَبَّنَا لِلَّهِ وَ رَسُولِهِ جَاءَ مَعَنَا يَوْمَ الْقِيَامَةِ كَهَاتَيْنِ وَ قَرَنَ بَيْنَ سَبَابَتَيْهِ.

He (the narrator) said, 'He^{asws} lowered his^{asws} head and drew lines in the ground and kept his^{asws} head down for a long time. Then he^{asws} raised his^{asws} head and said: 'Short from the long, one who loves us^{asws}, not loving us^{asws} for nearness between us^{asws} and him, nor for an act of kindness we^{asws} would do to him, but rather loving us^{asws} for the Sake of Allah^{azwj} and His^{azwj} Rasool^{saww}, would come with us^{asws} on the Day of Qiyamah like these two' – and he^{asws} paired between his^{asws} fingers".²³⁵

119 كِتَابُ الْمُحْتَصَرِّ، لِلْحَسَنِ بْنِ سُلَيْمَانَ مِمَّا رَوَاهُ مِنَ الْأَرْبَعِينَ رَوَايَةً سَعْدُ الْإِزْبِلِيِّ يَرْفَعُهُ إِلَى سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ص إِذْ جَاءَ أَعْرَابِيٌّ مِنْ بَنِي عَامِرٍ فَوَقَفَ وَ سَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ جَاءَ مِنْكَ رَسُولٌ يَدْعُونَا إِلَى الْإِسْلَامِ فَأَسْلَمْنَا ثُمَّ إِلَى الصَّلَاةِ وَ الصَّيَامِ وَ الْجِهَادِ فَرَأَيْنَاهُ حَسَنًا ثُمَّ نَهَيْتَنَا عَنِ الزَّنا وَ السَّرْقَةِ وَ الْعَبِيَّةِ وَ الْمُنْكَرِ فَانْتَهَيْتَنَا فَقَالَ لَنَا رَسُولُكَ عَلَيْنَا أَنْ نُحِبَّ صِهْرَكَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَمَا السِّرُّ فِي ذَلِكَ وَ مَا نَرَاهُ عِبَادَةً

The book 'Al Mojizaat' of Al Hassan Bin Suleyman, from what is reported from (the book) 'Al Arbaeen', reported by Sa'ad Al Arbily, raising it to,

'Salman Al-Farsi'^{ra} having said: 'We were in the presence of Rasool-Allah^{saww} when a Bedouin from the clan of Aamir came and stood and greeted. He said, 'O Rasool-Allah^{saww}! A messenger came from you^{saww} calling us to Al-Islam, so we became Muslims. Then (called) to the Salat, and the Fasts, and the Jihad. We viewed it as good. Then you^{saww} Prohibited us from the adultery, and the theft, and the backbiting, and the evil, so we refrained. Your^{saww} messenger said to us that we should love your^{saww} son-in-law Ali^{asws} Bin Abu Talib^{asws}. What is the secret regarding that, and we do not view it as (an act of) worship?'

قَالَ رَسُولُ اللَّهِ ص لِحَمْسٍ خِصَالٍ أَوَّلُهَا أَنِّي كُنْتُ يَوْمَ بَدْرٍ جَالِسًا بَعْدَ أَنْ غَزَوْنَا إِذْ هَبَطَ حَبْرِيُّ ع وَ قَالَ إِنَّ اللَّهَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ بَاهَيْتُ الْيَوْمَ بِعَلِيِّ مَلَائِكَتِي وَ هُوَ يَجُولُ بَيْنَ الصُّفُوفِ وَ يَقُولُ اللَّهُ أَكْبَرُ وَ الْمَلَائِكَةُ تُكَبِّرُ مَعَهُ وَ عَزَّتِي وَ جَلَالِي لَا أُهْمُ حُبَّهُ إِلَّا مَنْ أُحِبُّهُ وَ لَا أُهْمُ بُغْضُهُ إِلَّا مَنْ أُبْغِضُهُ

Rasool-Allah^{saww} said: 'For five characteristics. The first of it is that I^{saww} was seated on the day of Badr after we had battled, when Jibraeel^{as} descended and said: 'Allah^{azwj} Coveys the greetings to you^{saww} and Says: "Today I^{azwj} Boasted to My^{azwj} Angles with Ali^{asws} and he^{asws}

²³⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 118

was roaming between the rows and saying: 'Allah^{azwj} is the Greatest!', and the Angels were exclaiming Takbeer along with him^{asws}. By Allah^{azwj}! I^{azwj} will not Inspire his^{asws} love except to the one I^{azwj} Love, nor will I^{azwj} Inspire his^{asws} hatred except to the one I^{azwj} Hate!"

وَالثَّانِيَةُ أَنِّي كُنْتُ يَوْمَ أُحُدٍ جَالِسًا وَقَدْ فَرَعْنَا مِنْ جَهَازِ عَمِّي حَمَزَةً إِذْ أَتَانِي جَبْرَائِيلُ ع وَ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يَقُولُ فَرَضْتُ الصَّلَاةَ وَ وَضَعْتُهَا عَنِ الْمَرِيضِ وَ فَرَضْتُ الصَّوْمَ وَ وَضَعْتُهُ عَنِ الْمَرِيضِ وَ الْمُسَافِرِ وَ فَرَضْتُ الْحَجَّ وَ وَضَعْتُهُ عَنِ الْمُقِلِّ الْمُدْفِعِ وَ فَرَضْتُ الزَّكَاةَ وَ وَضَعْتُهَا عَمَّنْ لَا يَمْلِكُ النَّصَابَ وَ جَعَلْتُ حُبَّ عَلِيٍّ بْنِ أَبِي طَالِبٍ لَيْسَ فِيهِ رُخْصَةٌ

And the second, I^{saww} was seated on the day of Ohad and we^{saww} had battled and we^{saww} were free from preparing my^{saww} (martyred) uncle Hamza^{asws}, when Jibraeel^{as} came to me^{saww} and said: 'O Muhammad! Allah^{azwj} Says: "I^{azwj} Obligated the Salat and Placed and Dropped in from the sick one, and Obligated the Fasts and Dropped it from the sick one and the traveller, and Obligated the Hajj, and Dropped it from the poor and the destitute, and Obligated the Zakat and Dropped it from the one who does not own the (adequate) share, and Made the love of Ali^{asws} Bin Abu Talib^{asws} (an Obligation) not having any allowance in it.

الثَّالِثَةُ أَنَّهُ مَا أَنْزَلَ اللَّهُ كِتَابًا وَ لَا خَلَقَ خَلْقًا إِلَّا جَعَلَ لَهُ سَيِّدًا فَالْقُرْآنُ سَيِّدُ الْكُتُبِ الْمُنْزَلَةِ وَ جَبْرَائِيلُ سَيِّدُ الْمَلَائِكَةِ أَوْ قَالَ إِسْرَافِيلُ وَ أَنَا سَيِّدُ الْأَنْبِيَاءِ وَ عَلِيٌّ سَيِّدُ الْأَوْصِيَاءِ وَ لِكُلِّ أَمْرٍ سَيِّدٌ وَ حُبِّي وَ حُبُّ عَلِيٍّ سَيِّدٌ مَا تَقَرَّبَ بِهِ الْمُتَقَرَّبُونَ مِنْ طَاعَةِ رَبِّهِمْ

(And) the third, Allah^{azwj} did not Send down a Book nor Created a creature except He^{azwj} Made a chief to be for him. The Quran is the chief of the Revealed Books, and Jibraeel^{as} is chief of the Angels' – or said: 'Israfeel^{as}, and I^{saww} am chief of the Prophets^{as}, and Ali^{asws} is chief of the successors^{asws}, and for every matter there is a chief, and my^{saww} love and love of Ali^{asws} is chief of what the ones of proximity can draw near to their Lord^{azwj}.

الرَّابِعَةُ أَنَّ اللَّهَ تَعَالَى أَلْقَى فِي رُوعِي أَنَّ حُبَّهُ شَجَرَةُ طُوبَى الَّتِي غَرَسَهَا اللَّهُ تَعَالَى بِيَدِهِ

The fourth is that Allah^{azwj} Cast in my^{saww} soul that his^{asws} love is the tree of Tooba which Allah^{azwj} the Exalted Planted it with His^{azwj} Hands.

الخَامِسَةُ أَنَّ جَبْرَائِيلَ ع قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُصِبَ لَكَ مِنْبَرٌ عَنِ يَمِينِ الْعَرْشِ وَ النَّبِيُّونَ كُلُّهُمْ عَنِ يَسَارِ الْعَرْشِ وَ بَيْنَ يَدَيْهِ وَ نُصِبَ لِعَلِيِّ ع كُرْسِيُّ إِلَى جَانِبِكَ إِحْرَامًا لَهُ

The fifth is that Jibraeel^{as} said: 'When it will be the Day of Qiyamah, a pulpit would be set up for you^{saww} on the right of the Throne, and the Prophets^{as}, all of them^{as} would be on the left of the Throne, and in front of it, and a chair would be set up to your^{saww} side in honour for him^{asws}.

فَمَنْ هَذِهِ خَصَائِصُهُ يَحِبُّ عَلَيْكُمْ أَنْ تُحِبُّوهُ فَقَالَ الْأَعْرَابِيُّ سَمْعًا وَ طَاعَةً.

So, from these specialities of his^{asws}, it Obligates upon you all that you love him^{asws}. The Bedouin said, 'I hear and obey'.²³⁶

²³⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 119

120 وَ مِمَّا رَوَاهُ مِنْ تَفْسِيرِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَرْوَانَ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ أَبِي شَيْبَةَ عَنْ زَكْرِيَّا بْنِ يَحْيَى عَنْ عُمَرَ بْنِ ثَابِتٍ عَنْ أَبِيهِ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَكْتَفَيْنَا رَسُولَ اللَّهِ ص يَوْمًا فِي مَسْجِدِ الْمَدِينَةِ فَذَكَرَ بَعْضُ أَصْحَابِنَا الْجَنَّةَ فَقَالَ أَبُو دُجَانَةَ يَا رَسُولَ اللَّهِ سَمِعْتُكَ تَقُولُ - الْجَنَّةُ مُحَرَّمَةٌ عَلَى النَّبِيِّينَ وَ سَائِرِ الْأُمَمِ حَتَّى تَدْخُلَهَا

And from what is reported from the Tafseer of Muhammad Bin Al Abbas Bin Marwan, from Muhammad Bin Usman Bin Abu Shayba, from Zakariya Bin Yahya, from Umar Bin Sabit, from his father, from Aasim Bin Zamrah, from Jabir Bin Abdullah who said,

'We had surrounded Rasool-Allah^{saww} one day in Masjid of Al-Medina, and one of our companions mentioned the Paradise. Abu Dajjana said, 'O Rasool-Allah^{saww} said: 'I heard you^{saww} saying the Paradise is Prohibited unto the Prophets^{as} and the rest of the communities until you^{saww} enter it (first)'.

فَقَالَ لَهُ يَا أَبَا دُجَانَةَ أَمَا عَلِمْتَ أَنَّ لِلَّهِ عَزَّ وَ جَلَّ لَوَاءً مِنْ نُورٍ وَ عَمُوداً مِنْ نُورٍ خَلَقَهُمَا قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ بِأَلْفِي سَنَةٍ مَكْتُوبٌ عَلَى ذَلِكَ اللَّوَاءِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ آلُ مُحَمَّدٍ خَيْرُ الْبَرِيَّةِ صَاحِبُ اللَّوَاءِ عَلِيُّ إِمَامُ الْقَوْمِ

He^{saww} said to him: 'O Abu Dajjana! Don't you know that for Allah^{azwj} Mighty and Majestic there is a flag of light, and a pillar of light. He^{azwj} Created these two before He^{azwj} Created the skies by two thousand years. It is written upon that flag: 'There is no god except Allah^{azwj}, Muhammad^{saww} is best of the created beings'. The owner (bearer) of the flag is Ali^{asws}, Imam^{asws} of the people'.

فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا بِكَ وَ شَرَّفَنَا فَقَالَ لَهُ النَّبِيُّ ص أَمَا عَلِمْتَ أَنَّهُ مِنْ أَحَبَّنَا وَ انْتَحَلَ حَبَّتَنَا أَسْكَنَهُ اللَّهُ مَعَنَا وَ تَلَا هَذِهِ الْآيَةَ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ.

He said, 'The Praise is for Allah^{azwj} Who Guided us through you^{saww}, and ennobled us'. The Prophet^{saww} said to him: 'Don't you know that the one who loves us^{asws} and embraces our^{asws} love, Allah^{azwj} would Settle him with us^{asws}, and he^{saww} recited this Verse: **In a truthful seat, in the Presence of a Powerful King [54:55]**'.²³⁷

121 وَ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَيْثَانَ عَنْ أَبِي حَنْظَلَةَ عَنْ يَعْقُوبَ بْنِ مَيْمُونٍ أَنَّهُ وَجَدَ فِي كِتَابِ أَبِيهِ أَنَّ عَلِيًّا ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ثُمَّ التَفَتَ إِلَى عَلِيٍّ ع فَقَالَ نَعَمْ أَنْتَ يَا عَلِيُّ وَ شِيعَتُكَ وَ مِعَاذُكَ وَ مِعَاذُهُمُ الْخَوْضُ غُرًّا مُحَجَّلِينَ مُكَحَّلِينَ مُتَوَجِّعِينَ

And from Muhammad Bin Al Abbas, from Ahmad Bin Howza, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Amro Bin Shimr, from Abu Mikhnaf, from Yaqoub Bin Maysam,

'He found in the book of his father that Ali^{asws} said: 'I^{asws} heard Rasool-Allah^{saww} saying: **'Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**. Then he^{saww} turned towards Ali^{asws} and said: 'Yes, you^{asws}, O Ali^{asws} and your^{asws} Shias, and your^{asws} appointment and their appointment is at the Fountain, resplendent (of faces), kohI-applied (in their eyes), crowned'.

قَالَ يَعْقُوبُ فَحَدَّثْتُ أَبَا جَعْفَرٍ ع بِهَذَا فَقَالَ هَكَذَا هُوَ عِنْدَنَا فِي كِتَابِ عَلِيٍّ ع

²³⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 120

Yaqoub (the narrator) said, 'I narrated to Abu Ja'far^{asws} with this, and he^{asws} said: 'That is how it is with us^{asws} in the Book of Ali^{asws}!'

ثُمَّ قَالَ وَ رَوَى مُحَمَّدُ بْنُ الْعَبَّاسِ فِي كِتَابِهِ نَحْوَ خَمْسَةِ وَعِشْرِينَ حَدِيثًا فِي تَفْسِيرِ هَذِهِ الْآيَةِ مِثْلُ مَا ذَكَرَهُ فِي هَذَا الْحَدِيثِ أَنَّ خَيْرَ الْبَرِيَّةِ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع وَ شِيعَتُهُ وَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ هُمْ عَدُوُّهُ وَ شِيعَتُهُمْ.

Then he (the narrator) said, 'And it is reported by Muhammad Bin Al-Abbas in his book, approximately twenty five Ahadeeth in Tafseer of this Verse, similar to what is mentioned in this Hadeeth, that the best of the created beings, he^{asws} is Amir Al-Momineen^{asws} and his^{asws} Shias, and **those who committed Kufr, from the People of the Book and the Polytheists, [98:1],** they are his^{asws} enemies and their adherents".²³⁸

122 وَ مِنْ كِتَابِ مَنْهَجِ التَّحْقِيقِ إِلَى سَوَاءِ الطَّرِيقِ، رَوَاهُ مِنْ كِتَابِ الْأَلِ لِابْنِ خَالَوَيْهِ يَرْفَعُهُ إِلَى جَابِرِ الْأَنْصَارِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَنِي وَ خَلَقَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ مِنْ نُورٍ وَاحِدٍ

And from the book 'Manhaj Al Tahqeeq Ila Sawa'a Al Tareeq' – It is reported from the book 'Al Aal' of Ibn Khalawiya, raising it to Jabir Al Ansary who said,

'I heard Rasool-Allah^{saww} saying: 'Allah^{azwj} Mighty and Majestic Created me^{saww} and Created Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} from one Noor (light).

فَعَصَرَ ذَلِكَ النُّورَ عَصْرَةً فَخَرَجَ مِنْهُ شِيعَتُنَا فَسَبَّحْنَا فَسَبَّحُوا وَ قَدَّسْنَا فَقَدَّسُوا وَ هَلَّلْنَا فَهَلَّلُوا وَ مَجَّدْنَا فَمَجَّدُوا وَ وَحَّدْنَا فَوَحَّدُوا

That Noor was compressed with a compression and our^{asws} Shias came out from it. We^{asws} glorified (Allah^{azwj}) so they glorified, and we^{asws} extolled the Holiness (of Allah^{azwj}) so they extolled the Holiness, and we^{asws} exclaimed the glory (of Allah^{azwj}) so they exclaimed, and we^{asws} praised (Allah^{azwj}) so they praised, and we^{asws} professed Tawheed, so they professed.

ثُمَّ خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ خَلَقَ الْمَلَائِكَةَ فَمَكَتِ الْمَلَائِكَةُ مِائَةَ عَامٍ لَا تَعْرِفُ تَسْبِيحًا وَ لَا تَقْدِيسًا فَسَبَّحْنَا فَسَبَّحَتْ شِيعَتُنَا فَسَبَّحَتْ الْمَلَائِكَةُ وَ كَذًا فِي الْبَوَاقِ

The Allah^{azwj} Created the skies and the earth, and Created the Angels. The Angels remained for a hundred years neither knowing any glorification, nor extollation of Holiness. We^{asws} glorified, so our^{asws} Shias glorified, so the Angels glorified, and like that regarding the remainder.

فَنَحْنُ الْمُوَحِّدُونَ حَيْثُ لَا مُوَحِّدَ غَيْرَنَا وَ حَقِيقٌ عَلَى اللَّهِ عَزَّ وَ جَلَّ كَمَا اخْتَصَّ شِيعَتَنَا أَنْ يُزِيلَنَا وَ شِيعَتَنَا فِي أَعْلَى عِلِّيِّينَ إِنَّ اللَّهَ اصْطَفَانَا وَ اصْطَفَى شِيعَتَنَا مِنْ قَبْلِ أَنْ نَكُونَ أَجْسَامًا فَدَعَانَا فَأَجْبَنَاهُ فَعَفَّرَ لَنَا وَ لِشِيعَتِنَا مِنْ قَبْلِ أَنْ نَسْتَغْفِرَ اللَّهَ عَزَّ وَ جَلَّ.

Thus we^{asws} are the (first) Unitarians when there was no Unitarian apart from us^{asws}, and there is a right upon Allah^{azwj} Mighty and Majestic just as He^{azwj} has Specialised us^{asws} and Specialised our^{asws} Shias that He^{azwj} Brings us^{asws} and our^{asws} Shias closer in the high Illiyeen. Allah^{azwj} Chose us^{asws} and Chose our^{asws} Shias from before we^{asws} happened to be bodies.

²³⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 121

He^{azwj} Called us^{asws}, so we^{asws} answered Him^{azwj}, and He^{azwj} Forgave for us^{asws} and for our^{asws} Shias from before we^{asws} sought Forgiveness (for them) of Allah^{azwj} Mighty and Majestic”²³⁹.

123 وَمَا نَوَاهُ مِنْ كِتَابِ السَّيِّدِ حَسَنِ بْنِ كَبْشٍ بِإِسْنَادِهِ إِلَى أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعْتُهُ يَقُولُ لِرَجُلٍ مِنَ الشَّيْعَةِ أَنْتُمْ الطَّيِّبُونَ وَ نَسَائُكُمْ الطَّيِّبَاتُ وَ كُلُّ مُؤْمِنٍ صَدِّيقٌ

And from what is reported from the book of the Sayyad Hassan Bin Kabash, by his chain to Abu Hamza,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying to a man from the Shias: ‘You (Shias) are the good ones, and your womenfolk are good, and every Momin is a truthful’.

و قَالَ سَمِعْتُهُ يَقُولُ شِيعَتُنَا أَقْرَبُ الْخَلْقِ مِنْ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ بَعْدَنَا وَ مَا مِنْ شَيْعِنَا أَحَدٌ يَقُومُ إِلَى الصَّلَاةِ إِلَّا اكْتَفَفَتْ فِيهَا عِدَّةٌ مِنْ خَالَفِهِ مِنَ الْمَلَائِكَةِ يُصَلُّونَ عَلَيْهِ جَمَاعَةً حَتَّى يُفْرَغَ مِنْ صَلَاتِهِ وَ إِنَّ الصَّائِمَ مِنْكُمْ لَيَرْتَعِ فِي رِیَاضِ الْجَنَّةِ تَدْعُو لَهُ الْمَلَائِكَةُ حَتَّى يُفْطِرَ.

And he (the narrator) said, ‘I heard him^{asws} saying: ‘Our^{asws} Shias would be the nearest of the creatures from the Throne of Allah^{azwj} Mighty and Majestic on the Day of Qiyamah after us^{asws}, and there is no one from our^{asws} Shias standing to the Salat except and he gets surrounded by Angels of the number of his adversaries, sending Salawat upon him as a congregation until he is free from his Salat, and that the Fasting one from you would be raised in the Garden of the Paradise, the Angels supplicate for him until he breaks (the Fast)”²⁴⁰.

124 وَ مِنْهُ، عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ جَبْرَائِيلَ أَخْبَرَنِي عَنْكَ بِأَمْرِ قَرَّتْ بِهِ عَيْنِي وَ فَرِحَ بِهِ قَلْبِي قَالَ يَا مُحَمَّدُ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَقْرَبُ مُحَمَّدًا مِنِّي السَّلَامَ وَ أَعْلَمُهُ أَنَّ عَلِيًّا إِمَامٌ مُهْتَدًى وَ مُصْبَاحُ الدُّجَى وَ الْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا وَ أَنَّهُ الصَّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ

And from him, from Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! Jibraeel^{as} informed me^{saww} with a matter about you^{asws}, my^{saww} eyes were delighted with it and my^{saww} heart was happy with it. He^{as} said: ‘O Muhammad^{saww}! Allah^{azwj} Mighty and Majestic Said: “Convey the greetings to Muhammad^{saww} from Me^{azwj} and let him^{saww} know that Ali^{asws} is the Imam^{asws} of guidance, and lamp for the darkness, and the Divine Authority upon the inhabitants of the world, and he^{asws} is the greatest truthful, and the magnificent distributor.

وَ أَيُّ الْيَتِّ وَ عَرِّي وَ جَلَالِي أَنْ لَا أُدْخِلَ النَّارَ أَحَدًا تَوَالَاهُ وَ سَلَّمَ لَهُ وَ لِلْأَوْصِيَاءِ مِنْ بَعْدِهِ حَقُّ الْقَوْلِ مِنِّي لِأَمْلَأَنَّ جَهَنَّمَ وَ أَطْبَقَهَا مِنْ أَعْدَائِهِ وَ لَأَمْلَأَنَّ الْجَنَّةَ مِنْ أَوْلِيَائِهِ وَ شِيعَتِهِ.

And I^{azwj} have Sword by My^{azwj} Mighty and My^{azwj} Majesty that I^{azwj} will not Enter the Fire anyone who is in his^{asws} Wilayah and submits to him^{asws} and to the successors^{asws} from after

²³⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 122

²⁴⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 123

him^{asws}. **but the reality of the Word from Me is: "I will Fill Hell [32:13], and its layers, from his^{asws} enemies and will Fill the Paradise from his^{asws} friends and his^{asws} Shias"**,²⁴¹

125 وَ مِنْ كِتَابِ الشِّفَاءِ وَ الْجِلَاءِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ طِينَةَ الْمُؤْمِنِ مِنْ طِينَةِ الْأَنْبِيَاءِ فَلَا يَنْجَسُ أَبَدًا

And from the book 'Al-Shifa'a Wa Al-Jila'a' – From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created clay of the Momin from clay of the Prophets^{as}, so he will not be unclean, ever!'

وَ قَالَ إِنَّ عَمَلِ الْمُؤْمِنِ يَذْهَبُ فَيَمْتَدُّ لَهُ فِي الْجَنَّةِ كَمَا يُرْسِلُ الرَّجُلُ غُلَامَهُ فَيَقْرُشُ لَهُ ثَمَّ تَلَا وَ مِنْ عَمَلٍ صَالِحٍ فَلَا تُفْسِدُهُمْ بِهِدُونِ.

And he^{asws} said: 'The deed of the Momin goes and makes arrangements for him in the Paradise just as the man sends his slave to prepare his furnishing for him'. Then he^{asws} recited: **and ones who do righteous deeds, so they are preparing for their own selves, [30:44]**'.²⁴²

126 وَ عَنْهُ ع أَنَّهُ قَالَ: كَمَا لَا يَنْفَعُ مَعَ الشِّرْكِ شَيْءٌ فَلَا يَضُرُّ مَعَ الْإِيمَانِ شَيْءٌ.

And from him^{asws} having said: 'Just as nothing would benefit with Shirk (association with Allah^{azwj}), so nothing would harm with Eman'.²⁴³

127 وَ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع أَنَا وَ ابْنُ أَبِي يَعْقُوبٍ وَ عَبْدُ اللَّهِ بْنُ طَلْحَةَ فَقَالَ ع ابْنُ أَبِي يَعْقُوبٍ سِتُّ خِصَالٍ مَنْ كُنَّ فِيهِ كَانَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ وَ عَنْ بَيْنِ اللَّهِ

And from Isa Bin Abu Mansour who said,

'We were in the presence of Abu Abdullah^{asws}, I and Ibn Abu Yafour and Abdullah in Talha. He^{asws} said initiating from him^{asws}: 'O Ibn Abu Yafour! Seven characteristics, one who has these in him would be in front of Allah^{azwj} Mighty and Majestic and on the right of Allah^{azwj}'.

قَالَ ابْنُ أَبِي يَعْقُوبٍ وَ مَا هِيَ جُعِلَتْ فِدَاكَ قَالَ يُحِبُّ الْمَرْءُ الْمُسْلِمَ لِأَخِيهِ مَا يَكْرَهُ لِأَخِيهِ أَهْلِهِ وَ يَكْرَهُ الْمَرْءُ الْمُسْلِمَ لِأَخِيهِ مَا يَكْرَهُ لِأَخِيهِ أَهْلِهِ عَلَيْهِ وَ يُنَاصِحُهُ الْوَلَايَةَ

Ibn Abu Yafour said, 'And what are these? May I be sacrificed for you^{asws}!' He^{asws} said: 'The Muslims person would love for his brother what he loves for the dearest one of his family, and the Muslim person would love for his brother what he dislikes for the dearest of his family to him, and he would advise him of the Wilayah'.

فَبَكَى ابْنُ أَبِي يَعْقُوبٍ وَ قَالَ كَيْفَ يُنَاصِحُهُ الْوَلَايَةَ قَالَ يَا ابْنَ أَبِي يَعْقُوبٍ إِذَا كَانَ مِنْهُ بَيْتُكَ الْمَنْزِلَةَ فَهَمُّهُ هُمُّهُ وَ فَرَحُهُ فَرَحُهُ إِنْ هُوَ فَرِحَ حَزَنَهُ حَزَنُهُ إِنْ هُوَ حَزَنَ فَإِنْ كَانَ عَنْدَهُ مَا يُفَرِّجُ عَنْهُ فَرَّجَ عَنْهُ وَ إِلَّا دَعَا لَهُ

²⁴¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 124

²⁴² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 125

²⁴³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 126

Ibn Abu Yafour wept and said, 'How can he advise him of the Wilayah?' He^{asws} said: 'O Ibn Abu Yafour! When he was from him with that status, his sadness would sadden him, and his happiness would make him happy. If he is happy to his happiness and grieves if he is in grief, and there was with him what would make him happy, he should relieve him from it to make him happy from it, or else he should supplicate for him'.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثَ لَكُمْ وَ ثَلَاثَ لَنَا أَنْ تَعْرِفُوا فَضْلَنَا وَ أَنْ تَطْلُقُوا أَعْقَابَنَا وَ تَنْتَظِرُوا عَاقِبَتَنَا فَمَنْ كَانَ هَكَذَا كَانَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ وَ عَنْ يَمِينِ اللَّهِ

He (the narrator) said, 'Then Abu Abdullah^{asws} said: 'Three are for you and three are for us, that you will recognise our^{asws} merits, and you will obey our^{asws} posterity, and you will await our^{asws} end-result. So, the one who was like that, would be in front of Allah^{azwj} Mighty and Majestic and on the right of Allah^{azwj}.

فَأَمَّا الَّذِي بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَسْتَضِيءُ بِنُورِهِمْ مَنْ هُوَ أَسْفَلَ مِنْهُمْ وَ أَمَّا الَّذِي عَنْ يَمِينِ اللَّهِ فَلَوْ أَنَّهُمْ بَرَّاهُمْ مِنْ دُونِهِمْ لَمْ يَهْنَأْ الْعَيْشُ مِمَّا يَرَى مِنْ فَضْلِهِمْ

As for the one who is in front of Allah^{azwj} Mighty and Majestic, they would illuminate with their radiance one who is lower than them; and as for the one on the right of Allah^{azwj}, if they were to show themselves to the ones below them, their lives would not be welcoming for them from what they would see of their merits'.

فَقَالَ ابْنُ أَبِي يَعْفُورٍ مَا هُمْ لَا يَرَوْنَهُمْ وَ هُمْ عَنْ يَمِينِ اللَّهِ

Ibn Abu Yafour said, 'What is the matter they are not appearing to them, and they are on the right of the Throne?'

قَالَ يَا ابْنَ أَبِي يَعْفُورٍ إِنَّهُمْ خُجُوبُونَ بِنُورِ اللَّهِ أَمَا بَلَغَكَ حَدِيثُ رَسُولِ اللَّهِ ص كَانَ يَقُولُ إِنَّ لِلَّهِ خَلْقًا عَنْ يَمِينِ اللَّهِ وَ بَيْنَ يَدَيِ اللَّهِ وَجُوهُهُمْ أَبْيَضُ مِنَ الثَّلْجِ وَ أَضْوَأُ مِنَ الشَّمْسِ الضَّاحِيَةِ فَيَسْأَلُ السَّائِلُ مَنْ هَؤُلَاءِ فَيُقَالُ هَؤُلَاءِ الَّذِينَ تَحَابُّوا فِي اللَّهِ.

He^{asws} said: 'O Ibn Abu Yafour! They are veiled by the Noor of Allah^{azwj}. Has the Hadeeth of Rasool-Allah^{saww} not reached you? He^{saww} was saying: 'For Allah^{azwj} there are creatures on the right of Allah^{azwj}, and in front of Allah^{azwj}. Their faces whiter than the snow, and more illuminating than the sun of the brightness'. So, the questioner asked, 'Who are they?' He^{saww} said: 'They are those who loved each other for the sake of Allah^{azwj}',²⁴⁴

128 نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَيْتُكُمْ عَلَى الصَّرَاطِ أَشَدُّكُمْ حُبًّا لِأَهْلِ بَيْتِي وَ لِأَصْحَابِي.

(The book) 'Nawadir' of Al Rawandi, by his chain,

²⁴⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 127

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The most affirmed upon the bridge would be one most intense of you in love for People^{asws} of my^{saww} Household and for my^{saww} companions''.²⁴⁵

129 ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن عيسى بن محمد بن القاسم بن إسماعيل عن إبراهيم بن عبد الحميد عن معتب مولى أبي عبد الله عنه عن أبيه ع قال: جاء أعزائي إلى النبي ص فقال يا رسول الله هل للجنة من ممن قال نعم

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Isa Bin Muhammad, from Al Qasim Bin Ismail, from Ibrahim Bin Abdul Hameed,

'From Muattab a slave of Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'A Bedouin came to the Prophet^{saww} and said, 'O Rasool-Allah^{saww}! Is there a price (to pay) for the Paradise?' He^{saww} said: 'Yes'.

قال ما تمنىها قال لا إله إلا الله يقولها العبد مخلصاً بها

He said, 'What is its price?' He^{saww} said: '(Professing), there is no god except Allah^{azwj}. The servant would say it being sincere with it'.

قال و ما إخلاصها قال العمل بما بعثت به في حقه و حب أهل بيته قال فذاك أبي و أمي و إن حب أهل البيت لمن حقه قال إن حبهم لأعظم حقه.

He said, 'And what is its sincerity?' He^{saww} said: 'The acting with what I^{saww} have been Sent with in its right, and loving People^{asws} of my^{saww} Household'. He said, 'By my father and my mother! And love of People^{asws} of the Household is from its right?' He^{saww} said: 'Their^{asws} love is the greatest of its rights''.²⁴⁶

130 ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن الليث بن محمد العنبري عن أحمد بن عبد الصمد عن خاله أبي الصلت الهروي قال: كنت مع الرضا ع لما دخل نيسابور و هو راكب بعلة شهباء و قد خرج علماء نيسابور في استقباله

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Lays Muhammad Al Anbari, from Ahmad bin Abdul Samad, from his maternal uncle Abu Al Salt Al Harwy who said,

'I was with Al-Reza^{asws} when he^{asws} entered Neshapour and he^{asws} was riding a mules (called) 'Al-Shahba' and the scholars of Neshapour had come out for welcoming him^{asws}.

فلما سار إلى المرتبة تعلفوا بلحام بعلة و قالوا يا ابن رسول الله حدثنا بحق آبائك الطاهرين حديثاً عن آبائك صلوات الله عليهم أجمعين

When he^{asws} came to the square, they grabbed hold of the rein of his^{asws} mule and said, 'O son^{asws} of Rasool-Allah^{saww}! Narrate to us by the right of your^{asws} clean forefathers^{asws}, a Hadeeth from your^{asws} forefathers^{asws} in their^{asws} entirety'.

²⁴⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 128

²⁴⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 129

فَأَخْرَجَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ رَأْسَهُ مِنَ الْهُودَجِ وَ عَلَيْهِ مِطْرَفٌ خَرَّ فَقَالَ حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ سَيِّدِ شَبَابِ أَهْلِ الْجَنَّةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَنْ رَسُولِ اللَّهِ ص قَالَ

He^{asws}, upon him^{asws} be the Salawat and the greetings, brought out his^{asws} head from the carriage, and upon him^{asws} was a fur shawl, and he^{asws} said: 'It is narrated to me^{asws} by my^{asws} father Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws}, chief of the youths of the people of Paradise, from Amir Al-Momineen^{asws}, from Rasool-Allah^{saww} having said:

أَخْبَرَنِي جَبْرِئِيلُ الرُّوحِ الْأَمِينُ عَنِ اللَّهِ تَقَدَّسَتْ أَسْمَاؤُهُ وَ جَلَّ وَجْهُهُ قَالَ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَ خِدْيَ عِبَادِي فَأَعْبُدُونِي وَ لِيُعْلَمَ مَنْ لَقِيَنِي مِنْكُمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا بِهَا أَنَّهُ قَدْ دَخَلَ حِصْنِي وَ مَنْ دَخَلَ حِصْنِي أَمِنَ عَذَابِي

'Jibraeel^{as}, the Trustworthy Spirit informed me^{saww} from Allah^{azwj}, Holy are His^{azwj} Names and Majestic is His^{azwj} Face having Said: "Me^{azwj}, I^{azwj} am Allah^{azwj}. There is no god except I^{azwj} Alone My^{azwj} servants, so worship Me^{azwj}, and let him know, one from you who meets Me^{azwj} with the testimony that there is no god except Allah^{azwj}, being sincere with it, he would enter into My^{azwj} fortress, and one who entered into My^{azwj} fortress would be safe from My^{azwj} Punishment!"

قَالُوا يَا ابْنَ رَسُولِ اللَّهِ وَ مَا إِخْلَاصُ الشَّهَادَةِ لِلَّهِ قَالَ طَاعَةُ اللَّهِ وَ رَسُولِهِ وَ وَلَايَةُ أَهْلِ بَيْتِهِ ع.

They said, 'O son^{asws} of Rasool-Allah^{saww}! And what is the sincere testimony for Allah^{azwj}?' He^{asws} said: 'Obedience to Allah^{azwj} and His^{azwj} Rasool^{saww}, and Wilayah of People^{asws} of his^{saww} Household".²⁴⁷

131 ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن الحسن بن حفص عن هشام النهشلي عن عمرو بن هاشم عن مغرور بن خروود عن عامر بن وإثلة عن أبي بريدة الأسلمي قال سمعت رسول الله ص يقول لا يقول قدم عند يوم القيامة حتى يسأل عن أربع عن جسده فيما أبلاه و عن عمره فيما أفناه و عن ماله بما اكتسبه و فيما أنفق و عن حبنا أهل البيت.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al Hassan Bin Hafs, from hisham Al Nahshaly, from Amro bin Hashim, from Marouf bin Kharbouz, from Aamir bin Waasila, from abu Nurdah Al Aslamy who said,

'I heard Rasool-Allah^{saww} saying: 'The feet of a servant will not move on the Day of Qiyamah until he is questioned about four – about his body what he had indulged in, and about his life what he had finished it, and about his wealth where had earned it and what he had spent it in, and about our^{asws} love of People^{asws} of the Household".²⁴⁸

132 ما، الأمايلي للشيخ الطوسي الحسين بن عبيد الله عن التلعكبري عن ابن عوف عن أحمد بن علي الحميري عن حنان بن سدير قال: مررت أنا و أبي برجل من ولد أبي لهب يقال له عبيد الله بن إبراهيم فتأذاني يا أبا الفضل هذا الرجل يحدثك و ذكر اسم المحدث و هو سديث في آخر الحديث و لم تذكره هاهنا عن أبي جعفر ع

²⁴⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 130

²⁴⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 131

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Husayn Bin Ubeydullah, from Al Tal'akbary, from Ibn Uqda, from Ahmad Bin Ali Al Khamry, from Hanan Bin Sadeyr who said,

'I and my father passed by a man from the sons of Abu Lahab^{la} called Ubeydullah Bin Ibrahim. He called out to me, 'O Abu Al-Fazl! This man will narrate to you', and he mentioned the name of the narrator, and he is Sudeyf at the end of the Hadeeth, and he did not mention it over here, from Abu Ja'far^{asws}.

فَقَرَّبْنَا مِنْهُمْ وَ سَلَّمْنَا عَلَيْهِمْ فَقَالَ لَهُ حَدِّثْنِي مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ ع وَ مَا رَأَيْتُ مُحَمَّدِيًّا قَطُّ يَعْدِلُهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ أَقْبَلَ رَسُولُ اللَّهِ ص حَتَّى صَعِدَ الْمِنْبَرَ وَ اجْتَمَعَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ فِي السَّلَاحِ فَقَالَ أَيُّهَا النَّاسُ مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَهُودِيًّا

We went near them and greeted unto them. He said to him, 'Narrate to him'. He said, 'It is narrated to me by Muhammad^{asws} Bin Ali Al-Baqir^{asws}, and I have not seen any Muhammadan at all equating with him^{asws}, from Jabir Bin Abdullah Al-Ansari having said, 'Rasool-Allah^{saww} came until he^{saww} ascended the pulpit, and gathered the Emigrant and the Helpers with weapons. He^{saww} said: 'O you people! One who hates us^{asws} People^{asws} of the Household, Allah^{azwj} would Resurrect him as a Jew'.

قَالَ جَابِرٌ فَقُمْتُ إِلَيْهِ فَقُلْتُ يَا رَسُولَ اللَّهِ وَ إِنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ قَالَ نَعَمْ وَ إِنْ شَهِدَ إِنَّمَا احْتَجَرَ بِدَلِكٍ مِنْ أَنْ يُسْفَكَ دَمُهُ أَوْ يُؤَدَّى الْجِزْيَةُ عَنْ يَدٍ وَ هُوَ صَاحِبٌ

Jabir said, 'I stood up to him^{saww} and said, 'O Rasool-Allah^{saww}! And even if he had testified that there is no god except Allah^{azwj} and you^{saww} are Rasool-Allah^{saww}? He^{saww} said: 'Yes, and even if he had testified so. But rather, he has withheld with that (testimony) his blood from being spilt or payment of the tax from a hand while being belittled'.

ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَهُودِيًّا يَوْمَ الْقِيَامَةِ وَ إِنْ أَدْرَكَ الدَّجَالُ آمَنَ بِهِ وَ إِنْ لَمْ يُدْرِكْهُ بُعِثَ حَتَّى يُؤْمِنَ بِهِ مِنْ قَبْرِهِ

The he^{saww} said: 'O you people! One who hates us^{asws} People^{asws} of the Household, Allah^{azwj} would Resurrect him as a Jew on the Day of Qiyamah, and if he were to come across Al-Dajjal^{la}, he would believe in him^{la}, and if he does not come across him^{la}, he would be Resurrected from his grave until he does believe in him^{la}.

إِنَّ رَبِّي عَزَّ وَ جَلَّ مَثَلٌ لِي أُمِّي فِي الطَّيْنِ وَ عَلَّمَنِي أَسْمَاءَ أُمِّي كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا فَمَرَّ بِي أَصْحَابُ الرَّايَاتِ فَاسْتَعْفَزْتُ لِعَلِّي وَ شِيعَتِي

My^{saww} Lord^{azwj} Mighty and Majestic Resembled my^{saww} community for me^{asws} in the clay and Taught me^{saww} names of my^{saww} community, just as He^{azwj} had Taught Adam^{as} the names, all of them. The bearers of the flag passed by me^{as} and sought Forgiveness for Ali^{asws} and his^{asws} Shias'.

قَالَ حَنَانٌ وَ قَالَ لِي أَبِي اخْتُبْ هَذَا الْحَدِيثَ فَكَتَبْتُهُ وَ خَرَجْنَا مِنْ غَدٍ إِلَى الْمَدِينَةِ فَقَدِمْنَا فَدَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنْ رَجُلًا مِنَ الْمَكِّيِّينَ يُقَالُ لَهُ سُدَيْفٌ حَدَّثَنِي عَنْ أَبِيكَ بِحَدِيثٍ فَقَالَ وَ تَحَفُّظُهُ فَقُلْتُ قَدْ كَتَبْتُهُ قَالَ فَهَاتِيهِ

Hanan (the narrator) said, 'And my father said to me, 'Write down this Hadeeth'. So, I wrote it, and we went in the morning to Al-Medina. We arrived and entered to see Abu Abdullah^{asws}. I said to him^{asws}, 'May I be sacrificed for you^{asws}! A man from the Makkans

called Sudeyf narrated a Hadeeth to me from your^{asws} father^{asws}, He^{asws} said: 'And you preserved it?' I said, 'I have written it'. He^{asws} said: 'Give it'.

فَعَرَضْتُ عَلَيْهِ فَلَمَّا انْتَهَى إِلَى مَثَلٍ لِي أُتِي فِي الطِّينِ وَ عَلَّمَنِي أَسْمَاءَ أُتِي كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا قَالَ أَبُو عَبْدِ اللَّهِ ع يَا سَدَيْفُ مَتَى حَدَّثَكَ بِهَذَا عَنْ أَبِي قُلْتُ الْيَوْمَ السَّابِعُ مُنْذُ سَمِعْتُهُ مِنْهُ يَرْوِيهِ عَنْ أَبِيكَ فَقَالَ قَدْ كُنْتُ أَرَى أَنَّ هَذَا الْحَدِيثَ لَا يَخْرُجُ عَنْ أَبِي إِلَى أَحَدٍ.

I presented it to him^{asws}. When I ended up to (the words): 'My^{saww} community was resembled for me^{saww} in the clay, and He^{azwj} Taught me^{saww} the names of my^{saww} community just as He^{azwj} had Taught Adam^{as} the names, all of them, Abu Abdullah^{asws} said: 'O Sadeyr! When was it narrated to you with this Hadeeth from my^{asws} father^{asws}? I said, 'Today it is seven days since I heard it from him, reporting from your^{asws} father^{asws}'. He^{asws} said: 'I used to view that this Hadeeth did not come out from my^{asws} father^{asws} to anyone'²⁴⁹.

133 ما، الأمالي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الرُّبَيْرِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رِزْقٍ الْعُمَشَانِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَلَا يَتَنَا وَلَا يَهُ الْوَلَايَةُ اللَّهُ الَّتِي لَمْ يَبْعَثْ نَبِيًّا قَطُّ إِلَّا بِهَا.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al Hassan Bin Fazzal, from Al Abbbas Bin Aamir, from Ahmad bin Rizq Al Gumshany, from Muhammad Bin Abdul Rahman who said,

'I heard Abu Abdullah^{asws} saying: 'Our^{asws} Wilayah is Wilayah of Allah^{azwj}, no Prophet^{as} had been Sent at all except with it'²⁵⁰.

134 وَ رَوَى الْبُرْسِيُّ فِي كِتَابِ مَشَارِقِ الْأَنْوَارِ عَنْ حَدِيقَةَ بْنِ الْيَمَانِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص آخِذًا بِيَدِ الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ هُوَ يَقُولُ أَيُّهَا النَّاسُ هَذَا ابْنُ عَلِيٍّ فَأَعْرِضُوهُ فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّهُ لَفِي الْجَنَّةِ وَ مُحِبُّوهُ فِي الْجَنَّةِ وَ مُحِبُّو جَبِّهِ فِي الْجَنَّةِ.

And it is reported by Al Bursy in the book 'Mashariq Al Anwaar', from Huzeyfa Al Yaman who said,

'I saw Rasool-Allah^{saww} grab a hand of Al-Hassan^{asws} Bin Ali^{asws}, and he^{saww} was saying: 'O you people! This is a son^{asws} of Ali^{asws}! Recognise him^{asws}, for by the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}! He^{asws} will be in the Paradise, and ones who love him^{asws} would be in the Paradise, and the one who loves the one who loves him^{asws} would be in the Paradise!²⁵¹

135 كِتَابُ فَضَائِلِ الشَّيْعَةِ، لِلصَّدُوقِ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ تَأْكُلُ السَّيِّئَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

The book 'Fazail Al Shia', of Al Sadouq, by his chain from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'Love of Ali^{asws} Bin Abu Talib^{asws} consumes the evil deeds just as the fire consumes the firewood'²⁵².

²⁴⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 132

²⁵⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 133

²⁵¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 134

²⁵² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 135

136 وَ بِإِسْنَادِهِ عَنِ الصَّبَّاحِ بْنِ سَيَّابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الرَّجُلَ لَيُحِبُّكُمْ وَ مَا يَدْرِي مَا تَقُولُونَ فَيُدْخِلُهُ اللَّهُ الْجَنَّةَ وَ إِنَّ الرَّجُلَ لَيُبْغِضُكُمْ وَ مَا يَدْرِي مَا تَقُولُونَ فَيُدْخِلُهُ اللَّهُ النَّارَ وَ إِنَّ الرَّجُلَ لَيَمْلَأُ صَحِيفَتَهُ مِنْ غَيْرِ عَمَلٍ

And by his chain from Al Sabbah Bin Sayaba,

‘From Abu Abdullah^{asws} having said: ‘The man who loves you (Shias) and does not know what you are saying, Allah^{azwj} would Enter him into the Paradise, and the man who hates you and does not know what you are saying, Allah^{azwj} would Enter him into the Fire, and the man’s book would be filled upon from without him having done any deed’.

فُلْتُ فَكَيْفَ قَالَ يَمُرُّ بِالْقَوْمِ يَنَالُونَ مِنَّا وَ إِذَا رَأَوْهُ قَالَ بَعْضُهُمْ لِبَعْضٍ إِنَّ هَذَا الرَّجُلُ مِنْ شِيعَتِهِمْ وَ يَمُرُّ بِهِمُ الرَّجُلُ مِنْ شِيعَتِنَا فَيَرْمُونَهُ وَ يَقُولُونَ فِيهِ فَيَكْتُبُ اللَّهُ لَهُ بِذَلِكَ حَسَنَاتٍ حَتَّى يَمْلَأَ صَحِيفَتَهُ مِنْ غَيْرِ عَمَلٍ.

I said, ‘How can it be so?’ He^{asws} said: ‘He passed by the group attaining from us^{asws}, and when they saw him, they said to each other, ‘This man is from their Shias’. And the man from our^{asws} Shias passed by them, so they accuse him and speak regarding him, so Allah^{azwj} Writes good deeds for him due to that until it fills up his book, from without him having done any deed’.²⁵³

137 وَ بِإِسْنَادِهِ عَنْ مُوسَى النُّمَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى رَسُولَ اللَّهِ ص رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّكَ فَقَالَ إِنَّكَ لَتَحِبُّنِي فَقَالَ وَ اللَّهُ إِنِّي لَأُحِبُّكَ فَقَالَ رَسُولُ اللَّهِ ص أَنْتَ مَعَ مَنْ أُحِبُّتَ.

And by his chain from Musa al Numeyri,

‘From Abu Abdullah^{asws} having said: ‘A man came to Rasool-Allah^{saww} and he said, ‘O Rasool-Allah^{saww}! I love you^{saww}. He^{saww} said: ‘You love me^{saww}?’ He said, ‘By Allah^{azwj}! I do love you^{saww}. Rasool-Allah^{saww} said: ‘You will be with the one you love’.²⁵⁴

138 كُنْز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى شَيْخُ الطَّائِفَةِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ يُوْنُسَ الشَّحَامِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ التَّوْبَةُ حَتَّى تَبْلُغَ نَفْسُ أَحَدِهِمْ حَنْجَرَتَهُ فَأَجَابَنِي إِلَى ذَلِكَ وَ لَيْسَ ذَلِكَ لِعَبْرِهِمْ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ –

It is reported from the Prophet^{saww} having said to Ali^{asws}: ‘O Ali^{asws}! I^{saww} asked Allah^{azwj} Mighty and Majestic not to Deprive your^{asws} Shias of the repentance until the soul of one of them reaches his throat, so He^{azwj} Answered me^{saww} to that, and that isn’t for others’.²⁵⁵

139 كُنْز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى شَيْخُ الطَّائِفَةِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ يُوْنُسَ الشَّحَامِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ع الرَّجُلُ مِنْ مَوَالِيكُمْ عَاصٍ يَشْرَبُ الْخَمْرَ وَ يَتَرَكَبُ الْمُؤَيَّقَ مِنَ الذَّنْبِ نَتَبَرُّ مِنْهُ فَقَالَ تَبَرُّوا مِنْ فِعْلِهِ وَ لَا تَبَرُّوا مِنْ خَيْرِهِ وَ أَبْغَضُوا عَمَلَهُ

²⁵³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 136

²⁵⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 137

²⁵⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 138

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Sheykh al Taifa, by his chain, from Zayd bin Yunus Al Shaham who said,

'I said to Abu Al-Hassan Musa^{asws}, 'The man from your^{asws} friends disobeys, he drinks the wine and indulges in the destructive sins, should we disavow from him?' He^{asws} said: 'Disavow from his deeds and do not disavow from his goodness, and hate his deeds'.

فَقُلْتُ يَسَعُ لَنَا أَنْ نَقُولَ فَاسِقٌ فَاجِرٌ فَقَالَ لَا الْفَاسِقُ الْفَاجِرُ الْكَافِرُ الْجَاهِدُ لَنَا وَ لِأَوْلِيَانِنَا أَبِي اللَّهِ أَنْ يَكُونَ وَلِيْنَا فَاسِقًا فَاجِرًا وَ إِنَّ عَمَلِ مَا عَمِلَ وَ لَكِنِّكُمْ قُولُوا فَاسِقٌ الْعَمَلِ فَاجِرُ الْعَمَلِ مُؤْمِنٌ النَّفْسِ حَيْثُ الْفِعْلِ طَيِّبُ الرُّوحِ وَ الْبَدَنِ

I said, 'Is there leeway for us that we should be saying, 'Mischief-maker, immoral'? He^{asws} said: 'No. The mischief-maker, the immoral, is the Kafir, the rejecter of us^{asws} and our^{asws} friends. Allah^{azwj} has Refused the our^{asws} friends be a mischief-maker, an immoral, and even if he does what he does, but you should be saying, 'Mischievous of the deeds, immoral of the deeds, a Momin self wicked of the deeds, good of the soul and the body.

لَا وَ اللَّهِ لَا يَخْرُجُ وَلِيْنَا مِنَ الدُّنْيَا إِلَّا وَ اللَّهِ وَ رَسُولُهُ وَ نَحْنُ عَنْهُ رَاضُونَ يَخْشَاهُ اللَّهُ عَلَى مَا فِيهِ مِنَ الذُّنُوبِ مُبَيِّضًا وَجْهَهُ مَسْتُورَةً عَوْرَتُهُ أَمَنَةً رُوعَتُهُ لَا خَوْفٌ عَلَيْهِ وَ لَا حُزْنٌ وَ ذَلِكَ أَنَّهُ لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يُصَفَّى مِنَ الذُّنُوبِ إِنَّمَا بِمُصِيبَةٍ فِي مَالٍ أَوْ نَفْسٍ أَوْ وَلَدٍ أَوْ مَرَضٍ

No, by Allah^{azwj}! Our^{asws} friend does not exit from the world except and Allah^{azwj} and His^{azwj} Rasool^{saww} and we^{asws} are pleased from him. Allah^{azwj} would Resurrect him despite what he is in from the sins, whitened of face, veiled of his nakedness, and safe of his fear, neither would there be fear upon him nor grief, and that is because he will not exit from the world until he is cleaned from the sins. Either by difficulties regarding wealth, or self, or children, or illness.

وَ أَذْنَى مَا يُصْنَعُ بَوَلِيْنَا أَنْ يُرِيَهُ اللَّهُ رُؤْيَا مَهُولَةً فَيُصْبِحَ حَزِينًا لِمَا رَأَاهُ فَيَكُونَ ذَلِكَ كَفَّارَةً لَهُ أَوْ خَوْفًا يَرُدُّ عَلَيْهِ مِنْ أَهْلِ دَوْلَةِ الْبَاطِلِ أَوْ يُشَدَّدَ عَلَيْهِ عِنْدَ الْمَوْتِ فَيَلْقَى اللَّهَ عَزَّ وَ جَلَّ طَاهِرًا مِنَ الذُّنُوبِ أَمَنَةً رُوعَتُهُ بِمُحَمَّدٍ وَ أَمِيرِ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِمَا

And the least of what is done with our^{asws} friend is the Allah^{azwj} Shows him a horrific dream and he wakes up in the morning gloomy for what he had seen, and that would become an expiation for him, or some fear would be passing upon him from the people of the government of the falsehood, or there would be difficulty upon him at death, so he would meet Allah^{azwj} Mighty and Majestic, clean from the sins, secure from his fear due to Muhammad^{saww} and Amir Al-Momineen^{asws}.

ثُمَّ يَكُونُ أَمَامَهُ أَحَدُ الْأَمْرَيْنِ رَحْمَةُ اللَّهِ الْوَاسِعَةُ الَّتِي هِيَ أَوْسَعُ مِنْ أَهْلِ الْأَرْضِ جَمِيعًا أَوْ شَفَاعَةُ مُحَمَّدٍ وَ أَمِيرِ الْمُؤْمِنِينَ عَ فَعِنْدَهَا تُصِيبُهُ رَحْمَةُ اللَّهِ الْوَاسِعَةُ الَّتِي كَانَ أَحَقَّ بِهَا وَ أَهْلَهَا وَ لَهُ إِحْسَانُهَا وَ فَضْلُهَا.

Then there would happen to be in front of him, one of the two matters – The extensive Mercy of Allah^{azwj} which is more extensive than the people of the earth in their entirety, or intercession of Muhammad^{saww} and Amir Al-Momineen^{asws}. At that, he would achieve the

extensive Mercy of Allah^{azwj} which he would be deserving with it, and its rightful one, and for him would be its Favour and its Grace”.²⁵⁶

140 كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة بالإِسْنَادِ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ كِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنُشُورٍ قَالَ كِتَابُ كَتَبَهُ اللَّهُ عَزَّ وَ جَلَّ فِي وَرَقَةٍ آسَى وَ وَضَعَهُ عَلَى عَرْشِهِ- قَبْلَ خَلْقِ الْخَلْقِ بِاللَّيْلِ عَامٍ يَا شَيْعَةَ آلِ مُحَمَّدٍ إِنِّي أَنَا اللَّهُ أَجْبُتُكُمْ قَبْلَ أَنْ تَدْعُونِي وَ أَعْطَيْتُكُمْ قَبْلَ أَنْ تَسْأَلُونِي وَ عَفَرْتُ لَكُمْ قَبْلَ أَنْ تَسْتَغْفِرُونِي.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – By the chain from Ali Bin Suleyman, from the one who informed him,

‘From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **And the written Book [52:2] In a published Parchment [52:3]**, he^{asws} said: ‘A Writing which Allah^{azwj} Mighty and Majestic Got written upon a myrtle leaf, and had it placed upon His^{azwj} Throne, before the Creation of the creatures by two thousand years: ‘O Shias of the Progeny^{asws} of Muhammad^{saww}! I^{azwj} am Allah^{azwj}! I^{azwj} Answer you before you even supplicate to Me^{azwj}, and Give you before you even ask Me^{azwj}, and Forgive you before you even seek Forgiveness from Me^{azwj}’.²⁵⁷

141 كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى صَاحِبُ كِتَابِ الْبَشَارَاتِ مَرْفُوعاً إِلَى الْحُسَيْنِ بْنِ حَمْزَةَ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ قَدْ كَبِرَ سِنِّي وَ دَقَّ عَظْمِي وَ اقْتَرَبَ أَجَلِي وَ قَدْ خِفْتُ أَنْ يَدْرِكَنِي قَبْلَ هَذَا الْأَمْرِ الْمَوْتُ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by the author of the book ‘Al Bisharat’, raising it to Al Husayn Bin Hamza, from his father who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! My age is old, and my bones are brittle, and my term has drawn near, and I fear that the death would come across me before this command (Rising of Al-Qaim^{asws})’.

قَالَ فَقَالَ لِي يَا بَا حَمْزَةَ أَوْ مَا تَرَى الشَّهِيدَ إِلَّا مَنْ قُتِلَ قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ فَقَالَ لِي يَا بَا حَمْزَةَ مَنْ آمَنَ بِنَا وَ صَدَّقَ حَدِيثَنَا وَ انْتَظَرَنَا كَانَ كَمَنْ قُتِلَ تَحْتَ رَايَةِ الْقَائِمِ بَلْ وَ اللَّهُ تَحْتَ رَايَةِ رَسُولِ اللَّهِ ص.

He (the narrator) said, ‘He^{asws} said to me: ‘O Abu Hamza! Do you see the martyr as only the one who is killed?’ I said, ‘Yes, may I be sacrificed for you^{asws}!’ He^{asws} said to me: ‘O Abu Hamza! One who believe in us^{asws} and ratifies our^{asws} Hadeeth, and awaits us^{asws} (Al-Qaim^{asws}), would be like the one who is killed beneath the flag of Al-Qaim^{asws}. But, by Allah^{azwj}, beneath the flag of Rasool-Allah^{saww}!’²⁵⁸

142 وَ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ لِي الصَّادِقُ ع يَا بَا مُحَمَّدٍ إِنَّ الْمَيِّتَ عَلَى هَذَا الْأَمْرِ شَهِيدٌ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ إِنَّ مَاتَ عَلَى فِرَاشِهِ قَالَ وَ إِنَّ مَاتَ عَلَى فِرَاشِهِ فَإِنَّهُ حَيٌّ يُرْزَقُ.

And from Abu Baseer who said,

²⁵⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 139

²⁵⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 140

²⁵⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 141

'Al-Sadiq^{asws} said to me: 'O Abu Muhammad! The one dying upon this matter (Wilayah) is a martyr'. I said, 'May I be sacrificed for you^{asws}! And even if he dies upon his bed?' He^{asws} said: 'And even if dies upon his bed, for he would be alive, being sustained'''.²⁵⁹

143 كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الصَّدُوقُ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي عَلَيْهِ السَّلَامُ فِي قَوْلِهِ عَزَّ وَ جَلَّ إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ قَالَ أُولَئِكَ وَاللَّهِ أَصْحَابُ الْخُمْسِينَ مِنْ شِيعَتِنَا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Sadouq, by his chain from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan Al-Maazy (7th Imam^{asws}), regarding Words of Mighty and Majestic: **Except the ones praying Salat [70:22] Those who are constant upon their Salat [70:23].** 'By Allah^{azwj}! They are the companions (performers) of the fifty (Salat) from our^{asws} Shias'.

قَالَ قُلْتُ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ قَالَ أُولَئِكَ أَصْحَابُ الْخُمْسِ صَلَوَاتٍ مِنْ شِيعَتِنَا

He (the narrator) said, 'I said, **And those who are preserving upon their Salats [70:34]?**' He^{asws} said: 'They are the companions (performers) of the five (daily Salats) from our^{asws} Shias'.

قَالَ قُلْتُ وَأَصْحَابُ الْيَمِينِ قَالَ هُمْ وَاللَّهُ مِنْ شِيعَتِنَا.

He (the narrator) said, 'I said, 'And: **the companions of the right hand [56:8]?**' He^{asws} said: 'By Allah^{azwj}! They are from our^{asws} Shias''.²⁶⁰

144 كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الصَّدُوقُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْوَهَّابِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الشَّعْرَانِيِّ عَنْ عَبْدِ الْبَاقِيِّ عَنْ عَمْرِو بْنِ سِنَانٍ عَنْ حَاجِبِ بْنِ سُلَيْمَانَ عَنْ وَكِيعِ بْنِ الْجَرَّاحِ عَنِ الْأَعْمَشِ عَنِ ابْنِ ظَبْيَانَ عَنْ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ: رَأَيْتُ سَلْمَانَ وَ بِلَالًا يُقْبِلَانِ إِلَى النَّبِيِّ ص إِذَا أَنْكَبَ سَلْمَانُ عَلَى قَدَمِ رَسُولِ اللَّهِ ص يُقْبِلُهَا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Sadouq, from Abdullah Muhammad Bin Al Wahhab, from Ahmad bin Muhammad Sha'rany, from Abdul Baqy, from Umar Bin Sinan, from Hajib Bin Suleyman, from Wakie Bin Al Jarrah, from Al Amsh, from Ibn Zabyan,

From Abu Zarr^{ra} having said: 'I^{ra} saw Salman^{ra} and Bilal^{ra} coming towards the Prophet^{saww}, when Salman^{ra} dedicated to the feet of Rasool-Allah^{saww}, kissing them.

فَرَجَحَهُ النَّبِيُّ ص عَنْ ذَلِكَ ثُمَّ قَالَ لَهُ يَا سَلْمَانُ لَا تَصْنَعْ بِي مَا تَصْنَعُ الْأَعَاجِمُ بِمُلُوكِهَا أَنَا عَبْدٌ مِنْ عِبِيدِ اللَّهِ أَكُلُ بِمَا يَأْكُلُ الْعَبْدُ وَ أَقْعُدُ كَمَا يَقْعُدُ الْعَبْدُ

The Prophet^{saww} rebuked him^{ra} from that, then said to him^{ra}: 'O Salman^{ra}! Do not do with me^{saww} what the Persians are doing with their kings. I^{saww} am a slave from the slaves of Allah^{azwj}. I^{saww} eat from what the slaves eat, and sit just as the slaves tend to sit'.

²⁵⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 142

²⁶⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 143

فَقَالَ سَلْمَانُ يَا مَوْلَايَ سَأَلْتُكَ بِاللَّهِ إِلَّا أَخْبَرْتَنِي بِفَضْلِ فَاطِمَةَ يَوْمَ الْقِيَامَةِ

Salman^{ra} said, 'O my^{ra} Master^{saww}! I^{ra} ask you^{saww} by Allah^{azwj}, only inform me^{ra} with the merit of (Syeda) Fatima^{asws} on the Day of Qiyamah'.

قَالَ فَأَقْبَلَ النَّبِيُّ ص ضَاحِكاً مُسْتَبْشِراً ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا الْجَارِيَةُ الَّتِي تَجُوزُ فِي عَرْصَةِ الْقِيَامَةِ عَلَى نَاقَةٍ رَأْسُهَا مِنْ حَشْيَةِ اللَّهِ وَ عَيْنَاهَا مِنْ نُورِ اللَّهِ وَ حُطَامُهَا مِنْ جَلَالِ اللَّهِ وَ عُنُقُهَا مِنْ بَهَاءِ اللَّهِ وَ سَنَامُهَا مِنْ رِضْوَانِ اللَّهِ وَ ذَنْبُهَا مِنْ قُدْسِ اللَّهِ وَ قَوَائِمُهَا مِنْ بَحْدِ اللَّهِ

He (Abu Zarr^{ra}) said, 'The Prophet^{saww} turned laughing, smiling, then said: 'By the One^{azwj} in Whose Hand is my^{saww} soul! She^{asws} is the (only) girl who would be allowed in the plains of Qiyamah to be upon a camel. Its head is from humbleness to Allah^{azwj}, and its eyes are from Noor of Allah^{azwj}, and its rein is from Majesty of Allah^{azwj}, and its neck is from Glory of Allah^{azwj}, and its hump is from Pleasure of Allah^{azwj}, and its tail is from Holiness of Allah^{azwj}, and its legs are from Praise of Allah^{azwj}.

إِنْ مَشَتْ سَبَّحَتْ وَ إِنْ رَعَتْ قَدَسَتْ عَلَيْهَا هَوْدَجٌ مِنْ نُورٍ فِيهِ جَارِيَةٌ إِنْسِيَّةٌ حُورِيَّةٌ عَزِيزَةٌ جُمِعَتْ فَخُلِقَتْ وَ صُيِّغَتْ وَ مُثِّلَتْ مِنْ ثَلَاثَةِ أَصْنَافٍ فَأَوَّلُهَا مِنْ مِسْكِ أَذْفَرٍ وَ أَوْسَطُهَا مِنَ الْعَنْبَرِ الْأَشْهَبِ وَ آخِرُهَا مِنَ الرَّعْفَرَانِ الْأَحْمَرِ عُجِنَتْ بِمَاءِ الْحَيَوَانَ

When it neighs is glorifies (Allah^{azwj}), and if it rumbles it extols the Holiness (of Allah^{azwj}). Upon it is a carriage of Noor wherein is a human Hourie maid, dear. She has been Gathered, and Created, and Made, and Resembled from three types. Her top part is from yellow musk, and her middle part is from Al-Ah'hab amber, and her lower part is from red saffron. She was kneaded with water from the (river) Al-Haywaan.

لَوْ تَفَلَّتْ تَفْلَةً فِي سَبْعَةِ أَبْجَرٍ مَالِحَةٍ لَعُدْبَتْ وَ لَوْ أَخْرَجَتْ ظُفْرَ خِنْصِرِهَا إِلَى دَارِ الدُّنْيَا يَغْشَى الشَّمْسُ وَ الْقَمَرُ

If she were to spit with a spittle into the seven salty oceans, these would freshen, and if a nail of her little finger were to emerge to the house of the world, it would overwhelm the sun and the moon.

جَبْرِئِيلُ عَنْ يَمِينِهَا وَ مِيكَائِيلُ عَنْ شِمَالِهَا وَ عَلِيُّ أَمَامِهَا وَ الْحَسَنُ وَ الْحُسَيْنُ وَرَاءَهَا وَ اللَّهُ يَكْلُومُهَا وَ يَحْفَظُهَا فَيَجُوزُونَ فِي عَرْصَةِ الْقِيَامَةِ إِذَا الدَّاءُ مِنْ قَبْلِ اللَّهِ جَلَّ جَلَالُهُ مَعَاشِرَ الْخَلَائِقِ غُصُّوا أَبْصَارَكُمْ وَ نَكَسُوا رُؤُوسَكُمْ هَذِهِ فَاطِمَةُ بِنْتُ مُحَمَّدٍ نَبِيِّكُمْ رَوْحُهُ عَلَيَّ إِمَامِكُمْ أُمُّ الْحَسَنِ وَ الْحُسَيْنِ

Jibraeel^{as} would be on her^{asws} right and Mikaeel^{as} on her^{asws} left, and Ali^{asws} in front of her^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} behind her^{asws}, and Allah^{azwj} would be Looking after her^{asws} and Protecting her^{asws}. They would be crossing the plains of Qiyamah, and there a caller would call out from the direction of Allah^{azwj}, Majestic is His^{azwj} Majesty: "Community of creatures! Shut your eyes and lower your heads! This is Fatima^{asws} daughter^{asws} of Muhammad^{saww} your Prophet^{saww}, wife of Ali^{asws} your Imam^{asws}, mother^{asws} of Al-Hassan^{asws} and Al-Husayn^{asws}!"

فَتَجُوزُ الصَّرَاطَ وَ عَلَيْهَا رِطَلَتَانِ بَيْضَاوَانِ إِذَا دَخَلَتِ الْجَنَّةَ وَ نَظَرَتْ إِلَى مَا أَعَدَّ اللَّهُ لَهَا مِنَ الْكَرَامَةِ قَرَأَتْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَ لَا يَمَسُّنَا فِيهَا لُغُوبٌ

She^{asws} would cross the bridge, and upon her^{asws} would be two fabrics. When she^{asws} enters the Paradise and looks at what Allah^{azwj} has Prepared for her^{asws}, from the honours, she^{asws} would recite: In the Name of Allah^{azwj} the Beneficent, the Merciful. ***'The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative [35:34] Who Transferred us to the house of eternal settlement, from His Grace. Neither shall toil touch us therein nor shall fatigue touch us therein [35:35].***

قَالَ فَيُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا يَا فَاطِمَةُ سَلِّبِي أُعْطِكَ وَ مَمَّيَّ عَلَيَّ أَرْضِكَ فَتَقُولُ إِلَهِي أَنْتَ الْمُتَى وَ فَوْقَ الْمُتَى أَسْأَلُكَ أَنْ لَا تُعَذِّبَ مُحِبِّي وَ مُحِبِّي عِزَّتِي بِالنَّارِ

He^{saww} said: 'Allah^{azwj} would Reveal unto her^{asws}: "O Fatima^{asws}! Ask Me^{azwj}, I^{azwj} shall Give it to you^{asws} and Fulfil your^{asws} wishes". So she^{asws} would be saying: 'My^{azwj} God! You^{azwj} are the Bestower, and Higher than that. I^{asws} ask You^{azwj} that You^{azwj} should not Punish those that love me^{asws} and my^{asws} Family^{asws}, with the Fire'.

فَيُوحِي اللَّهُ إِلَيْهَا يَا فَاطِمَةُ وَ عِزَّتِي وَ جَلَالِي وَ اِزْتِفَاعِ مَكَانِي لَقَدْ آتَيْتُ عَلَى نَفْسِي مِنْ قَبْلِ أَنْ أَخْلُقَ السَّمَاوَاتِ وَ الْأَرْضِ بِأَلْفِي عَامٍ أَنْ لَا أُعَذِّبَ مُحِبِّيكَ وَ مُحِبِّي عِزَّتِكَ بِالنَّارِ.

Then Allah^{azwj} the Exalted would Reveal unto her^{asws}: "O Fatima^{asws}! By My^{azwj} Honour, and My^{azwj} Majesty, and My^{azwj} Elevated Status! I^{azwj} Took it upon Myself^{azwj}, before I^{azwj} Created the skies and the earth, by two thousand years, that I^{azwj} will not Punish those who love you^{asws}, and your^{asws} Family^{asws}, with the Fire".²⁶¹

145 أَقُولُ رَوَى ابْنُ بَطْرِيقٍ رَحِمَهُ اللَّهُ فِي الْعُمْدَةِ مِنْ تَفْسِيرِ الثَّعْلَبِيِّ بِإِسْنَادِهِ عَنْ عُمَرَ بْنِ مُوسَى عَنْ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: شَكُوْتُ إِلَى رَسُولِ اللَّهِ ص حَسَدَ النَّاسِ لِي فَقَالَ أَمَا تَرْضَى أَنْ تَكُونَ رَابِعَ أَرْبَعَةٍ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ أَنَا وَ أَنْتَ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ أَرْوَاجُنَا عَنْ أَيْمَانِنَا وَ شِمَائِلِنَا وَ دُرَّتُنَا خَلْفَ أَرْوَاجِنَا وَ شِعْمَتُنَا خَلْفَ دُرَّتِنَا.

I (Majlisi) am saying, 'It is reported by Ibn Bitreeq in (the book) 'Al Umdah' (Hanbali source), from Tafseer Al Sa'alby, by his chain from Umar Bin Musa,

'From Zayd son of Ali^{asws} Bin Al-Husayn^{asws}, from his father^{asws}, from his grandfather^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'I^{asws} complained to Rasool-Allah^{saww} of the envy of the people. He^{saww} said: 'Are you^{asws} not pleased that you^{asws} happen to be the fourth of the four? The first one to enter the Paradise would be me^{saww}, and you^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and our^{asws} wives would be on our^{asws} right and on our^{asws} left, and our^{asws} offspring would be behind our^{asws} wives, and our^{asws} Shias would be behind our^{asws} offspring?'²⁶²

146 وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَظَرَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ وَ الْحُسَيْنِ وَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَقَالَ أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سَلَمٌ لِمَنْ سَلَمْتُمْ.

And from Abu Hureyra (well-known fabricator) who said,

²⁶¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 144

²⁶² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 145

'Rasool-Allah^{saww} looked at Ali^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} and said: 'I^{saww} am at war with the one who is at war with them^{asws}, and at peace with the one who is at peace with them^{asws}'.²⁶³

147 وَ بِإِسْنَادِهِ أَيْضاً عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ مَا بَالُ قُرَيْشٍ يَلْقَى بَعْضُهَا بَعْضاً بِوَجْهِ يَكَادُ أَنْ يُسَالَ مِنَ الْوُدِّ وَ يَلْقَوْنَا بِوَجْهِ قَاطِلَةٍ

And by his (Abu Hureyra's) chain as well,

'From Al-Abbas son of Abdul Muttalib^{asws} having said, 'O Rasool-Allah^{saww}! What is the matter with Quraysh meeting each other with faces almost begging for friendliness, and they are meeting us with frowning faces?'

فَقَالَ رَسُولُ اللَّهِ ص أَوْ يَفْعَلُونَ ذَلِكَ قَالَ نَعَمْ وَالَّذِي بَعَثَكَ بِالْحَقِّ فَقَالَ أَمَا وَالَّذِي بَعَثَنِي بِالْحَقِّ لَا يُؤْمِنُونَ حَتَّى يُحِبُّوهُمْ لِي.

Rasool-Allah^{saww} said: 'And they are doing that?' He said, 'Yes, by the One^{azwj} Who Sent you^{saww} with the truth'. He^{saww} said: 'But, by the One^{azwj} Who Sent me^{saww} with the truth, they will not believe until they love them (People^{asws} of the Household) for me^{saww}'.²⁶⁴

148 وَ مِنْ مَنَاقِبِ ابْنِ الْمَغَازِلِيِّ، بِإِسْنَادِهِ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ نُصِبَ الصِّرَاطُ عَلَى شَفِيرِ جَهَنَّمَ لَمْ يَجْزِ عَلَيْهِ إِلَّا مَنْ مَعَهُ كِتَابٌ وَلَا يَدِي عَلَى بَنِي أَبِي طَالِبٍ ع.

And from (the book) 'Manaqib' of Ibn Al Magazily – By his chain from Anas (well-known fabricator) who said,

'Rasool-Allah^{saww} said: 'When it will be the Day of Qiyamah and the bridge is set up upon the edge of Hell, none would (be able to) cross it except one who has the book of Wilayah of Ali^{asws} Bin Abu Talib^{asws} with him''.²⁶⁵

149 وَ بِسَنَدٍ آخَرَ عَنِ الزُّهْرِيِّ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَنْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

And by another chain from Al Zuhry who said,

'I heard Anas Bin Malik (well-known Ahadith fabricator) saying, 'By Allah^{azwj} Who, there is no god except He^{azwj}! I heard Rasool-Allah^{saww} saying: 'The heading of the book of the Momin would be 'love of Ali^{asws} Bin Abu Talib^{asws}'.²⁶⁶

150 وَ بِسَنَدٍ آخَرَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ ثُمَّ التَّقَتْ إِلَى عَلِيٍّ ع فَقَالَ هُمْ مِنْ شِبَعَتِكَ وَ أَنْتَ إِمَامُهُمْ.

And by another chain from Anas (well-known fabricator) who said,

²⁶³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 146

²⁶⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 147

²⁶⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 148

²⁶⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 149

'Rasool-Allah^{saww} said: 'Seventy thousand from my^{saww} community would be entering the Paradise without any Reckoning (Taken) upon them'. Then he^{saww} turned towards Ali^{asws} and said: 'They are from your^{asws} Shias, and you^{asws} are their Imam^{asws}'.²⁶⁷

151 وَ رُوِيَ عَنْ أَحْمَدَ بْنِ الْمُظَفَّرِ الْعَطَّارِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْمُزَنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ عَنْ عَلِيِّ بْنِ يُونُسَ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكَنْدِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ حَقِّ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ رَسُولِ اللَّهِ ص قَالَ: يَا عَلِيُّ إِنَّ شِيعَتَنَا يَخْرُجُونَ مِنْ قُبُورِهِمْ يَوْمَ الْقِيَامَةِ عَلَى مَا يَحْمِلُهُ مِنَ الْغُيُوبِ وَ الذُّنُوبِ وَ وُجُوهُهُمْ كَالْقَمَرِ فِي لَيْلَةِ الْبَدْرِ

And it is reported from Ahmad Bin Al Muzaffer Al Attar, from Abdullah Bin Ahmad Al Muzny, from Abdullah Bin Zayd, from Ali Bin Yunus Al Attar, from Muhammad Bin Ali Al Kindy, from Muhammad Bin Muslim,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Abu Talib^{asws}, from Rasool-Allah^{saww} having said: 'O Ali^{asws}! Our^{asws} Shias would be coming out from their graves on the Day of Qiyamah upon what would be with them from the faults, and the sins, and their faces would be (shining) like the moon during the night of the full moon.

وَ قَدْ فُرِضَتْ عَنْهُمْ الشَّدَائِدُ وَ سَهِّلَتْ لَهُمُ الْمَوَارِدُ وَ أُعْطُوا الْأَمْنُ وَ الْأَمَانُ وَ ارْتَفَعَتْ عَنْهُمْ الْأَحْزَانُ يَخَافُ النَّاسُ وَ لَا يَخَافُونَ وَ يَحْزَنُ النَّاسُ وَ لَا يَحْزَنُونَ

The difficulties would have been cut off from them, and the resources would be eased for them, and they would be given the safety and the security, and the grief would be raised from them. The people would fear but they will not be fearing and the people would grieve and they will not be grieving.

شِرَاكُ نَعَالِهِمْ تَتَلَأَلُّ نُورًا عَلَى نُوقٍ بَيَضٍ هَا أَجْنِحَةٌ قَدْ ذُلَّتْ مِنْ غَيْرِ مَهَانَةٍ وَ بَحَتْ مِنْ غَيْرِ رِيَاضَةٍ أَعْنَافُهَا مِنْ ذَهَبٍ أَحْمَرِ أَلْيَنَ مِنَ الْحَرِيرِ لِكِرَامَتِهِمْ عَلَى اللَّهِ عَزَّ وَ جَلَّ.

The straps of their slippers would be sparkling light upon white camels having wings for it, having been subdued without humiliation, and having attained salvation without effort. Their necks would be of red gold, softer than the silk, for their honour upon Allah^{azwj} Mighty and Majestic".²⁶⁸

152 وَ بَسْتَدِينِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلِيُّ يَوْمَ الْقِيَامَةِ عَلَى الْحَوْضِ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ جَاءَ بِجَوَازٍ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ.

And by two chain from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'On the Day of Qiyamah, Ali^{asws} would be at the Fountain. None would (be able to) enter the Paradise except the one coming with a permit from Ali^{asws} Bin Abu Talib^{asws}'.²⁶⁹

²⁶⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 150

²⁶⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 151

²⁶⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 152

153 وَ بِإِسْنَادِهِ إِلَى سُنَنِ أَبِي دَاوُدَ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: أَحِبُّوا اللَّهَ لِمَا يَغْدُوْكُمْ بِهِ مِنْ نِعَمِهِ وَ لِمَا هُوَ أَهْلُهُ وَ أَحِبُّوا النَّاسَ لِحُبِّ اللَّهِ تَعَالَى وَ أَحِبُّوا أَهْلَ بَيْتِي حُبِّي.

And by his chain to Sunan of Abu Dawood, from Ibn Abbas,

‘Rasool-Allah^{saww} said: ‘Love Allah^{azwj} for what He^{azwj} has Provided you all with, from His^{azwj} bounties, and for what He^{azwj} is rightful or, and love me^{saww} for the love of Allah^{azwj} the Exalted, and love People^{asws} of my^{saww} Household for my^{saww} love’’.²⁷⁰

154 أَقُولُ وَ رُوِيَ فِي الْمُسْتَدْرَكِ مِنْ كِتَابِ فَضَائِلِ الصَّحَابَةِ لِلْسَّمْعَانِيِّ بِإِسْنَادِهِ إِلَى عَمَّارِ بْنِ يَاسِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ طُوبَى لِمَنْ أَحَبَّكَ وَ صَدَقَ فِيكَ وَ وَئِلَّ لِمَنْ أَبْغَضَكَ وَ كَذَبَ فِيكَ.

I (Majlisi) am saying, ‘And it is reported in (the book) ‘Al Mustadrak’, from the book ‘Fazail Al Sahaba’ of Al Sam’any, by his chain to Ammar Bin Yasser who said,

‘I heard Rasool-Allah^{saww} saying to Ali^{asws} Bin Abu Talib^{asws}: ‘O Ali^{asws}! Beatitude is for one who loves you^{asws}, and ratifies your^{asws} mouth, and woe be to the one who hates you^{asws} and belies your^{asws} mouth’’.²⁷¹

155 وَ بِإِسْنَادِهِ عَنْ أُمِّ سَلَمَةَ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ إِنَّ عَلِيًّا وَ شِيعَتَهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

And by his chain from Umm Salama^{ra} having said, ‘I^{ra} heard the Prophet^{saww} saying: ‘Ali^{asws} and his^{asws} Shias, they would be the successful ones on the Day of Qiyamah’’.²⁷²

Notes –

رَوَى أَبُو عُبَيْدٍ الْقَاسِمُ بْنُ سَلَامٍ فِي كِتَابِهِ غَرِيبِ الْحَدِيثِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلْيَعِدَّ لِلْفَقْرِ جَلْبَاباً أَوْ بَحْفَافاً.

It is reported by Abu Ubeyd Al Qasim Bin Sallam in his book ‘Garaaib Al Hadees’.

‘From Amir Al-Momineen^{asws} having said: ‘One who loves us^{asws}, People^{asws} of the Household, then let him be prepared for the poverty as an apparel or dryness’.

مَا رَوَى عَنْهُ ع مِنْ أَنَّهُ رَأَى قَوْماً عَلَى بَابِهِ فَقَالَ يَا قَنْبَرُ مَنْ هَؤُلَاءِ فَقَالَ لَهُ قَنْبَرٌ هَؤُلَاءِ شِيعَتُكَ

What is reported from him (Ali^{asws}), he^{asws} saw a group at his^{asws} door so he^{asws} asked: ‘O Qanbar! Who are they?’ Qanbar said to him^{asws}, ‘They are your^{asws} Shias’.

فَقَالَ مَا لِي لَا أَرَى فِيهِمْ سِيمَاءَ الشَّيْعَةِ قَالَ وَ مَا سِيمَاءُ الشَّيْعَةِ قَالَ خُصُّ الْبُطُونِ مِنَ الطَّوَى يُبْسُ الشَّفَاهِ مِنَ الظَّمَاءِ عُمُشُ الْعُيُونِ مِنَ الْبُكَاءِ.

He^{asws} said: ‘What is the matter I^{asws} cannot see in them any markings of the Shia?’ He said, ‘And what are the marks of the Shias?’ He^{asws} said: ‘Absence of the belly (slim) from the hunger, dryness of the lips from the thirst, and weakness of the eyes from the crying’.

²⁷⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 153

²⁷¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 154

²⁷² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 155

باب 5 أن حبهم عليهم السلام علامة طيب الولادة و بغضهم علامة خبث الولادة

CHAPTER 5 – (HAVING) THEIR^{asws} LOVE IS A SIGN OF GOOD BIRTH, AND (HAVING) THEIR^{asws} HATRED IS A SIGN OF WICKED BIRTH

1- ج، الإحتجاج زُوي عن النبي ص أنه قال لعلي بن أبي طالب ع يا علي لا يُحِبُّكَ إِلَّا مَنْ طَابَتْ وَلَادَتُهُ وَ لَا يُبْغِضُكَ إِلَّا مَنْ خَبِثَتْ وَلَادَتُهُ وَ لَا يُؤَالِيكَ إِلَّا مُؤْمِنٌ وَ لَا يُعَادِيكَ إِلَّا كَافِرٌ.

(The book) ‘Al-Ihtijaj’ – It is reported from the Prophet^{saww} having said to Ali^{asws} Bin Abu Talib^{asws}: ‘None will love you^{asws} except one of good birth, nor hate you^{asws} except one of wicked birth, none will befriend you^{asws} except a Momin, nor be inimical to you^{asws} except a Kafir’.

أَقُولُ سَيَأْتِي فِيمَا وَعَظَ بِهِ أَمِيرُ الْمُؤْمِنِينَ ع نَوْفًا الْبِكَالِي أَنَّهُ قَالَ: يَا نَوْفُ كَذَبَ مَنْ زَعَمَ أَنَّهُ وَلِدَ مِنْ حَلَالٍ وَ هُوَ يُبْغِضُنِي وَ يُبْغِضُ الْأَئِمَّةَ مِنْ وَلَدِي.

I (Majlisi) am saying, ‘I shall be coming regarding what Amir Al-Momineen^{asws} advised Nowfan Al-Bikaly with, he^{asws} said: ‘O Nowf! He is lying, the one who claims that he has been born from Permissible (means), and he hates me^{asws} and hates the Imams^{asws} from my^{asws} sons^{asws}’.

و سَيَأْتِي فِي أَبْوَابِ النُّصُوصِ عَلَى عَلِيٍّ ع وَ بَابِ جَوَامِعِ مَقَابِهِ فِي الْأَخْبَارِ الْكَثِيرَةِ عَنِ ابْنِ عَبَّاسٍ وَ غَيْرِهِ أَنَّهُ قَالَ النَّبِيُّ ص لَا يُحِبُّكَ إِلَّا طَاهِرٌ الْوَلَادَةِ وَ لَا يُبْغِضُكَ إِلَّا خَبِيثُ الْوَلَادَةِ وَ مِثْلُهُ بِأَسَانِيدٍ كَثِيرَةٍ.

And I (Majlisi) shall be bringing in the chapters attributed to Ali^{asws} and the chapter on a summary of his^{asws} merits, in a lot of Ahadeeth, from Ibn Abbas and others that the Prophet^{saww} said: ‘None will love you^{asws} except one of clean birth, nor hate you^{asws} except one of wicked birth’, and similar to it are with a lot of chains”²⁷³.

2- لي، الأماالي للصدوق ابن مسرور عن ابن عامر عن عمه عن محمد بن زياد عن إبراهيم بن زياد الكرخي عن الصادق جعفر بن محمد ع قَالَ: عَلَامَاتُ وَلَدِ الزَّانَا ثَلَاثُ سُوءِ الْمَحْضَرِ وَ الْحَيْنُ إِلَى الزَّانَا وَ بُغْضُنَا أَهْلَ الْبَيْتِ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Masrouq, from Ibn Aamir, from his uncle, from Muhammad Bin Ziyad, from Ibrahim Bin Ziyad Al Karkhy,

‘From Al-Sadiq Ja’far^{asws} Bin Muhammad^{asws} having said: ‘Signs of an adulterous birth (bastard) are three – evil of presentation (bad manners, evil tongue etc.), and yearner to the adultery, and hating us^{asws}, People^{asws} of the Household”²⁷⁴.

²⁷³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 1

²⁷⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 2

3- ع، علل الشرائع مع، معاني الأخبار لي، الأمايلي للصدوق أبي و ابن الوليد معاً عن سعد عن البرقي عن عبد الرحمن الكوفي و يعقوب بن يزيد الأتباري معاً عن عبد الله بن محمد الغفاري عن الحسين بن زيد عن الصادق عن آبائه ع قال قال رسول الله ص من أحبنا أهل البيت فليحمد الله على أول النعم

(The books) 'Al Illal Al Sharaie' (and) 'Ma'any Al Akhbar' (and) 'Al Amaali' of Al Sadouq – My father and Ibn Al Waleed, both together from Sa'ad, from Al Barqy, from Abdul Rahman al Kufy, and Yaqoub Bin Yazeed Al Anbary, both together from Abdullah Bin Muhammad Al Ghifary, from Al Husayn Bin Zayd,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'One who loves us^{asws}, People^{asws} of the Household, then let him praise Allah^{azwj} upon the first Favour'.

قيل و ما أول النعم قال طيب الولادة و لا يحبنا إلا من طابث ولادته.

It was said, 'And what is the first favour?' He^{asws} said: 'Good birth, and no one will love us^{asws} except one of good birth'.²⁷⁵

4- ع، علل الشرائع مع، معاني الأخبار لي، الأمايلي للصدوق ابن البرقي عن أبيه عن جدّه عن اليقطيني عن أبي محمد الأنصاري عن غير واحد عن أبي جعفر الباقر ع قال: من أصبح يجد بزد حبنا على قلبه فليحمد الله على بادئ النعم قيل و ما بادئ النعم قال طيب المولد.

(The books) 'Al Illal Al Sharaie' (and) 'Ma'any Al Akhbar' (and) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Al Yaqteeny, from Abu Muhammad Al Ansary, from someone else,

'From Abu Ja'far Al-Baqir^{asws} having said: 'One who wakes up in the morning find coolness of our^{asws} love upon his heart, then let him praise Allah^{azwj} upon the initial Favour'. It was said, 'And what is the initial Favour?' He^{asws} said: 'Goodness of the birth'.²⁷⁶

5- ع، علل الشرائع مع، معاني الأخبار لي، الأمايلي للصدوق ابن ناتانة عن علي عن أبيه عن ابن أبي عمير عن أبي زياد التهمدي عن عبيد الله بن صالح عن زيد بن علي عن أبيه عن جدّه عن أمير المؤمنين ع قال قال رسول الله ص يا علي من أحبني و أحبك و أحب الأئمة من ولدك فليحمد الله على طيب مولده فإنه لا يحبنا إلا من طابث ولادته و لا يبغضنا إلا من خبثت ولادته.

(The books) 'Al Illal Al Sharaie' (and) 'Ma'any Al Akhbar' (and) 'Al Amaali' of Al Sadouq – Ibn Natana, from Ali, from his father, from Ibn Abu Umeyr, from Abu XZiyad Al Nahdy, from Ubeydullah Bin Salih,

'From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}), from his father^{asws}, from his grandfather^{asws}, from Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! One who loves me and loves you^{asws} and loves the Imams^{asws} from your^{asws} sons^{asws}, then let him praise Allah^{azwj} upon the goodness of his birth, for no one will love us^{asws} except one of good birth, nor hate us^{asws} except one of wicked birth'.²⁷⁷

6- لي، الأمايلي للصدوق ابن مسرور عن ابن عامر عن عمّه عن الأزدني عن المفصل قال سعت الصادق ع يقول لأصحابه من وجد بزد حبنا على قلبه فليكثر الدعاء لأئمة فإنها لم تحن أباه.

²⁷⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 3

²⁷⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 4

²⁷⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 5

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrouq, from Ibn Aamir, from his uncle, from Al Azdy, from Al Mufazzal who said,

'One who finds coolness of our^{asws} love upon his heart, so he should frequent the supplication for his mother, for she did not betray his father".²⁷⁸

7- فس، تفسير القمي سلام عليكم طيبتم أي طاب مواليدكم لأنه لا يدخل الجنة إلا طيب المولد فادخلوها خالدين

Tafseer Al-Qummi - **'Peace be upon you! You are good, [39:73]** – i.e., your births are good, because one can enter the Paradise except one of good birth, **therefore enter it to abide eternally [39:73]**. (Up to here is not a Hadeeth)

قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّ فُلَانًا وَ فُلَانًا عَصَبُونَا حَقًّا وَ اشْتَرَوْا بِهِ الْإِمَاءَ وَ تَزَوَّجُوا بِهِ النِّسَاءَ أَلَا وَ إِنَّا قَدْ جَعَلْنَا شِيعَتَنَا مِنْ ذَلِكَ فِي جِلٍّ لَطِيبٍ مَوَالِيدُهُمْ.

Amir Al-Momineen^{asws} said; 'So and so, and so and so, and so and so (Abu bakr, Umar, and Usmaan) usurped our^{asws} rights (Khums), and bought slaves for themselves with it, and married the women with it. Indeed! And we^{asws} have made a solution (release) for our^{asws} Shias so that their births would be good (legitimate)".²⁷⁹

8- ل، الخصال ابن إدريس عن أبيه عن الأشعري عن أبي نصر البغدادي عن محمد بن جعفر الأحمر عن إسماعيل بن العباس عن داود بن الحسن عن أبي رافع عن علي ع قال قال رسول الله ص من لم يحب عترتي فهو لإحدى ثلاث إما منافق وإما لزنبي وإما امرؤ حملت به أمه في غير طهر.

(The book) 'Al Khisaal' – Ibn Idrees, from his father, from Al Ash'ary, from Abu Nasr Al Baghdadi, from Muhammad Bin Ja'far Al Ahmar, from Ismail Bin Al Abbas, from Dawood Bin Al Hassan, from Abu Rafie,

'From Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'One who does not love my^{saww} family, so he is one of the three – Either a hypocrite, or (born) of adultery, or his mother conceived him during other than cleanliness (during menstruation)".²⁸⁰

9- ل، الخصال أبي عن سعد عن البرقي عن عدي عن أصحابنا عن علي بن أسباط عن بعض أصحابه عن أبي عبد الله ع قال: ما ابتلى الله به شيعة فلن يبتليهم بأربع بأن يكونوا لغير رشدة أو أن يسألوا بكفهم أو أن يؤتوا في أدبارهم أو أن يكون فيه أخضر أزرق.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from a number of our companions, from Ali Bin Asbat, from one of his companions,

'From Abu Abdullah^{asws} having said: 'Whatever Allah^{azwj} Afflicts our^{asws} Shias with, He^{azwj} will never Afflict them with four – with them becoming irrational, or to beg with their palms, or they come to in their backsides (passive gays), or there happens to green, blue (eyed) in him".²⁸¹

²⁷⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 6

²⁷⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 7

²⁸⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 8

²⁸¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 9

10- ل، الخصال ابن الوليد عن مُحَمَّدٍ الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ ابْنِ أَبِي عُثْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعُ حِصَالٍ لَا تَكُونُ فِي مُؤْمِنٍ لَا يَكُونُ بَحْنُونًا وَلَا يَسْأَلُ عَلَى أَبْوَابِ النَّاسِ وَلَا يُؤَلَّدُ مِنَ الزَّانَا وَلَا يُنْكَحُ فِي ذُبْهِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Muhammad Al Attar, from Ahmad Bin Muhammad, from Abu Abdullah Al Razy, from Ibn Abu Usman, from his father, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Four characteristics cannot happen to be in a Momin – he cannot be insane, nor begs at the doors of the people, nor be born of adultery, nor had sex in his behind'.²⁸²

11- ب، قرب الإسناد مُحَمَّدُ بْنُ عِيْسَى عَنِ الْقَدَّاحِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى عَلِيِّ ع فَقَالَ جَعَلَنِي اللَّهُ فِدَاكَ إِنِّي لِأُحِبُّكُمْ أَهْلَ الْبَيْتِ

(The book) 'Qurb Al Asnad' – Muhammad Bin Isa, from Al Qaddah,

'From Ja'far^{asws}, from his^{asws} father^{asws} having said: 'A man came to Ali^{asws} and said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! I love you^{asws} all, People^{asws} of the Household'.

قَالَ وَكَانَ فِيهِ لِينٌ قَالَ فَأَتَنِي عَلَيْهِ عِدَّةٌ فَقَالَ لَهُ كَذَبْتَ مَا يُجِبُّنَا مُخْتٌ وَلَا دُيُوثٌ وَلَا وَلَدٌ زَنَا وَلَا مَنْ حَمَلَتْ بِهِ أُمُّهُ فِي حَيْضِهَا

He (the narrator) said: 'And there was softness (femininity) in him. He praised upon him^{asws} several times. He^{asws} said to him: 'You are lying. Neither will an effeminate love us^{asws}, nor a pimp, nor one of adulterous birth, nor one whose mother conceived him during her menstruation'.

قَالَ فَذَهَبَ الرَّجُلُ فَلَمَّا كَانَ يَوْمَ صِفِّينَ قُتِلَ مَعَ مُعَاوِيَةَ.

He (the narrator) said, 'The man went away. When it was the day of (battle of) Siffeen, he was killed (fighting) alongside Muawiya'.²⁸³

12- ل، الخصال الأئمة قال أمير المؤمنين ع احمّدوا الله على ما اختصكم به من بادي النعم أعني طيب الولادة.

(The book) 'Al-Khisaal Al-Arbamia' – Amir Al-Momineen^{asws} said: 'Praise Allah^{azwj} upon what He^{azwj} has Specialised you all with of the initial Favour. I^{asws} mean the good birth'.²⁸⁴

13- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى داريم إلى الرضا ع عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ كُنْتُ جَالِسًا عِنْدَ الْكَعْبَةِ فَإِذَا شَيْخٌ مُخَدَّوْدٌ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنْ شِدَّةِ الْكِبَرِ وَ فِي يَدَيْهِ عُكَّازَةٌ وَ عَلَى رَأْسِهِ بُرْنُسٌ أَحْمَرٌ وَ عَلَيْهِ مِدْرَعَةٌ مِنَ الشَّعْرِ

(The) 'Uyoon Akhbar Al Reza^{asws} – By the chain to Darim to,

'Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Ali^{asws} said: 'I^{asws} seated by the Kabah and there was an old man, hunchbacked, his eyebrows had fallen upon his eyes from the

²⁸² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 10

²⁸³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 11

²⁸⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 12

severity of the old age, and in his hand was a stick, and upon his head was a red hat, and upon him was a coat of hair (fur).

فَدَنَا إِلَى النَّبِيِّ ص وَ النَّبِيُّ مُسْنِدٌ ظَهَرَهُ عَلَى الْكَعْبَةِ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ لِي بِالْمَغْفِرَةِ فَقَالَ النَّبِيُّ ص خَابَ سَعْيُكَ يَا شَيْخُ وَ ضَلَّ عَمَلُكَ

He went closer to the Prophet^{saww}, and the Prophet^{as} had cushioned his^{saww} back towards the Kabah. He said, 'O Rasool-Allah^{saww}! Supplicate for me with the Forgiveness'. The Prophet^{saww} said: 'Your pursuit has disappointed you, O old man, and your deeds have strayed you'.

فَلَمَّا تَوَلَّى الشَّيْخُ قَالَ لِي يَا أَبَا الْحَسَنِ أَ تَعْرِفُهُ قُلْتُ لَا قَالَ ذَلِكَ اللَّعِينُ إِبْلِيسُ قَالَ عَلِيُّ ع

When the old man turned around, he^{saww} said to me^{asws}: 'O Abu Al-Hassan^{asws}! Do you^{asws} recognise him?' I^{asws} said: 'No'. He^{saww} said: 'That is the accursed Iblees^{la}'.

فَعَدَوْتُ خَلْفَهُ حَتَّى لَحِقْتُهُ وَ صَرَخْتُ إِلَى الْأَرْضِ وَ جَلَسْتُ عَلَى صَدْرِهِ وَ وَضَعْتُ يَدِي فِي حَلْقِهِ لِأَخْتِنُهُ فَقَالَ لِي لَا تَفْعَلْ يَا أَبَا الْحَسَنِ فَإِنِّي مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ وَ اللَّهُ يَا عَلِيُّ إِنِّي لَأَجُوكَ جَدًّا وَ مَا أَبْعَضَكَ أَحَدٌ إِلَّا شَرِكْتُ أَبَاهُ فِي أُمِّهِ فَصَارَ وَلَدَ زَنًا فَصَحَّحْتُ وَ خَلَيْتُ سَبِيلَهُ.

I^{asws} went behind him^{la} until I^{asws} caught up with him^{la} and wrestled him^{la} to the ground and sat upon his^{la} chest, and pressed my^{asws} hand in his^{la} throat. He^{la} said to me^{asws}, 'Do not do it, O Abu Al-Hassan^{asws}, for I^{la} am **from the Respited ones [15:37] Up to the Day of the known time" [15:38]**. By Allah^{azwj}, O Ali^{asws}! I^{la} love you^{asws} immensely and no one will hate you^{asws} except I^{la} have participated with his father in his mother, so he became a child of adultery'. So I^{asws} laughed and freed his^{la} way".²⁸⁵

14- سر، السرائر في كتاب ابن تغلب عن ابن مهران عن دُرُوسْتِ عَنِ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ قَيْسٍ الْعَطَّارِ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنَّمَا يُجَنَّبُ مِنَ الْعَرَبِ وَالْعَجَمِ أَهْلُ الْبُيُوتَاتِ وَ ذُوو الشَّرَفِ وَ كُلُّ مَوْلُودٍ صَحِيحٌ وَ إِنَّمَا يُبْغَضُنَا مِنْ هَؤُلَاءِ كُلِّ مُدَنِّسٍ مُطَرَّدٍ.

(The book) 'Al Saraair' – In the book of Ibn Taghlab, from Ibn Mihan, from Dorost, from Al Mubarik, from Muhammad Bin Qays Al Attar who said,

'Abu Ja'far^{asws} said: 'But rather he will love us^{asws}, from the Arabs and the non-Arabs, people of the (honourable) household, and with the nobility, and every birth is correct, and rather from them, he will hate us, every persistent profane one"²⁸⁶

15- سر، السرائر السَّيَّارِي عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا رَفَعُوهُ قَالَ: إِنَّ أَفْضَلَ فَصَائِلِ شِيعَتِنَا أَنَّ الْعَوَاهِرَ لَمْ يَلِدْنَهُمْ فِي جَاهِلِيَّةٍ وَ لَا إِسْلَامٍ وَ أَنَّهُمْ أَهْلُ الْبُيُوتَاتِ وَ الشَّرَفِ وَ الْمَعَادِنِ وَ الْحَسَبِ الصَّحِيحِ.

(The book) 'Al Saraair' – Al Sayyari, from a group of our companions, raising it, said,

'The most superior of the merits of our^{asws} Shias is that the prostitutes are not giving birth to them, neither in the pre-Islamic period nor Al-Islam, and they are the people of the

²⁸⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 13

²⁸⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 14

(honourable) households, and the nobility, and the preciousness, and the correct affiliations”²⁸⁷.

16- سر، السرائر السيارى عن محمد بن جمهور عن بشير الدهان عن السكوني قال قال أبو عبد الله ع لا يحبنا من العرب والعجم وغيرهم من الناس إلا أهل البيوتات والشرف والمعادن والحسب الصحيح ولا ينجسنا من هؤلاء إلا كل دس ملصقي.

(The book) ‘Al Saraair’ – Al Sayyari, from Muhammad Bin Jamhour, from Bashir Al Dahhan, from Al Sakuni who said,

‘Abu Abdullah^{asws} said: ‘None will love us^{asws}, from and Arabs and the non-Arabs and others from the people, except the people of the (honourable) households, and the nobility, and the preciousness, and the correct affiliations, nor will anyone from them hate us^{asws} except every adhered to impurity (wicked birth)”²⁸⁸.

17- جاء، المجالس للمفيد، الأمازي للشيخ الطوسي المفيد عن الجعابي عن جعفر بن محمد بن الحسين عن أحمد بن عبد المنعم عن عبد الله بن محمد الفزاري عن جعفر بن محمد عن أبيه عن جابر قال أحمد بن عبد المنعم وحدثني عمرو بن شمر عن جابر عن أبي جعفر ع عن جابر بن عبد الله الأنصاري قال: قال رسول الله ص لعلني بن أبي طالب ع أ لا أبشرك أ لا آمنحك قال بلى يا رسول الله

(The books) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed – From Al Jany, from Ja’far Bin Muhammad Bin Al Husayn, from Ahmad Bin Abdul Munim, from Abdullah Bin Muhammad Al Fuzari, from Ja’far Bin Muhammad, from his father, from Jabir. Ahmad Bin Abdul Munim said, ‘And it was narrated to me by Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{asws}, from Jabir Bin Abdullah Al-Ansari having said, ‘Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: ‘Shall I^{saww} give you^{asws} glad tidings? Shall I^{saww} confer upon you^{asws}?’ He^{asws} said: ‘Yes, O Rasool-Allah^{saww}!’

قال فإني خلقت أنا وأنت من طينة واحدة ففضلت منها فضلة فخلق منها شيعتنا فإذا كان يوم القيامة دعي الناس بأسمائهم إلا شيعتك فإنهم يدعون بأسماء آبائهم لطيب مؤلدهم.

He^{saww} said: ‘I^{saww} and you^{asws} were Created from one clay, and there remained a remnant from it, and our^{asws} Shias were Created from it. When it will be the Day of Qiyamah, the people will be Called with their mother (surname), except your^{asws} Shias, for they would be called with the names of their fathers, due to their good birth”²⁸⁹.

18- ما، الأمازي للشيخ الطوسي جماعة عن أبي المفضل عن عبيد الله بن الحسين بن إبراهيم العلوي عن محمد بن علي بن حمزة العلوي عن أبيه عن الحسين بن زيد و عبد الله بن إبراهيم الجعفي معاً عن جعفر بن محمد عن أبيه ع قال قال النبي ص يا با دَر مَنْ أَحَبَّنَا أَهْلُ الْبَيْتِ فَلْيَحْمِدِ اللَّهَ عَلَى أَوَّلِ النَّعَمِ قَالَ يَا رَسُولَ اللَّهِ وَ مَا أَوَّلُ النَّعَمِ قَالَ طِيبُ الْوَلَادَةِ إِنَّهُ لَا يُحِبُّنَا أَهْلُ الْبَيْتِ إِلَّا مَنْ طَابَ مَوْلَدُهُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ubeydullah Bin Al Husayn Bin Ibrahim Al Alawy, from Muhammad Bin Ali Bin Hamza Al Alawy, from his father, from Al Husayn Bin Zayd, from Abdullah Bin Ibrahim Al Ja’fary, both together,

²⁸⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 15

²⁸⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 16

²⁸⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 17

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'The Prophet^{saww} said: 'O Abu Zarr^{ra}! One who loves us^{asws}, People^{asws} of the Household, then let him praise Allah^{azwj} upon the first Favour'. He^{ra} said, 'O Rasool-Allah^{saww}! And what is the first Favour?' He^{saww} said: 'Good birth. Surely no one will love us^{asws} People^{asws} of the Household except one whose birth is good'.²⁹⁰

19- ع، علل الشرائع ابن الوليد عن الصفار عن أحمد بن الحسين بن سعيد عن علي بن الحکم عن المفضل بن صالح عن جابر الجعفي عن إبراهيم القرشي قال: كُنَّا عِنْدَ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا فَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ ع يَا عَلِيُّ لَا يُبْغِضُكُمْ إِلَّا ثَلَاثَةٌ وَلَدْنَا وَنَا وَ مُنَافِقٌ وَ مَنْ حَمَلَتْ بِهِ أُمُّهُ وَ هِيَ حَائِضٌ.

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Al Husayn Bin Saeed, from Ali Bin Al Hakam, from Al Mufazzal Bin Salih, from Jabir Al Jufy, from Ibrahim Al Qurshy who said,

'We were in the presence of Umm Salama^{ra}. She^{ra} said, 'I^{ra} heard Rasool-Allah^{saww} saying to Ali^{asws}: 'None would hate you^{asws} except three – one born of adultery, a hypocrite, and one whose mother conceived him while she was menstruating'.²⁹¹

20- ع، علل الشرائع الحسين بن محمد الهاشمي عن فزات بن إبراهيم عن محمد بن علي بن مغمير عن أحمد بن علي الرضائي عن أحمد بن موسى عن يعقوب بن إسحاق عن عمر بن منصور عن إسماعيل بن أبان عن يحيى بن أبي كثير عن أبيه عن أبي هارون العبدی عن جابر بن عبد الله الأنصاري قال: كُنَّا بِمَعِ رَسُولِ اللَّهِ ص إِذْ بَصُرْنَا بِرَجُلٍ سَاجِدٍ وَ رَاكِعٍ وَ مُتَضَرِّعٍ فَقُلْنَا يَا رَسُولَ اللَّهِ مَا أَحْسَنَ صَلَاتَهُ فَقَالَ ع هُوَ الَّذِي أَخْرَجَ آبَاءَهُمْ مِنَ الْجَنَّةِ

(The book) 'Illal Al Sharaie' – Al Husayn Bin Muhammad Al Hashimy, from Furat Bin Ibrahim, from Muhammad Bin Ali Bin Miu'tamar, from Ahmad Bin Ali Al Ramly, from Ahmad Bin Musa, from Yaqoub Bin Is'haq, from Umar Bin Mansour, from Ismail Bin Aban, from Yahya Bin Abu Kaseer, from his father, from Abu Haroun Al Abady, from Jabir Bin Abdullah Al Ansari who said,

'We were at Mina with Rasool-Allah^{saww} when we saw a man performing *Sajdahs* and *Rukus*, and beseeching (in *Salat*). We said, 'O Rasool-Allah^{saww}! How good his *Salat* is.' He^{saww} said: 'He is the one who got your father (Adam^{as}) expelled from the Paradise'.

فَمَضَى إِلَيْهِ عَلِيٌّ ع غَيْرَ مُكْتَرِبٍ فَهَزَّهُ هَزَّةً أَدْخَلَ أَضْلَاعَهُ الْيُمْنَى فِي الْيُسْرَى وَ الْيُسْرَى فِي الْيُمْنَى ثُمَّ قَالَ لَأَقْتُلَنَّكَ إِنْ شَاءَ اللَّهُ

Ali^{asws} went over to him without paying any attention to it, so he^{asws} shook him with such a shaking that his right ribs entered into his left, and the left into his right. Then he^{asws} said: 'I^{asws} would kill you^{asws}, if Allah^{azwj} had Desired it'.

فَقَالَ لَنْ تَقْدِرَ عَلَى ذَلِكَ إِلَى أَجَلٍ مَعْلُومٍ مِنْ عِنْدِ رَبِّي مَا لَكَ تَرِيدُ قَتْلِي فَوَ اللَّهُ مَا أَبْغَضَكَ أَحَدٌ إِلَّا سَبَقَتْ نُطْفَتِي إِلَى رَحِمِ أُمِّهِ قَبْلَ نُطْفَةِ أَبِيهِ وَ لَقَدْ شَارَكْتُ مُبْغِضِيكَ فِي الْأَمْوَالِ وَ الْأَوْلَادِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي مُحْكَمِ كِتَابِهِ وَ شَارَكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ

He^{la} said, 'You^{asws} will never be able to do that until the known term from my Lord^{azwj}. What is the matter with you^{asws} that you^{asws} intend to kill me? By Allah^{azwj}, no one hates you^{asws} except that I have preceded my seed into the womb of his mother before the seed of his

²⁹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 18

²⁹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 19

father and I have participated with the one who hates you^{asws} in the wealth, and the children of his. And these are the Words of Allah^{azwj} Mighty and Majestic in the Decisive of His^{azwj} Book: **and participate in their wealth and their children [17:64]**.

قَالَ النَّبِيُّ ص صَدَقَ يَا عَلِيُّ لَا يُبْغِضُكَ مِنْ قُرَيْشٍ إِلَّا سَفَاحِيٌّ وَلَا مِنَ الْأَنْصَارِ إِلَّا يَهُودِيٌّ وَلَا مِنَ الْعَرَبِ إِلَّا دَعِيٌّ وَلَا مِنْ سَائِرِ النَّاسِ إِلَّا شَقِيٌّ وَلَا مِنَ النِّسَاءِ إِلَّا سَلْقَلَقِيَّةٌ وَهِيَ الَّتِي تَحِيضُ مِنْ دُبُرِهَا

The Prophet^{saww} said: 'It is true, O Ali^{asws}! None shall hate you^{asws} from the Quraysh except for the one born of adultery, nor from the Helpers except for a Jew, nor from the Arabs except for one referred to someone other than his biological father, nor from the rest of the people except for a wretch, nor from the women except for a 'Salaqiya' – and she is one who menstruates from her behind.

ثُمَّ أَطْرَقَ مَلِيًّا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ مَعَاشِرَ الْأَنْصَارِ اعْرِضُوا أَوْلَادَكُمْ عَلَى مَحَبَّةِ عَلِيٍّ قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ فَكُنَّا نَعْرِضُ حُبَّ عَلِيٍّ ع عَلَى أَوْلَادِنَا فَمَنْ أَحَبَّ عَلِيًّا عَلِمْنَا أَنَّهُ مِنْ أَوْلَادِنَا وَمَنْ أَبْغَضَ عَلِيًّا انْتَفَيْنَا مِنْهُ.

Then Rasool-Allah^{saww} remained silent for a while, then raised his^{saww} head, so he^{saww} said: 'O group of the Helpers! Present the love for Ali^{asws} to your children. The one who loves Ali^{asws}, then know that he is from your children, and the one who hates Ali^{asws}, be away from him".²⁹²

21- مع، معاني الأخبار ابن مسرور عن ابن عامر عن عمه عن الأزدی عن سيف بن عميرة عن الصادق ع قال: إنَّ لَوْلَدِ الزُّنَا عَلَامَاتٍ أَحَدُهَا بُغْضُنَا أَهْلَ الْبَيْتِ وَثَانِيهَا أَنْ يَجَنَّ إِلَى الْحَرَامِ الَّذِي خُلِقَ مِنْهُ وَثَالِثُهَا الْإِسْتِخْفَافُ بِالَّذِينَ وَرَابِعُهَا سُوءُ الْمَحْضَرِ لِلنَّاسِ وَلَا يُسِيءُ مَخْضَرُ إِخْوَانِهِ إِلَّا مَنْ وُلِدَ عَلَى غَيْرِ فِرَاشِ أَبِيهِ أَوْ مَنْ حَمَلَتْ بِهِ أُمُّهُ فِي حَيْضِهَا.

(The book) 'Ma'ani Al Akhbar' – Ibn Masrour, from Ibn Aamir, from his uncle, from Al Azdy, from Sayf Bin Ameyra,

'From Al-Sadiq^{asws} having said: 'There are (certain) signs for the one born of adultery. One of these are his hating us^{asws} People^{asws} of the Household, and its second it that he would incline towards the Prohibitions which he has been created from (adultery), and its third is that he will be holding Religion in light estimation, and its fourth is that he would be of evil presentation for the people, and no one would be of evil presentation to his brethren except one whose birth was upon other than the bed of his father, or one whose mother conceived him during her menstruation".²⁹³

22- سن، المحاسن عبد الرحمن بن محمد الحجاج عن أبي عبد الله المدائني قال قال أبو عبد الله ع إذا بردَ على قلب أحدكم حُبًّا فَلْيَحْمَدِ اللَّهَ عَلَى أُولَى النِّعَمِ قُلْتُ عَلَى فِطْرَةِ الْإِسْلَامِ

(The book) 'Al Mahasin' – Abdul Rahman Bin Muhammad Al Hajjal, from Abu Abdullah Al Madainy who said,

'Abu Abdullah^{asws} said: 'Whenever there is coolness of our^{asws} love upon the heart of one of you, then let him praise Allah^{azwj} upon the first Favour'. I said, 'Upon the nature of Al-Islam?'

²⁹² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 20

²⁹³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 21

قَالَ لَا وَ لَكِنْ عَلَى طَيْبِ الْمَوْلِدِ إِنَّهُ لَا يُجْبُنَا إِلَّا مَنْ طَابَتْ وَلَادَتُهُ وَ لَا يُبْغِضُنَا إِلَّا الْمَلَزَقُ الَّذِي تَأْتِي بِهِ أُمُّهُ مِنْ رَجُلٍ آخَرَ فَمَلَزَمَهُ زَوْجَهَا فَيَطْلُعَ عَلَى عَوْرَاتِهِمْ وَ يَرْتَهُمْ أَمْوَالَهُمْ فَلَا يُجْبُنَا ذَلِكَ أَبَدًا وَ لَا يُجْبُنَا إِلَّا مَنْ كَانَ صَفْوَةً مِنْ أَيِّ الْجِيلِ كَانَ.

He^{asws} said: 'No, but upon the good birth, because no one will love us^{asws} except if his birth is good, and no one will hate us^{asws} except the 'Mulzaq', the one his mother had been come to form another man, so she necessitated him to her husband. So, he got notified upon their nakedness, and inherited their wealth. That one will not love us^{asws} at all, not will anyone love us^{asws} except one who was clear from whichever descent he was'.²⁹⁴

23- سن، المحاسن أبي عَنْ حَمَزَةَ بْنِ عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَمَّنْ ذَكَرَهُ عَنْ إِسْحَاقَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ وَجَدَ مِنْكُمْ بَرَدَ حُبَّنَا عَلَى قَلْبِهِ فَلْيُحْمَدِ اللَّهَ عَلَى أَوَّلَى النَّعَمِ قُلْتُ وَ مَا أَوَّلَى النَّعَمِ قَالَ طَيْبُ الْوِلَادَةِ.

(The book) 'Al Mahasin' – My father, from Hamza Bin Abdullah, from Is'haq Bin Ammar, from the one who mentioned it, from Is'haq who said,

'I heard Abu Abdullah^{asws} saying: 'One from you who finds coolness of our^{asws} love upon his heart, then let him praise Allah^{azwj} upon the first Favour'. I said, 'And what is the first Favour?' He^{asws} said: 'The good birth'.²⁹⁵

24- سن، المحاسن علي بن الحكم عن أبي القاسم عثمان بن عبد الله مولى شريح القاضي الكندي قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ نَصْرُ الْقَاضِي وَ رَجُلٌ مِنْ بَنِي كَعْبٍ مِنْ أَحْمَسَ فَتُحَدِّثُ بِأَحَادِيثَ فَلَمَّا خَرَجَا قُلْتُ جُعِلْتُ فِدَاكَ مَا خَلَفْتُ بِالْكُوفَةِ عَرَبِيَّيْنِ وَ لَا عَجَمِيَّيْنِ أَنْصَبَ مِنْهُمَا

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from Abu Al Qasim Usman Bin Abdullah, a slave of Shureyh Al Kindy the judge who said,

'I was in the presence of Abu Abdullah^{asws}, and in his^{asws} presence were Nasr the judge, and a man from the clan of Ka'ab from Ahmas. He^{asws} narrated (several) Ahadeeth. When they went out, I said, 'May I be sacrificed for you^{asws}! I have not left behind at Al-Kufa, neither any two Arabs nor two non-Arabs who are more hostile (to you^{asws}) than these two'.

فَقَالَ إِنَّ هَذَيْنِ صَحِيحِ نَسَبُهُمَا وَ مَنْ صَحَّ نَسَبُهُ لَمْ يَدَّعِ عَلَى مِثْلِي مَا يُرِيدُ عَيْنُهُ

He^{asws} said: 'These two are of correct lineages, and one who is of correct lineage would not call upon the like of me^{asws} intending to fault him'.

قَالَ فَخَرَجْتُ إِلَى الْكُوفَةِ فَلَقِيْتُهُمَا فَقُلْتُ لِلنَّصْرِ أَوَّلًا سَمِعْتُ مَا كُنَّا فِيهِ مِنَ الْأَحَادِيثِ مَعَ جَعْفَرٍ فَقَالَ وَ اللَّهُ مَا كُنَّا إِلَّا فِي ذِكْرِ اللَّهِ وَ مَوَاعِظَ حَسَنَةٍ

He (the narrator) said, 'I went out to Al-Kufa to meet them. I said to Al-Nasr, 'Did you hear what we were (discussing) in from the Ahadeeth with Ja'far^{asws}? He said, 'By Allah^{azwj}! We were not (discussing) except Zikr of Allah^{azwj} and good advice'.

²⁹⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 22

²⁹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 23

قَالَ لَقَيْتُ الْآخَرَ فَقُلْتُ لَهُ مِثْلَ ذَلِكَ فَقَالَ مَا أَحْفَظُهُ وَ لَا أَذْكُرُ أَنِّي سَمِعْتُ مِنْهُ شَيْئاً

He (the narrator) said, 'I met the other one and said to him similar to that. He said, 'I did not memorise it nor do I remember anything I heard from him^{asws}'.

قَالَ فَذَكَرْتُهُ حَدِيثاً مِنَ الْأَحَادِيثِ قَالَ لِي وَبِكَ سَمِعْتَ هَذَا مِنْ جَعْفَرٍ وَ تُعِيدُهُ وَ اللَّهُ لَوْ كَانَ رَأْسُ عَبْدٍ مِنْ ذَهَبٍ لَكَانَتْ رِجْلَاهُ مِنْ خَشَبٍ أَذْهَبَ قَبْحَكَ اللَّهُ.

He (the narrator) said, 'So, I mentioned a Hadeeth from the Ahadeeth. He said to me, 'Woe be unto you! You heard this from Ja'far^{asws} and are repeating it? By Allah^{azwj}! If the head of a servant was from gold, his legs would be of wood (a metaphor). Go, may Allah^{azwj} Uglify you!''²⁹⁶

25- سن، المحاسن بهذا الإسناد قال: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَوْماً غَلَبُونِي عَلَى دَارٍ لِي فِي أَحْمَسَ وَ حِيزَانِهَا نَصَابٌ وَ الرَّجُلُ لَيْسَ مِنْهُمْ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنَّ هَؤُلَاءِ الَّذِينَ ذَكَرْتُ قَوْمَ هُمْ نَسَبٌ صَحِيحٌ فَاسْتَعِنْ بِهِمْ عَلَى اسْتِخْرَاجِ حَقِّكَ فَإِنَّهُمْ يَفْعَلُونَ

(The book) 'Al Mahasin', by this chain, said,

'I complained to Abu Abdullah^{asws} about a people who had overcome me during the excitement (troubles), and in the vicinity were *Nasibis*, and the man was not from among them'. Abu Abdullah^{asws} said to me: 'Those whom you have mentioned are a people from whom is a correct lineage, so seek assistance by them on taking out your rights. They would be (prepared to) help you'.

قَالَ فَجِئْتُ إِلَيْهِمْ فَقُلْتُ لَهُمْ إِنَّ جَعْفراً أَمَرَنِي أَنْ أَسْتَعِينَ بِكُمْ فَقَالُوا إِي وَ اللَّهُ لَوْ لَمْ نَكُنْ بِمَوَالِي جَعْفَرٍ لَكَانَ الْوَجِبُ عَلَيْنَا فِي صِحَّةِ نَسَبِهِ أَنْ نَقُومَ فِي رِسَالَتِهِ فَقَامُوا مَعِيَ حَتَّى اسْتِخْرَجُوا الدَّارَ فَبَاعُوهَا لِي وَ أَعْطَوْنِي الثَّمَنَ.

He (the narrator) said, 'So I went to them, and I said to them, 'Ja'far^{asws} has ordered me that I should seek assistance from you'. They said to me, 'By Allah^{azwj}! If we were not with Wilayah of Ja'far^{asws}, it would have been an Obligation upon us regarding the correctness of his^{asws} lineage, that we should stand with regards to his^{asws} message'. They stood with me until we went outside the house. They sold it for me, and gave me the price''²⁹⁷.

26- سن، المحاسن بغض أصحابنا عن عَبْدِ اللَّهِ بْنِ عَوْنٍ السَّيْبَانِيِّ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا قَالَ: أَكْثَرْتُ مِنْ جَمَالٍ شَقَّ تَحْمِيلٍ وَ قَالَ لِي لَا تَهْتَمَّ لِزِمِيلٍ فَلَمْ تَزِمِ فَلَمَّا كُنَّا بِالْقَادِسِيَّةِ إِذَا هُوَ قَدْ جَاءَنِي بِجَارٍ لِي مِنَ الْعَرَبِ قَدْ كُنْتُ أَعْرِفُهُ بِخِلَافٍ شَدِيدٍ وَ قَالَ هَذَا زِمِيلُكَ فَأَطْهَرْتُ أَنِّي كُنْتُ أَمْتَنَاهُ عَلَى رَبِّي وَ أَذَيْتُ لَهُ فَرَحاً بِمِزَامَلَتِهِ وَ وَطَنْتُ نَفْسِي أَنْ أَكُونَ عَبْدًا لَهُ وَ أَخْدُمُهُ كُلَّ ذَلِكَ فَرَقًا مِنْهُ

(The book) 'Al Mahasin' – One of our companions, from Abdullah Bin Awn Al Shaybani, from a man from our companions who said,

'I hired half a camel loader and he (the owner) said to me, 'Do not worry about the one who will be sharing the ride with you. When we were at Al-Qadisiyya, he came up with a neighbour of mine from the Arabs, and I knew him as being a harsh opponent, and he said,

²⁹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 24

²⁹⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 25

'This is your sharer, and expressed to him that I was happy to have him share with me and serve him, and extend all the help I can to him. I did all that and served him like a servant of his, and that made him considerate towards me.

قَالَ فَإِذَا كُلُّ شَيْءٍ وَطِئْتُ نَفْسِي عَلَيْهِ مِنْ خِدْمَتِهِ وَ الْعُبُودِيَّةِ لَهُ قَدْ بَادَرَنِي إِلَيْهِ فَلَمَّا بَلَغْنَا الْمَدِينَةَ قَالَ يَا هَذَا إِنَّ لِي عَلَيْكَ حَقًّا وَ لِي بِكَ حُرْمَةً فَقُلْتُ حَقُّوقٌ وَ حُرْمٌ

Thus, when I served him like a slave, he started liking me. And when we arrived at Al-Medina, he said to me, 'Do I not have a right of companionship (over you) and you approve and respect me?' I replied: 'Indeed, you have rights upon me and I respect'.

قَالَ قَدْ عَرَفْتُ أَيْنَ تَنْخُو فَاسْتَأْذِنْ لِي عَلَى صَاحِبِكَ قَالَ فَبُهِتُ أَنْ أَنْظُرَ فِي وَجْهِهِ وَ لَا أَدْرِي بِمَا أُجِيبُهُ

He then said: 'I know very well where you will go, I would like you to ask permission for me to your Master^{asws}'. I was shocked to hear his words and I did not know what to answer him, instead I kept on looking at his face.

قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرْتُهُ عَنِ الرَّجُلِ وَ جَوَارِهِ مَعِي وَ أَنَّهُ مِنْ أَهْلِ الْخِلَافِ وَ قَصَصْتُ عَلَيْهِ قِصَّتَهُ إِلَى أَنْ سَأَلَنِي الْإِسْتِذَانَ عَلَيْكَ فَمَا أَحْبَبْتُهُ إِلَى شَيْءٍ قَالَ فَأَذَنْ لَهُ

I came up to Abu Abdullah^{asws}, I informed him^{asws} about that man, and of his neighbourhood from me and that he is one of opponents. I narrated the story to him^{asws} until he^{asws} asked me to seek permission for him to see you^{asws} but I did not give any answer to him. He^{asws} said: 'I^{asws} permit for him'.

قَالَ فَلَمْ أَوْتَ شَيْئاً مِنْ أُمُورِ الدُّنْيَا كُنْتُ بِهِ أَشَدَّ سُوراً مِنْ إِذْنِهِ لِيُعْلَمَ مَكَانِي مِنْهُ

He (the narrator) said, 'So there was nothing which made me happier from the affairs of the world which was more intensely joyful from his^{asws} giving the permission, as my status was known from it'.

قَالَ فَجِئْتُ بِالرَّجُلِ فَأَقْبَلَ عَلَيْهِ أَبُو عَبْدِ اللَّهِ ع بِالتَّرْحِيبِ ثُمَّ دَعَا لَهُ بِالْمَائِدَةِ وَ أَقْبَلَ لَا يَدْعُهُ يَتَنَاوَلُ إِلَّا بِمَا كَانَ يَتَنَاوَلُهُ وَ يَقُولُ لَهُ اطْعَمْ رَجُلَكَ اللَّهُ حَتَّى إِذَا رُفِعَتِ الْمَائِدَةُ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص فَأَقْبَلْنَا نَسْمَعُ مِنْهُ أَحَادِيثَ لَمْ أَطْمَعُ أَنْ أَسْمَعَ مِثْلَهَا مِنْ أَحَدٍ يَرَوِيهَا عَلَى أَبِي عَبْدِ اللَّهِ

He (the narrator) said: 'So I came with the man, and Abu Abdullah^{asws} faced towards him with the respect. Then he^{asws} called for the meal for him, and would not leave him to eat except from what he^{asws} ate himself^{asws}, and he^{asws} was saying: 'Eat more, may Allah^{azwj} have Mercy upon you', until when the meal was raised, Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} said (such and such). He went on to hear such Ahadeeth from him^{asws} which I had never heard having being reported from anyone from Abu Abdullah^{asws}'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع فِي آخِرِ كَلَامِهِ وَ لَقَدْ أَرْسَلْنَا رَسُولًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجاً وَ دُرَّةً فَجَعَلَ لِرَسُولِ اللَّهِ ص مِنَ الْأَزْوَاجِ وَ الدَّرَّةِ مِثْلَ مَا جَعَلَ لِلرَّسُولِ مِنْ قَبْلِهِ فَتَخَنَ عَقِبَ رَسُولِ اللَّهِ ص وَ دُرَّتُهُ أَجْرَى اللَّهُ لِأَحْرَانَا مِثْلَ مَا أَجْرَى لِأَوَّلِنَا

Then Abu Abdullah^{asws} said towards the end of his^{asws} speech: **'And We had Sent Rasools from before you and We Made wives and offspring to be for them [13:38]**. Thus, Allah^{azwj}, Gave children and wives to Rasool-Allah^{saww} as they were given to the Rasools^{as} before him^{saww}. So, we^{asws} are the children and Progeny^{asws} of Rasool-Allah^{saww}. Allah^{azwj} has Made to flow for the last one of us^{asws} as Allah^{azwj} has Made it to flow for the first one of us^{asws}.

قَالَ ثُمَّ قُمْنَا فَلَمْ تَمُرْ بِي لَيْلَةٌ أَطُولُ مِنْهَا فَلَمَّا أَصْبَحْتُ جِئْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ أَمْ أَخْبَرْتُكَ بِخَيْرِ الرَّجُلِ فَقَالَ بَلَى وَ لَكِنَّ الرَّجُلَ لَهُ أَصْلٌ فَإِنْ يُرِدِ اللَّهُ بِهِ خَيْرًا قَبْلَ مَا سَمِعَ مِنَّا وَ إِنْ يُرِدْ بِهِ عَيْرَ ذَلِكَ مَنَعَهُ مَا دَكَّرْتُ مِنْهُ مِنْ قَدَرِهِ أَنْ يَخْبِي عَنَّا شَيْئًا مِنْ أَمْرِنَا

He (the narrator) said, 'Then we arose (and left). There did not pass for me a night longer than it. So when it was the morning, I came up to Abu Abdullah^{asws}, so I said to him^{asws}, 'Did I not inform you with the news of the man?' He^{asws} said: 'Yes, but the man, there is an origin for him, so Allah^{azwj} Intended goodness with him before what he heard from us, and if He^{azwj} had Intended other than that, would have Prevented him. What I^{asws} have mentioned from it, from the amount of Ahadeeth, he would tell something from us^{asws}, from our^{asws} matter (Al-Wilayah)'.

قَالَ فَلَمَّا بَلَغْتُ الْعِرَاقَ مَا أَرَى أَنَّ فِي الدُّنْيَا أَحَدًا أَنْفَعُ مِنْهُ فِي هَذَا الْأَمْرِ.

He (the narrator) said, 'So when I reached Al-Iraq, and I did not see in the world anyone more committed to this matter (Al-Wilayah) than him"²⁹⁸.

27- شف، كشف اليقين من كتاب إبراهيم بن محمد التقي عن عباد بن يعقوب عن الحكم بن زهير عن جابر قال: كان رسول الله ص قاعداً مع أصحابه فرأى علياً فقال هذا أمير المؤمنين و سيّد المسلمين و أمير العرّ المحجلين

(The book) 'Kashf Al Yaqeen' – From the book of Ibrahim Bin Muhammad Al Saqafi, from Abbad Bin Yaqoub, from Al Hakam Bin Zuheyr, form Jaber who said,

'Rasool-Allah^{saww} was seated with his^{saww} companions and he^{saww} saw Ali^{asws}, so he^{saww} said: 'This is Amir Al-Momineen^{asws}, and chief of the Muslims, and Emir of the resplendent'.

فَجَلَسَ بَيْنَ النَّبِيِّ ص وَ بَيْنَ عَائِشَةَ فَقَالَتْ يَا ابْنَ أَبِي طَالِبٍ مَا وَجَدْتُ مَقْعَدًا غَيْرَ فَحِذِي فَضَرَّتْهَا رَسُولُ اللَّهِ ص بِيَدِهِ مِنْ خَلْفِهَا ثُمَّ قَالَ لَا تُؤْذِنِي فِي حَبِيبِي فَإِنَّهُ لَا يُبْغِضُهُ إِلَّا ثَلَاثَةٌ لَزْنِيَّةٍ أَوْ مُنَافِقٍ أَوْ مَنْ حَمَلَتْهُ أُمُّهُ فِي بَعْضِ حَيْضَتِهَا.

He^{asws} sat down in between the Prophet^{saww} and Ayesha. She said, 'O son^{asws} of Abu Talib^{asws}! Did you^{asws} not find any seat apart from my thigh?' Rasool-Allah^{saww} hit her with his^{saww} hand from behind her, then said: 'Do not hurt me^{saww} regarding my^{saww} beloved, for no one would hate him^{asws} except three – One of an adulteress, or a hypocrite, or one whose mother conceived him during part of her menstruation"²⁹⁹.

²⁹⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 26

²⁹⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 27

28- شاء، الإرشاد الْمُظَفَّرُ بْنُ مُحَمَّدٍ الْبَلْجِيُّ عَنْ أَبِي بَكْرٍ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ أَبِي التَّلْحِجِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ الْمُنْعِمِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْفَزَارِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَلَا أُسِرُّكَ أَلَا أَمْنَحُكَ أَلَا أُبَشِّرُكَ فَقَالَ بَلَى يَا رَسُولَ اللَّهِ ص بَشِّرْنِي

(The book) 'Al Irshad' – Al Muzaffar Bin Muhammad Al Balkhy, from Abu Bakr Muhammad Bin Ahmad Bin Abu Al Salj, from Ja'far Bin Muhammad Al Alawy, from Ahmad Bin Abdul Muhim, from Abdullah Bin Muhammad Al Fazary,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Jabir Bin Abdullah Al-Ansari who said, 'I heard Rasool-Allah^{saww} saying to Ali^{asws} Bin Abu Talib^{asws}: 'Shall I^{saww} make you^{asws} happy? Shall I^{saww} confer upon you^{asws}? Shall I^{saww} give you^{asws} glad tidings?' He^{asws} said: 'Yes, O Rasool-Allah^{saww}! Give me^{asws} the glad tidings'.

قَالَ فَإِنِّي خُلِقْتُ أَنَا وَ أَنْتَ مِنْ طِينَةٍ وَاحِدَةٍ فَفَضَلْتَ مِنْهَا فَضْلَةً فَخَلَقَ اللَّهُ مِنْهَا شِيعَتَنَا فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ لِطَيْبِ مَوْلَدِهِمْ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ بِأَسْمَاءِ أُمَّهَاتِهِمْ سِوَى شِيعَتِنَا.

He^{saww} said: 'Surely I^{saww} and you^{asws} have been created from one clay. A remnant remained from it, so Allah^{azwj} Created our^{asws} Shias from it. Thus, they would be called by the names of their fathers due to the goodness of their birth. When it will be the Day of Qiyamah, the people would be called with the names (surname) of their mothers besides our^{asws} Shias".³⁰⁰

29- شاء، الإرشاد الْمُظَفَّرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ أَبِي التَّلْحِجِّ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ الْكُوَيْتِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ كَثِيرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ الرَّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ أَبِي إِسْرَائِيلَ عَنْ أَبِي خُصَيْنٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ كُلُّهُمْ بِأَسْمَاءِ أُمَّهَاتِهِمْ مَا خَلَا شِيعَتَنَا فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ وَ طَيْبِ مَوْلَدِهِمْ.

(The book) 'Al Irshad' of Al Muzaffar Bin Muhammad, from Muhammad Bin Ahmad Bin Abu Al Salj, from Muhammad Bin Muslim Al Kufym from Ubeydullah Bin Kaseer, from Ja'far Bin Muhammad Bin Al Hassan Al Zuhry, from Ubeydullah Bin Musa, from Abu Israil, from Abu Husayn, from Ikrimah, from Ibn Abbas,

'Rasool-Allah^{saww} said: 'When it will be the Day of Qiyamah, the people, all of them would be called by the names of their mothers apart from our^{asws} Shias, for they would be called with the names of their fathers, and their births are good".³⁰¹

30- شاء، الإرشاد جَعْفَرُ بْنُ مُحَمَّدٍ الْقُمِّيُّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ بْنِ سَهْلٍ الْإِسْكَافِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ نُعْمَةَ السُّلُوِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِيهِ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ بْنِ جَزَامٍ الْأَنْصَارِيَّ يَقُولُ كُنَّا عِنْدَ رَسُولِ اللَّهِ ص ذَاتَ يَوْمٍ جَمَاعَةٌ مِنَ الْأَنْصَارِ فَقَالَ لَنَا يَا مَعْشَرَ الْأَنْصَارِ بُرُؤُوا أَوْلَادَكُمْ يُحِبُّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَمَنْ أَحَبَّهُ فَاعْلَمُوا أَنَّهُ لِرِشْدَةٍ وَ مَنْ أَبْغَضَهُ فَاعْلَمُوا أَنَّهُ لِعِيَةٍ.

(The book) 'Al Irshad' – Ja'far Bin Muhammad Al Qummi, from Muhammad Bin Hammam Bin Sahl Al Iskafi, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Nu'mah Al Saluly, from Abdullah Bin Al Qasim, from Abdullah Bin Jabalah, from his father who said,

³⁰⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 28

³⁰¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 29

'I heard Jabir Bin Abdullah Bin Hizam Al-Ansari saying, 'We a group of the Helpers, were in the presence of Rasool-Allah^{saww} one day, he^{saww} said to us: 'O community of the Helpers! Make your children righteous by the love of Ali^{asws} Bin Abu Talib^{asws}! The one who loves him^{asws}, then know that is he is for righteousness, and one who hates him^{asws}, then know that he is for a sin".³⁰²

31- كِتَابُ الْإِسْتِدْرَاكِ، بِإِسْنَادِهِ إِلَى ابْنِ عُقْدَةَ بِإِسْنَادِهِ إِلَى سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ لَمْ يَكُنْ لَنَا شِيعَةً فَهُوَ وَاللَّهُ عَبْدٌ قَبْلَ أَنْ يَكُونَ عَبْدًا أَوْ أَمِيًّا.

The book 'Al Istidrak', by his chain to Ibn Uqdah, by his chain to Sayf Bin Ameyra, from Mansour Bin Hazim who said,

'I heard Abu Abdullah^{asws} saying: 'One who does not happen to be a Shia of ours^{asws}, so he is, by Allah^{azwj}, a bonded slave, whether he likes it or not".³⁰³

³⁰² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 30

³⁰³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 5 H 31

باب 6 ما ينفع حبه في من المواطن و أنهم عليهم السلام يحضرون عند الموت و غيره و أنه يسأل عن ولايتهم في القبر

CHAPTER 6 – WHAT PLACES HAVING THEIR^{asws} LOVE WOULD BENEFIT, AND THEY^{asws} ARE PRESENT AT THE DEATH ETC., AND THEIR^{asws} WILAYAH WOULD BE QUESTIONED ABOUT IN THE GRAVE

1- ما، الأمايلي للشيخ الطوسي المُنْفِيْدُ عَنِ الْجَعَابِي عَنِ ابْنِ عُقْدَةَ عَنْ أَبِي عَوَّانَةَ مُوسَى بْنِ يُوسُفَ عَنْ عَلِيِّ بْنِ الْحَكِيمِ الْأَزْدِيِّ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ فَضْلٍ بْنِ عَزْوَانَ عَنِ الشَّعْبِيِّ عَنِ الْحَارِثِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: مَنْ أَحَبَّنِي رَأَى يَوْمَ الْقِيَامَةِ حَيْثُ يُحِبُّ وَ مَنْ أَبْغَضَنِي رَأَى يَوْمَ الْقِيَامَةِ حَيْثُ يَكْرَهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed – From Al Jiany, from Ibn Uqdah, from Abu Awana Musa Bin Yusuf, from Ali Bin Al Hakam Al Azdy, from Amro Bin Sabit, from Fuzeyl Bin Gazwan, from Al Shaby, from Al Haris,

'From Ali^{asws} Bin Abu Talib^{asws} having said: 'One who loves me^{asws} would see me on the Day of Qiyamah where he will love it, and one who hates me^{asws} would see me on the Day of Qiyamah when he will abhor it''³⁰⁴.

2- ما، الأمايلي للشيخ الطوسي المُنْفِيْدُ عَنْ عَلِيِّ بْنِ خَالِدٍ الْمَرَاغِيِّ عَنْ مُحَمَّدِ بْنِ صَالِحٍ السَّبْعِيِّ عَنْ صَالِحِ بْنِ أَحْمَدَ الْبَزَّازِ عَنْ عِيسَى بْنِ عَبْدِ الرَّحْمَنِ الْحَزَّازِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ يَحْيَى بْنِ عَلِيٍّ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي دَاوُدَ الْأَنْصَارِيِّ عَنِ الْحَارِثِ الْأَمْدَانِيِّ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ مَا جَاءَ بِكَ فَقُلْتُ حُبِّي لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ يَا حَارِثُ أَتُحِبُّنِي فَقُلْتُ نَعَمْ وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ali Bin Khalid Al Maraghy, from Muhammad Bin Salih Al Saybie, from Salih Bin Ahmad Al Bazzaz, from Isa Bin Abdul Rahman Al Khazzaz, from Al Hassan Bin Al Husayn, from Yahya Bin Ali, from Aban Bin Taghlab, from Abu Dawood Al Ansari, from Al Haris Al Hamdany who said,

'I entered to see Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. He^{asws} said: 'What have you come with?' I said, 'My love for you^{asws}, O Amir Al-Momineen^{asws}'. He^{asws} said: 'O Haris! You love me^{asws}? I said, 'Yes, by Allah^{azwj}, O Amir Al-Momineen^{asws}'.

قَالَ أَمَا لَوْ بَلَغَتْ نَفْسُكَ الْخُلُقُومَ رَأَيْتَنِي حَيْثُ تُحِبُّ وَ لَوْ رَأَيْتَنِي وَ أَنَا أَذُوذُ الرِّجَالِ عَنِ الْخَوْضِ دَوْدَ غَرِيَّةِ الْإِبِلِ لَرَأَيْتَنِي حَيْثُ تُحِبُّ وَ لَوْ رَأَيْتَنِي وَ أَنَا نَارٌ عَلَى الصَّرَاطِ بِلَوَاءِ الْحُمِدِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ص لَرَأَيْتَنِي حَيْثُ تُحِبُّ.

He^{asws} said: 'But, if your soul were to reach the throat, you will see me where you will love it, and if you were to see me^{asws} and I^{asws} am impeding the men from the Fountain, (like) the impeding of the strange camel (by a shepherd), you would see me^{asws} where you will love it, and if you were to see me^{asws} and I^{asws} am passing upon the bridge with the flag of praise in front of Rasool-Allah^{saww}, you would see me^{asws} where you will love it''³⁰⁵.

³⁰⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 1

³⁰⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 2

3- ل، الخصال لي، الأماي للصدوق الحسن بن عبد الله بن سعيد عن عمر بن أحمد القشيري عن المغيرة بن محمد بن المهلب عن عبد الغفار بن محمد بن كثير عن عمرو بن ثابت عن جابر عن أبي جعفر محمد بن علي بن الحسين عن علي بن الحسين عن أبيه ع قال قال رسول الله حبي وحب أهل بيتي نافع في سبعة مواطن أهو أهل عظمة عند الوفاة و في القبر و عند الثبور و عند الكتاب و عند الحساب و عند الميزان و عند الصراط.

(The books) 'Al Khisaal' (and) 'Al Amaali' of Al Sadouq – Al Hassan Bin Abdullah Bin Saeed, from Umar Bin Ahmad Al Qusheyri, from Al Mugheira Bin Muhammad Bin Al Muhallab, from Abdul Gaffar Bin Muhammad Bin Kaseer, from Amro Bin Sabit, from Jabir,

'From Abu Ja'far Muhammad^{asws} Bin Ali Bin Al-Husayn^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'My^{asws} love and love of People^{asws} of my^{saww} Household will benefit in seven places, the horrors of these is mighty – At the death, and in the grave, and at the Resurrection, and at the Writing, and at the Reckoning, and at the scale, and at the bridge".³⁰⁶

4- سن، المحاسن محمد بن علي و غيره عن الحسن بن محمد بن الفضل الهاشمي عن أبيه قال قال أبو عبد الله ع إن أحبنا أهل البيت لينفع به في سبع مواطن عند الله و عند الموت و عند القبر و يوم الحشر و عند الخوض و عند الميزان و عند الصراط.

(The book) 'Al Mahasin' – Muhammad Bin Ali, and others, from Al Hassan Bin Muhammad Bin Al Fazal Al Hashimy, from his father, who said,

'Abu Abdullah^{asws} said: 'Our^{asws} love, of People^{asws} of the Household, you will benefit with it in seven places – in the Presence of Allah^{azwj}, and at the death, and in the grave, and Day of Resurrection, and at the Fountain, and at the scale, and at the bridge".³⁰⁷

5- كتاب فضائل الشيعة، للصدوق رحمه الله بإسناده عن السكوني عن الصادق عن آبائه ع قال قال رسول الله ص أثبتكم قدماً على الصراط أشدكم حباً لأهل بيتي.

Kitab 'Fazail Al Shia; of Al Sadouq, by his chain from Al Sakuny,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The firmest of you all of feet upon the bridge would be the most intense of you in love of People^{asws} of my^{saww} Household".³⁰⁸

6- و بإسناده عن الثمالي عن أبي جعفر عن آبائه ع قال: قال رسول الله صلى الله عليه وآله لعلي ع ما ثبت الله حبك في قلب امرئ مسلم فزلت به قدم على الصراط إلا ثبت له قدم حتى أدخله الله جنتك الجنة.

And by his chain, from Al Sumali,

'From Abu Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said to Ali^{asws}: 'Your^{asws} love will not be affirmed in the heart of a Muslim person and his feet would slip

³⁰⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 3

³⁰⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 4

³⁰⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 5

upon the bridge, except (the other) foot would be affirmed for him, until Allah^{azwj} Enters him into the Paradise due to your^{asws} love”.³⁰⁹

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ سَهْلٍ الْعَطَّارِ عَنْ عُمَرَ بْنِ عَبْدِ الْجُبَّارِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ مَا بَيْنَ مَنْ يُحِبُّكَ وَ بَيْنَ أَنْ يَرَى مَا تَقْرُبُ بِهِ عَيْنَاهُ إِلَّا أَنْ يُعَايِنَ الْمَوْتَ

(The books) ‘Kunz Jamie al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Sahl Al Attar, from Umar Bin Abdul Jabbar, from his father, from his grandfather,

‘Ali son of Ja’far^{asws}, from his brother^{asws} Musa^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} Bin Al-Hsuayn^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Amir Al-Momineen^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws} all having said: ‘Rasool-Allah^{saww} said to me^{asws}: ‘O Ali^{asws}! There is nothing between the one who loves you^{asws} and him seeing what his eyes would be delighted with except that he witnesses the death’.

ثُمَّ تَلَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا فِي وَلَايَةِ عَلِيٍّ غَيْرَ الَّذِي كُنَّا نَعْمَلُ فِي عِدَاوَتِهِ

Then he^{asws} recited: **Our Lord! Take us out. We will do righteous deeds**, -in the Wilayah of Ali^{asws}, **other than which we used to do!** [35:37], in his^{asws} enmity.

فَيَقَالُ لَهُمْ فِي الْجَوَابِ أَوْ لَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَ جَاءَكُمْ النَّذِيرُ وَ هُوَ النَّبِيُّ ص فَذُوقُوا فَمَا لِلظَّالِمِينَ إِلَّا لِحُمْدِهِ مِنْ نَصِيرٍ يَنْصُرُهُمْ وَ لَا يُنْجِيهِمْ مِنْهُ وَ لَا يَجْعَلُهُمْ عَنْهُ.

It would be said to them in the answer: **Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner did come to you**, - and he^{saww} is the Prophet^{saww}, **therefore taste (the Punishment), for there is no helper for the ones who are unjust [35:37]**, to the Progeny^{asws} of Muhammad^{asws}, to help them nor saving them from it, nor veiling them from it”.³¹⁰

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة جَاءَ فِي تَأْوِيلِ أَهْلِ الْبَيْتِ ع فِي حَدِيثِ أَحْمَدَ بْنِ إِبْرَاهِيمَ فِي قَوْلِهِ تَعَالَى فَلَوْ لَا إِذَا بَلَغَتِ الْخُلُوفُ وَ أَنْتُمْ حِينِيذٍ تَنْظُرُونَ إِلَى وَصِيِّ مُحَمَّدٍ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بُشِّرْ وَلِيَّهُ بِالْجَنَّةِ وَ عَذُّهُ بِالنَّارِ وَ نَحْنُ أَقْرَبُ إِلَيْهِ أَيْ إِلَى أَمِيرِ الْمُؤْمِنِينَ مِنْكُمْ وَ لَكِنْ لَا تُبْصِرُونَ أَيْ لَا تَعْرِفُونَ.

(The books) ‘Kunz Jamie al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ –

‘It has come in the explanations of People^{asws} of the Household in a Hadeeth of Ahmad Bin Ibrahim, regarding Words of the Exalted: **So why don’t you, when it reaches the throats [56:83] And at that time you are looking on [56:84]** - at his^{saww} successor^{asws} Amir Al-Momineen^{asws} giving glad tidings to his^{asws} friends of the Paradise, and his^{asws} enemies of the Fire, **And We are nearer to him than you are, but you are not seeing [56:85]** - meaning near

³⁰⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 6

³¹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 7

to Amir Al-Momineen^{asws} than you are, **but you are not seeing** - meaning you are not recognising.”³¹¹

9- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رُوِيَ عَنْ أَبِي نُبَاتَةَ قَالَ: دَخَلَ الْحَارِثُ الْهَمْدَانِيَّ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فِي نَفَرٍ مِنَ الشَّيْعَةِ وَ كُنْتُ مَعَهُ فِيمَنْ دَخَلَ فَجَعَلَ الْحَارِثُ يَتَأَوَّدُ فِي مِشْيَتِهِ وَ يَخْطُ الْأَرْضَ بِمِخْنِهِ وَ كَانَ مَرِيضاً

(The books) 'Kunz Jamie al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported from Abu Nubata who said,

'Al-Haris Al-Hamdani entered to see Amir Al-Momineen^{asws} among a number of the Shias, and I was with him^{asws}. Al-Haris went on to bend in his walking, and make marks on the ground with his staff, and he was sick.

فَأَقْبَلَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ كَانَتْ لَهُ مِنْهُ مَنَزِلَةٌ وَ قَالَ كَيْفَ تَجِدُكَ يَا حَارِثُ قَالَ نَالَ الدَّهْرُ مِنِّي وَ زَادَنِي أَوْدًا وَ غَلِيلاً اخْتِصَامُ أَصْحَابِكَ بِبَابِكَ قَالَ فِيمَ

Amir Al-Momineen^{asws} turned towards him, and there was a status for him in his^{asws} presence, and he^{asws} said: 'How do you find yourself, O Haris?' He said, 'The time has taken its toll from me and increased me in illnesses and pains. Your^{asws} companions are disputing at your^{asws} door'. He^{asws} said: 'Regarding what?'

قَالَ فِي شَأْنِكَ وَ الْبَلِيَّةِ مِنْ قَبْلِكَ فَمِنْ مُفْرِطٍ غَالٍ وَ مُبْغِضٍ قَالٍ وَ مِنْ مُتَرَدِّدٍ مُرْتَابٍ فَلَا يَدْرِي أَمْ يُقَدِّمُ أَمْ يُخْجِمُ

He said, 'Regarding your^{asws} afflictions and your^{asws} misfortunes from before you^{asws}. The one who fabricates, exaggerates, and the hating ones speaks, and of the hesitations of a hesitant one, so he does not know whether he should advance or retreat'.

قَالَ فَحَسْبُكَ يَا أَخَا هَمْدَانَ أَلَا إِنَّ خَيْرَ شَيْعَتِي التَّمَطُّ الْأَوْسَطُ إِلَيْهِمْ يَرْجِعُ الْعَالِي وَ يَهْمُ يَلْحَقُ النَّالِي قَالَ لَوْ كَشَفْتَ فِدَاكَ أَبِي وَ أُمِّي الرَّئِبَ عَنْ قُلُوبِنَا وَ جَعَلْتَنَا فِي ذَلِكَ عَلَى بَصِيرَةٍ مِنْ أَمْرِنَا

He^{asws} said: 'It suffices you, O brother of Hamdan! Indeed! The best of my^{asws} Shias is of the moderate manners. The exaggerator should return to them and those lag behind should catch up with them'. He said, 'May my father and my mother be sacrificed for you^{asws}! If you^{asws} could uncover the doubts from our hearts, and make us to be upon an insight regarding that regarding our affairs'.

قَالَ فَذَكَرَ فَإِنَّكَ أَمْرٌ مُلْبُوسٌ عَلَيْكَ إِنَّ دِينَ اللَّهِ لَا يُعْرَفُ بِالرَّجَالِ بَلْ بِآيَةِ الْحَقِّ وَ الْآيَةُ الْعَلَامَةُ فَاعْرِفِ الْحَقَّ تَعْرِفْ أَهْلَهُ يَا حَارِثُ إِنَّ الْحَقَّ أَحْسَنُ الْحَدِيثِ وَ الصَّادِعُ بِهِ مُجَاهِدٌ وَ بِالْحَقِّ أَخْبِرُكَ فَأَرْعِنِي سَمْعَكَ ثُمَّ خَبَّرَ بِهِ مَنْ كَانَتْ لَهُ خِصَاصَةٌ مِنْ أَصْحَابِكَ

He^{asws} said: 'Remember, for you are a person, there is a clothing (covering) upon you. The Religion of Allah^{azwj} cannot be recognised by the men, but by the signs of the truth, and the signs are the markings. Recognise the truth, you will recognise its people. O Haris! The truth is the best narration, and the one encountering alongside with it is a holy warrior, and I^{asws}

³¹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 8

shall inform you with the truth, so let me^{asws} see you hearing me^{asws}, then inform with it the ones from your companions who has specialities for him.

أَلَا إِنِّي عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ وَ صَدِيقُهُ الْأَوَّلُ صَدَقْتُهُ وَ آدَمُ بَيْنَ الرُّوحِ وَ الْجَسَدِ ثُمَّ إِنِّي صَدِيقُهُ الْأَوَّلُ فِي أُمَّتِكُمْ حَقًّا

Indeed! I^{asws} am a servant of Allah^{azwj} and brother^{asws} of His^{azwj} Rasool^{saww}, and his^{saww} friend, the first one to ratify him^{saww} while Adam^{as} was between the spirit and the body. Then I^{asws} was the first one to ratify him^{saww} in your community, truly.

فَسَخْنُ الْأَوَّلُونَ وَ نَحْنُ الْآخِرُونَ أَلَا وَ أَنَا خَاصَّتُهُ يَا حَارِ وَ خَالِصَتُهُ وَ صَفْوَتُهُ وَ وَصِيَّتُهُ وَ وَلِيِّتُهُ وَ صَاحِبُ بَحْوَاهُ وَ سِرِّهِ

We^{asws} are the former ones and we^{asws} are the latter ones. Indeed, and I^{asws} am his^{saww} special one. O Har (Haris), and his^{asws} sincere one, and his^{saww} elite, and his^{asws} successor^{asws}, and his^{saww} guardian, and a companion of his^{saww} secret consultations and his^{saww} secrets.

أَوْتِيَتْهُمْ فَهَمُ الْكِتَابِ وَ فَضْلُ الْخِطَابِ وَ عِلْمُ الْقُرْآنِ وَ الْأَسْبَابِ وَ اسْتُودِعَتْ أَلْفَ مِفْتَاحٍ يَفْتَحُ كُلُّ مِفْتَاحٍ أَلْفَ بَابٍ يُفْضِي كُلُّ بَابٍ إِلَى أَلْفٍ أَلْفَ عَهْدٍ وَ أُيِّدَتْ أَوْ قَالَ أُمِدِدَتْ بِبَلِيلَةِ الْقَدَرِ نَفْلاً وَ إِنَّ ذَلِكَ لَيَجْرِي لِي وَ لِمَنْ اسْتَحْفِظَ مِنْ ذُرِّيَّتِي مَا جَرَى اللَّيْلُ وَ النَّهَارُ حَتَّى يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا

I^{asws} have been Given understanding of the Book, and the decisive address, and knowledge of the Quran, and the lineages, and I^{asws} have been entrusted with a thousand keys, each key opening a thousand doors, each door leading to a thousand (upon) thousand pacts, and I^{asws} am being supported', or said: 'I^{asws} am being helped by the Night of Pre-determination being Awarded, and that flows for me^{asws} and for the ones from my^{asws} offspring who are protected. The night and day do not flow until Allah^{azwj} Makes to inherit the earth and the ones upon it.

وَ أُبَشِّرُكَ يَا حَارِ لَيَعْرِفُنِي وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ وَلِيِّي وَ عُدُوِّي فِي مَوَاطِنَ شَتَّى عِنْدَ الْمَمَاتِ وَ عِنْدَ الصَّرَاطِ وَ عِنْدَ الْمُقَاسَمَةِ قَالَ وَ مَا الْمُقَاسَمَةُ قَالَ مُقَاسَمَةُ النَّارِ أَقْسَمُهَا صَاحِبُهَا أَقُولُ هَذَا وَلِيِّي وَ هَذَا عُدُوِّي

And receive glad tidings, O Har (Haris). By the One^{azwj} Who Split the seed and Formed the person, my^{asws} friend and my^{asws} enemy will see me^{asws} in various places – at the death, and at the bridge, and at the distribution'. He said, 'And what is the distribution?' He^{asws} said: 'Distribution of the Fire. I^{asws} shall distribute it correctly. I^{asws} will say: 'This is my^{asws} friend and this is my^{asws} enemy!'

ثُمَّ أَخَذَ أَمِيرُ الْمُؤْمِنِينَ عَ بِيَدِ الْحَارِثِ وَ قَالَ يَا حَارِثُ أَخَذْتُ بِيَدِكَ كَمَا أَخَذَ بِيَدِي رَسُولُ اللَّهِ ص فَقَالَ لِي وَ قَدْ اسْتَكْنَيْتُ إِلَيْهِ حَسَدَهُ فُرَيْشٍ وَ الْمَنَافِقِينَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَخَذْتُ بِحُجْرَةٍ مِنْ ذِي الْعَرْشِ تَعَالَى وَ أَخَذْتُ يَا عَلِيُّ بِحُجْرَتِي وَ أَخَذْتُ ذُرِّيَّتَكَ بِحُجْرَتِكَ وَ أَخَذَ شَيْعَتُكُمْ بِحُجْرَتِكُمْ

Then Amir Al-Momineen^{asws} grabbed a hand of Al-Haris and said: 'O Haris! I^{asws} am grabbing your hand just as Rasool-Allah^{saww} had grabbed my^{asws} hand and said to me^{asws}, and I^{asws} had complained to him^{saww} of the envy of Quraysh and the hypocrites: 'When it will be the Day of Qiyamah, I^{saww} shall hold a side of the One^{azwj} with the Throne, the Exalted, and you^{asws}, O Ali^{asws}, will hold my^{saww} side, and your^{saww} offspring will hold your^{asws} side, and your^{asws} Shias will hold their^{asws} side.

فَمَاذَا يَصْنَعُ اللَّهُ بِنَبِيِّهِ وَ مَاذَا يَصْنَعُ نَبِيُّهُ بِوَصِيِّهِ وَ مَاذَا يَصْنَعُ وَصِيُّهُ بِأَهْلِ بَيْتِهِ وَ شِعَتِهِمْ

So, what is that Allah^{azwj} would Do with His^{azwj} Prophet^{saww}? And what is that His^{saww} Prophet^{saww} would do with his^{saww} successor^{asws}? And what is that his^{saww} successor^{asws} would do with the People^{asws} of his^{saww} household and their^{asws} Shias?

خُذْهَا إِلَيْكَ يَا حَارِ قَصِيرَةً مِنْ طَوِيلَةٍ أَنْتَ مَعَ مَنْ أَحَبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ فَالَهَا ثَلَاثًا

Take it to you, O Har (Haris), short from (its) long. You will be with the one you love, and for you would be what you had earned’ – saying it thrice.

فَقَالَ الْحَارِثُ وَ قَامَ يَجُرُّ رِدَاءَهُ جَذَلًا مَا أَبَالِي وَ رَبِّي بَعْدَ هَذَا أَلَقِيْتُ الْمَوْتَ أَوْ لَقِيَنِي.

Al-Haris said, and he stood up wearing his cloak gleefully, ‘I don’t care after this whether I meet the death, or it meets me’³¹².

10 مَشَارِقُ الْأَنْوَارِ، عَنِ النَّجَّيِّ ص قَالَ: حُبُّ أَهْلِ بَيْتِي يَنْتَفِعُ مَنْ أَحَبَّهُمْ فِي سَبْعَةِ مَوَاطِنَ مَهُولَةٍ عِنْدَ الْمَوْتِ وَ فِي الْقَبْرِ وَ عِنْدَ الْقِيَامِ مِنَ الْأَجْدَاثِ وَ عِنْدَ تَطَايُرِ الصُّحُفِ وَ عِنْدَ الْحِسَابِ وَ عِنْدَ الْمِيزَانِ وَ عِنْدَ الصَّرَاطِ

(The book) ‘Mashariq Al-Anwaar’ – ‘From the Prophet^{saww} having said: ‘Love of the People^{asws} of the Household would benefit the one who loves them^{asws}, in seven horrific places – at the death, and in the grave, and at the standing from the graves, and at the publication of the books, and at the Reckoning, and at the scale, and at the bridge.

فَمَنْ أَحَبَّ أَنْ يَكُونَ آمِنًا فِي هَذِهِ الْمَوَاطِنَ فَلْيَتَوَالَ عَلِيًّا بَعْدِي وَ لِيَتَمَسَّكْ بِالْحَبْلِ الْمَتِينِ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ عِزَّتُهُ مِنْ بَعْدِهِ فَإِنَّهُمْ خُلَفَائِي وَ أَوْلِيَائِي عِلْمُهُمْ عِلْمِي وَ حِلْمُهُمْ حِلْمِي وَ أَدْبُهُمْ أَدْبِي وَ حَسْبُهُمْ حَسْبِي سَادَةُ الْأَوَّلِيَاءِ وَ قَادَةُ الْآخِرِيَاءِ وَ بَقِيَّةُ الْأَنْبِيَاءِ خَزَنَتُهُمْ خَزَنَتِي وَ عَدُوُّهُمْ عَدُوِّي.

So, the one who loves to be safe in these places, then let him have the Wilayah of Ali^{asws} after me^{saww}, and let him adhere with the strong rope, and it is Ali^{asws} Bin Abu Talib^{asws}, and his^{asws} offspring from after him^{asws}, for they^{asws} are my^{saww} caliphs, and my^{asws} guardians. Their^{asws} knowledge is my^{saww} knowledge, and their^{asws} forbearance is my^{saww} forbearance, and their^{asws} etiquettes are my^{saww} etiquettes, and their^{asws} affiliations are my^{saww} affiliations. They^{asws} are chiefs of the friends, and guides of the pious, and remainder of the Prophets^{as}. Their^{asws} war is my^{saww} war, and their^{asws} enemies are my^{saww} enemies’³¹³.

11 أَعْلَامُ الدِّينِ، لِلدَّيْلَمِيِّ مِنْ كِتَابِ الْحُسَيْنِ بْنِ سَعِيدٍ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا بَلَغَتْ نَفْسٌ أَحَدَكُمْ هَذِهِ وَ أَوْمًا إِلَى خَلْقِهِ قِيلَ لَهُ أَمَا مَا كُنْتَ تَحْدُرُ مِنْ هَمِّ الدُّنْيَا فَقَدْ أَمِنَتْهُ ثُمَّ يُعْطَى بِشَارَتِهِ.

(The book) ‘A’lam Al Deen’ of Al Daylami, from the book of Al Husayn Bin Saeed, by his chain,

³¹² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 9

³¹³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 10

'From Abu Abdullah^{asws} having said: 'When the soul of one of you reaches this', and he^{asws} indicated to his^{asws} throat: 'It would be said to him: 'As for what you were cautious from the worries of the world, so you are safe from it'. Then he would be given the glad tidings".³¹⁴

12- وَ عَنْهُ عَنْ آبَائِهِ ع عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع بَشِّرْ شِيعَتَكَ وَ مُحِبَّيَكَ بِخَصَالٍ عَشْرٍ أَوَّلُهَا طَيْبُ مَوْلِدِهِمْ وَ ثَانِيهَا حُسْنُ إِيمَانِهِمْ وَ ثَالِثُهَا حُبُّ اللَّهِ لَهُمْ وَ الرَّابِعَةُ الْفُسْحَةُ فِي قُبُورِهِمْ وَ الْخَامِسَةُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ

And from him^{asws}, from his^{asws} forefathers^{asws}, from Rasool-Allah^{saww} having said to Amir Al-Momineen^{asws}: 'Give glad tidings to your^{asws} Shias and ones who love you^{asws} with ten characteristics. The first of these is goodness of their births; and its second is goodness of their Eman; and its third is Love of Allah^{azwj} for them, and the fourth is the spaciousness in their graves; and the fifth is their Noor would be shining in front of them;

وَ السَّادِسَةُ نَزْعُ الْفَقْرِ مِنْ بَيْنِ أَعْيُنِهِمْ وَ غِنَى قُلُوبِهِمْ وَ السَّابِعَةُ الْمَقْتُ مِنَ اللَّهِ لِأَعْدَائِهِمْ وَ الثَّامِنَةُ الْأَمْنُ مِنَ الْبَرَصِ وَ الْجَذَامِ وَ التَّاسِعَةُ انْخِطَاطُ الدُّنُوبِ وَ السَّيِّئَاتِ عَنْهُمْ وَ الْعَاشِرَةُ هُمْ مَعِيَ فِي الْجَنَّةِ وَ أَنَا مَعَهُمْ فَ طُوبَى لَهُمْ وَ حُسْنُ مَآبٍ.

And sixth is removal of the poverty from between their eyes and enriching of their hearts; and the seventh is the Abhorrence of Allah^{azwj} to their enemies; and the eighth is the security from the leprosy and the vitiligo; and the ninth is the abatement of the sins and the evil deeds from them; and the tenth, they would be with me^{saww} in the Paradise and I^{saww} would be with them, so **(the tree of) Tooba would be for them and an excellent resort [13:29]**.³¹⁵

13- وَ رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ص إِذَا انْتَفَتَ إِلَى عَلِيِّ ع فَقَالَ يَا أَبَا الْحَسَنِ هَذَا جِبْرِيلُ ع يَقُولُ إِنَّ اللَّهَ تَعَالَى أَعْطَى شِيعَتَكَ وَ مُحِبَّيَكَ سَبْعَ خَصَالٍ الرَّفَقَ عِنْدَ الْمَوْتِ وَ الْأُنْسَ عِنْدَ الْوَحْشَةِ وَ النُّورَ عِنْدَ الظُّلْمَةِ وَ الْأَمْنَ عِنْدَ الْفَرْعِ وَ الْقِسْطَ عِنْدَ الْمِيزَانِ وَ الْجَوَازَ عَلَى الصَّرَاطِ وَ دُخُولَ الْجَنَّةِ قَبْلَ النَّاسِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ.

And it is reported by Jabir Bin Abdullah having said,

'While we were in the presence of Rasool-Allah^{saww}, when he^{saww} turned towards Ali^{asws} and said: 'This here is Jibraeel^{as} informing me^{saww} about Allah^{azwj}, Majestic is His^{azwj} Majesty having Given your^{asws} Shias, and those that love you^{asws}, seven qualities – The kindness during the death, and the companions during the loneliness (of the grave), and the Light in the darkness, and the security during the panic, and the equity at the Scale, and the Permit over the Bridge, and the entrance into the Paradise before the people: **their Light running in front of them and on their right [57:12]**'.³¹⁶

14- وَ رَوَى جَابِرٌ أَيْضاً عَنْهُ ص قَالَ: مَنْ أَحَبَّ الْأَيِّمَةَ مِنْ أَهْلِ بَيْتِي فَقَدْ أَصَابَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ فَلَا يَشْكُرَنَّ أَحَدٌ أَنَّهُ فِي الْجَنَّةِ فَإِنَّ فِي حُبِّ أَهْلِ بَيْتِي عَشْرِينَ خَصْلَةً عَشْرٌ فِي الدُّنْيَا وَ عَشْرٌ فِي الْآخِرَةِ

And it is reported by Jabir as well from him^{saww} having said: 'One who loves the Imams^{asws} from People^{asws} of my^{saww} Household, so he had achieved the good of the world and the

³¹⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 11

³¹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 12

³¹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 13

Hereafter. None of you should doubt that he would be in the Paradise, for the love of People^{asws} of my^{saww} Household and has twenty characteristics, ten in the world and ten in the Hereafter.

أَمَّا فِي الدُّنْيَا فَالْزُهْدُ وَالْحَرَصُ عَلَى الْعَمَلِ وَالْوَرَعُ فِي الدِّينِ وَالرَّغْبَةُ فِي الْعِبَادَةِ وَالتَّوْبَةُ قَبْلَ الْمَوْتِ وَالنَّشَاطُ فِي قِيَامِ اللَّيْلِ وَالْيَأْسُ بِمَا فِي أَيْدِي النَّاسِ وَالْحِفْظُ لِأَمْرِ اللَّهِ عَزَّ وَجَلَّ وَنَهْيِهِ وَالتَّاسِعَةُ بَعْضُ الدُّنْيَا وَالْعَاشِرَةُ السَّخَاءُ

As for in the world, it is the asceticism, and the eagerness upon the (good) deed, and the devoutness in the Religion, and the desire in the (acts of) worship, and the repentance before the death, and the vitality in standing at night (for Salat), and the despair from what is in the hands of the people, and the preservation of the Commands of Allah^{azwj} Mighty and Majestic and His^{azwj} Prohibition, and the ninth is hatred of the world, and the tenth is the generosity.

وَأَمَّا فِي الْآخِرَةِ فَلَا يُنْشَرُ لَهُ دِيْوَانٌ وَلَا يُنْصَبُ لَهُ مِيزَانٌ وَيُعْطَى كِتَابُهُ بِيَمِينِهِ وَيُكْتَبُ لَهُ بَرَاءَةٌ مِنَ النَّارِ وَيُبَيِّضُ وَجْهُهُ وَيُكْسَى مِنْ حُلْلِ الْجَنَّةِ وَيُسْقَى فِي مَائَةٍ مِنْ أَهْلِ بَيْتِهِ وَيَنْظُرُ اللَّهُ إِلَيْهِ بِالرَّحْمَةِ وَيَتَوَجَّعُ مِنْ تِجَانِ الْجَنَّةِ الْعَاشِرَةُ دُخُولُ الْجَنَّةِ بِغَيْرِ حِسَابٍ فَطُوبَى لِمُحِبِّ أَهْلِ بَيْتِي.

And as for in the Hereafter, so the register (of deeds) would not be publicised for him, nor would a scale be set up for him, and he would be given his book in his right hand, and there would be written for him a freedom (permit) from the Fire, and his face would be whitened, and he would be clothed from the ornaments of the Paradise, and he would (be able to) intercede regarding one hundred of his family members, and Allah^{azwj} would Look at him with the Mercy, and he would be crowned from the crowns of Paradise, the tenth is entering the Paradise without any Reckoning. So, beatitude is for the one who loves People^{asws} of my^{saww} Household”.³¹⁷

15- وَعَنْ ابْنِ أَبِي يَعْقُوبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَدْ اسْتَحْيَيْتُ بِمَا أُكْرِرُ هَذَا الْكَلَامَ عَلَيْكُمْ إِنَّمَا بَيْنَ أَحَدِكُمْ وَبَيْنَ أَنْ يَغْتَبِطَ أَنْ تَبْلُغَ نَفْسُهُ هَاهُنَا وَ أَهْوَى يَبِيدَ إِلَى حُنْحَرَتِهِ

And from Ibn Abu Yafour who said, ‘Abu Abdullah^{asws} said: ‘I^{asws} embarrassed from repeating this speech upon you all. But rather, between one of you and him being exultant is the reaching of his soul to over here’ – and he^{asws} gestured by his^{asws} hand to his^{asws} throat.

يَأْتِيهِ رَسُولُ اللَّهِ ص وَ عَلِيٌّ ع فَيَقُولَانِ لَهُ أَمَّا مَا كُنْتَ تَخَافُ فَقَدْ أَمَنَكَ اللَّهُ مِنْهُ وَ أَمَّا مَا كُنْتَ تَرْجُو فَأَمَّاكَ فَأَبَشِّرُوا أَنْتُمْ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حَوْرَاءٍ عَيْنَاءُ كُلُّ مُؤْمِنٍ صِدِّيقٌ شَهِيدٌ.

Rasool-Allah^{saww} and Ali^{asws} come to him and say to them: ‘As for what you were fearing, so Allah^{azwj} has Secured you from it, and as for what you were desiring, it is in front of you’. Therefore, receive glad tidings! You (Shias) are the pure ones, and your women are pure. Every believing woman is a Maiden Hourie and every Momin is a truthful, a martyr”.³¹⁸

³¹⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 14

³¹⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 15

16 وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِأَصْحَابِهِ ابْتِدَاءً مِنْهُ أَحْبَبْتُمُونَا وَ أَبْغَضْنَا النَّاسَ وَ صَدَقْتُمُونَا وَ كَذَبْنَا النَّاسَ وَ وَصَلْتُمُونَا وَ حَفَنَّا النَّاسَ فَجَعَلَ اللَّهُ مَحْيَاكُمْ مَحْيَانَا وَ مَمَاتَكُمْ مَمَاتَنَا

And Abu Abdullah^{asws} said to his^{asws} companions, initiating from him^{asws}: 'You (Shias) are loving us^{asws} and the people are hating us^{asws}, and you are ratifying us^{asws} and the people are belying us^{asws}, and you are connecting with us^{asws} and the people are being disloyal to us^{asws}. Thus, Allah^{azwj} Made your lives to be our^{asws} lives, and your deaths to be our^{asws} passing away.

أَمَّا وَ اللَّهُ مَا بَيْنَ الرَّجُلِ مِنْكُمْ وَ بَيْنَ أَنْ يُقَرَّ اللَّهُ عَيْنَهُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَذَا الْمَكَانَ وَ أَوْمَأَ إِلَى خَلْقِهِ فَمَدَّ الْجِلْدَةَ ثُمَّ أَعَادَ ذَلِكَ فَوَ اللَّهُ مَا رَضِي حَتَّى حَلَفَ فَقَالَ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَحَدَّثَنِي أَبِي مُحَمَّدٌ بْنُ عَلِيٍّ بِذَلِكَ

But, by Allah^{azwj}! There is nothing between the man from you and Allah^{azwj} Causing his eyes to be delighted except the reaching of his soul to this place' – and he^{asws} gestured to his^{asws} throat, extended the skin, then repeated that. By Allah^{azwj} he^{asws} was not pleased until he^{asws} swore saying: 'By Allah^{azwj} Who there is no god except Him^{azwj}! My^{asws} father Muhammad^{asws} Bin Ali^{asws} narrated to me^{asws} with that.

أَنَّ النَّاسَ أَخَذُوا هَاهُنَا وَ هَاهُنَا وَ إِنَّكُمْ أَخَذْتُمْ حَيْثُ أَخَذَ اللَّهُ إِنَّ اللَّهَ اخْتَارَ مِنْ عِبَادِهِ مُحَمَّدًا ص وَ اخْتَرْتُمْ خَيْرَ اللَّهِ فَأَتَقُوا اللَّهَ وَ أَدُوا الْأَمَانَاتِ إِلَى الْأَسْوَدِ وَ الْأَبْيَضِ وَ إِنْ كَانَ حُرُورِيًّا وَ إِنْ كَانَ شَامِيًّا.

Surely, the people are taking (from) here and there, and you (Shias) are taking where Allah^{azwj} has Placed. Allah^{azwj} Chose Muhammad^{saww} from His^{azwj} servant, and you^{asws} chose the Choice of Allah^{azwj}. So, fear Allah^{azwj} and fulfil the entrustments to the black and the white, and even if he is a Harouriya (sect), and even if he was a Syrian!"³¹⁹

17- وَ عَنْ عَبْدِ الرَّحِيمِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع إِنَّمَا يَعْطِطُ أَخَذْتُمْ حِينَ تَبْلُغُ نَفْسُهُ هَاهُنَا فَيَنْزِلُ عَلَيْهِ مَلَكٌ فَيَقُولُ أَمَّا مَا كُنْتَ تَرْجُو فَقَدْ أُعْطِيَتْهُ وَ أَمَّا مَا كُنْتَ تَخَافُهُ فَقَدْ أَمِنْتَ مِنْهُ

And from Abdul Raheem who said, 'Abu Ja'far^{asws} said to me: 'But rather, one of you would be exultant when his soul reaches over here (throat), as an Angel would descend unto him and say: 'As for what you were desiring, so you have (now) been granted it, and as for what you were fearing, you have (now) been Secured from it'.

فَيُفْتَحُ لَهُ بَابٌ إِلَى مَنْزِلِهِ مِنَ الْجَنَّةِ فَيَقَالُ لَهُ انْظُرْ إِلَى مَسْكِنِكَ مِنَ الْجَنَّةِ وَ انْظُرْ هَذَا رَسُولُ اللَّهِ وَ فَلَانٌ وَ فَلَانٌ وَ فَلَانٌ هُمْ رُقَاقُكَ وَ هُوَ قَوْلُهُ تَعَالَى الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ هُمْ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ.

A door would be opened for him to his house from the Paradise and it would be said to him: 'Look at your dwelling from the Paradise, and look, this here is Rasool-Allah^{saww}, and so and so, and so and so, and so and so. They are your friends'. And it is the Word of the Exalted:

³¹⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 16

Those who are believing and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. [10:64]”³²⁰

18- وَ عَنْ صَفْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَ اللَّهُ إِنَّكُمْ لَعَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ وَ إِنَّكُمْ وَ اللَّهُ لَعَلَى الْحَقِّ فَاتَّقُوا اللَّهَ وَ كُفُّوا أَلْسِنَتَكُمْ وَ صَلُّوا فِي مَسَاجِدِكُمْ وَ عُوذُوا مَرْضَاكُمْ فَإِذَا تَمَيَّزَ النَّاسُ فَتَمَيَّزُوا فَإِنَّ ثَوَابَكُمْ لَعَلَى اللَّهِ وَ إِنَّ أَعْظَمَ مَا تَكُونُونَ إِذَا بَلَغَتْ نَفْسٌ أَحَدَكُمْ إِلَى هَذِهِ أَوْمًا إِلَى حَلْقِهِ قَرَّتْ عَيْنُهُ.

And from Safwan,

‘From Abu Abdullah^{asws} having said: ‘By Allah^{azwj}! You (Shias) are upon the Religion of Allah^{azwj}, and Religion of His^{azwj} Angels, and by Allah^{azwj} you are upon the truth. So, fear Allah^{azwj} and restrain your tongues, and pray Salat in your Masjids, and console your sick. When the people are distinguished, you will be distinguished, for your Rewards are upon Allah^{azwj}, and the most jubilant of what you can happen to be is when the soul of one of you reaches to this’, and he^{asws} indicated to his^{asws} throat, ‘His eyes would be delighted’³²¹.

19- وَ عَنْ جَابِرِ الْمُغَفِّيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلْحَارِثِ الْأَعْوَرِ لَتَنْفَعَنَّكَ حُبُّنَا عِنْدَ ثَلَاثٍ عِنْدَ نُزُولِ مَلَكِ الْمَوْتِ وَ عِنْدَ مُسَاءَلَتِكَ فِي قَبْرِكَ وَ عِنْدَ مَوْفِقِكَ بَيْنَ يَدَيِ اللَّهِ.

And from Jaber Al Jufy,

‘From Abu Ja’far^{asws} having said: ‘Amir Al-Momineen^{asws} said to Al-Haris Al-Awr: ‘(Having) our^{asws} love would benefit you in three (places) – at the descent of the Angel of death, and at your being questioned in the grave, and at your pausing in front of Allah^{azwj}’³²².

20- كِتَابُ الْمُخْتَصَرِ، لِلْحَسَنِ بْنِ سُلَيْمَانَ نَاقِلًا مِنْ كِتَابِ جَمْعَةِ السَّيِّدِ حَسَنِ بْنِ كَبْشٍ الْحُسَيْنِيِّ بِإِسْنَادِهِ عَنِ الْمَفِيدِ رَفَعَ الْحَدِيثَ إِلَى أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع يَا عَلِيُّ إِخْوَانُكَ يُفْرَحُونَ فِي أَرْبَعَةِ مَوَاطِنَ عِنْدَ خُرُوجِ أَنْفُسِهِمْ وَ أَنَا وَ أَنْتَ شَاهِدُهُمْ وَ عِنْدَ الْمُسَاءَلَةِ فِي قُبُورِهِمْ وَ عِنْدَ الْعَرْضِ وَ عِنْدَ الصِّرَاطِ.

Kitab ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, copying from the book collected by the seyyid Hassan Bin Kabsh Al Husayni, by his chain from Al Mufeed, raising the Hadeeth to,

‘Umm Salama^{ra} having said, ‘Rasool-Allah^{saww} said to Ali^{asws}: ‘O Ali^{asws}! Your^{asws} brethren would be joyful in four places – at the exit of their souls, and I^{saww} and you^{asws} would appear to them, and at the questioning in their graves, and at the presentation, and at the bridge’³²³.

21- قَالَ وَ مِمَّا رَوَاهُ ابْنُ السَّيِّدِ الْجَلِيلُ بِهَاءِ الدِّينِ عَلِيُّ بْنُ عَبْدِ الْحَمِيدِ الْحُسَيْنِيِّ بِإِسْنَادِهِ عَنْ أَبِي عَمْرِو الْكَشِّيِّ عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ رَفَعَهُ إِلَى سَعِيدِ بْنِ يَسَارٍ أَنَّهُ حَضَرَ أَحَدَ ابْنَيْ سَابُورَ وَ كَانَ لهُمَا وَرَعٌ وَ إِخْبَاتٌ فَمَرَضَ أَحَدُهُمَا وَ لَا أَحْسَبُهُ إِلَّا زَكْرِيَّا بْنَ سَابُورَ قَالَ فَحَضَرْتُهُ عِنْدَ مَوْتِهِ قَالَ فَبَسَطَ يَدَهُ ثُمَّ قَالَ بَسَطْتُ يَدِي يَا عَلِيُّ

³²⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 17

³²¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 18

³²² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 19

³²³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 20

He said, 'And from what is reported to me by the majestic seyyid Baha Al Deen Ali Bin Abdul Hameed Al Husayni, by his chain, from Abu Amro Al Kashy, from Muhammad Bin Masoud, raising it to Saeed Bin Yasaar,

'He was present with one of the two sons of Sabour, and there was devoutness and striving for them. One of them got sick, and I do not reckon except it was Zakariya Bin Sabour. I presented at his death. He extended his hand, then said, 'I am extending my hand, O Ali^{asws}!'

قَالَ فَصَصْتُ ذَلِكَ عَلَى أَبِي عَبْدِ اللَّهِ ع ثُمَّ قُمْتُ عَنْهُ فَأَتْبَعَنِي رَسُولُهُ فَرَجَعْتُ إِلَيْهِ فَقَالَ أَخْبِرْنِي خَيْرَ الرَّجُلِ الَّذِي حَضَرْتُهُ عِنْدَ مَوْتِهِ أَيُّ شَيْءٍ سَمِعْتَهُ يَقُولُ قُلْتُ بَسَطَ يَدَهُ ثُمَّ قَالَ بَسَطْتُ يَدِي يَا عَلِيُّ فَقَالَ أَبُو عَبْدِ اللَّهِ ع رَأَاهُ وَاللَّهِ رَأَاهُ وَاللَّهِ.

I narrated this story to Abu Abdullah^{asws}, then I arose from him^{asws}. His^{asws} messenger followed me and made me return to him^{asws}. He^{asws} said: 'Inform me the news of the man whom you were present at his death, which thing did you hear him saying?' I said, 'He extended his hand, then said, 'I am extending my hand, O Ali^{asws}!'. Abu Abdullah^{asws} said: 'He saw him^{asws}, by Allah^{azwj}, he saw him^{asws}!'³²⁴

22- ما، الأماالي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الرثير عن علي بن الحسن بن فضال عن العباس بن عامر عن عبد الله بن الوليد قال: دخلنا على أبي عبد الله ع فسلمنا عليه و جلسنا بين يديه فسلأنا من أنتم قلنا من أهل الكوفة فقال أما إنه ليس من بلد من البلدان أكثر محبة لنا من الكوفة ثم هذه العصابة خاصة

(The book) 'Al Amaali' of the sheykh Al Tusi' – Ahmad Bin Abdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Abdullah Bin Al Waleed who said,

'We entered to see Abu Abdullah^{asws} and greeted unto him^{as} and we sat down in front of him^{asws}. He^{asws} asked us: 'Who are you?' We said, 'From the people of Al-Kufa'. He^{asws} said: 'But surely there is no city from the cities with more people loving us^{asws}, than Al-Kufa, then this group in particular.

إِنَّ اللَّهَ هَذَاكُمْ لِأَمْرِ جِهْلِهِ النَّاسُ أَحَبُّهُمْوَنَا وَ أَبْغَضَنَا النَّاسُ وَ صَدَقْتُمْوَنَا وَ كَذَبَنَا النَّاسُ وَ اتَّبَعْتُمْوَنَا وَ خَالَفَنَا النَّاسُ فَجَعَلَ اللَّهُ مَحْيَانَا وَ مَمَاتَكُمْ مَمَاتَنَا

Allah^{azwj} has Guided you all to a matter the people are ignorant of it. You love us^{asws} and the people hate us^{asws}, and you ratify us^{asws} and the people belie us^{asws}, and you follow us^{asws} and the people oppose us^{asws}. So, Allah^{azwj} Makes your lives as our^{asws} lives, and your deaths as our^{asws} passing away.

فَأَشْهَدُ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا تَقَرُّ بِهِ عَيْنُهُ أَوْ يَغْتَبِطَ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَاهُنَا ثُمَّ أَهْوَى يَدَهُ إِلَى حَلْقِهِ

I^{asws} testify upon my^{asws} father^{asws} that he^{asws} was saying: 'There is nothing between one of you (Shias) and him seeing would his eyes would be delighted with, or him being jubilant, except the reaching of his soul over here', then he^{asws} indicated by his^{asws} hand to his^{asws} throat.

ثُمَّ قَالَ وَ قَدْ قَالَ اللَّهُ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً فَتَحْنُ ذُرِّيَّةَ رَسُولِ اللَّهِ ص.

³²⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 21

Then he^{asws} said: 'And Allah^{azwj} has Said in His^{azwj} Book: ***And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38].*** So, we^{asws} are the offspring of Rasool-Allah^{sawww}.³²⁵

³²⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 6 H 22

CHAPTER 7 – THE DEEDS ARE NOT ACCEPTED EXCEPT WITH WILAYAH

الآيات إبراهيم مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ بِمَا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ

The Verses – (Surah) Ibrahim^{as}: **An example of those who are committing Kufr with their Lord, their deeds are like ashes the wind blows hard upon during a stormy day. They are not able upon anything from what they are earning. That is the far straying [14:18]**

طه 84 وَ إِنِّي لَغَفَّارٌ لِمَن تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى

(Surah) Ta Ha: **And I am Forgiving to the one who repents and believes and does a righteous deed, then (follows) righteous Guidance [20:82]**

و قال تعالى وَ مَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَ هُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَ لَا هَضْمًا

And the Exalted Said: **And one who does from the righteous deeds and he is a Momin, so he will neither fear injustice nor deprivation [20:112].**

1- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله تعالى فلا يخاف ظلمًا و لا هضمًا أي لا ينقص من عمله شيئًا و أمّا ظلمًا يقول كن يذهب به.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding Words of the Exalted: **so he will neither fear injustice nor deprivation [20:112]**: ‘Yes, nothing be reduced from his deeds’, and as for ‘(fearing) injustice’, He^{azwj} is Saying: ‘He will never be deprived of these (Its Rewards)’³²⁶

2- لي، الأمايلي للصدوق ابن ناثانة عن علي عن أبيه عن ابن محبوب عن هشام بن سالم عن السباطي عن أبي عبد الله ع قال: إنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ الْعَبْدُ إِذَا وَقَفَ بَيْنَ يَدَيِ اللَّهِ جَلَّ جَلَالُهُ عَنِ الصَّلَوَاتِ الْمَفْرُوضَاتِ وَ عَنِ الزَّكَاةِ الْمَفْرُوضَةِ وَ عَنِ الصَّيَامِ الْمَفْرُوضِ وَ عَنِ الْحَجِّ الْمَفْرُوضِ وَ عَنِ وَلَايَتِنَا أَهْلَ الْبَيْتِ

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Natana, from Ali, from his father, from Ibn Mahboub, from Hisham Bin Salim, from Al Sabaty,

‘From Abu Abdullah^{asws} having said: ‘The first of what the servant would be questioned about when he pauses in front of Allah^{azwj}, Majestic is His^{azwj} Majesty is about the Obligatory Salats, and about the Obligatory Zakat, and about the Obligatory Fasts, and about the Obligatory Hajj, and about our^{asws} Wilayah, People^{asws} of the Household.

³²⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 1

فَإِنْ أَقَرَّ بِوَلَايَتِنَا ثُمَّ مَاتَ عَلَيْهَا قُبِلَتْ مِنْهُ صَلَاتُهُ وَ صَوْمُهُ وَ زَكَاتُهُ وَ حُجُّهُ وَ إِنْ لَمْ يَقَرَّ بِوَلَايَتِنَا بَيْنَ يَدَيِ اللَّهِ حَلَّ جَلَالُهُ لَمْ يَقْبَلِ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ شَيْئاً مِنْ أَعْمَالِهِ.

So, if he acknowledges with our^{asws} Wilayah, then dies upon it, his Salat and his Fasts and his Zakat and his Hajj would be Accepted from him, but if he does not acknowledge with our^{asws} Wilayah in front of Allah^{azwj}, Majestic is His^{azwj} Majesty, Allah^{azwj} Mighty and Majestic would not Accept anything from him, from his deeds".³²⁷

3- لي، الأمايلي للصدوق علي بن عيسى عن علي بن محمد ماجيلويه عن البرقي عن محمد بن حسن عن محمد بن جعفر بن محمد عن أبيه عن آبائه ع قال: نزل جبرئيل على النبي ص فقال يا محمد السلام يُقرئك السلام و يقول خَلَقْتُ السَّمَاوَاتِ السَّبْعَ وَ مَا فِيهِنَّ وَ الْأَرْضِينَ السَّبْعَ وَ مَنْ عَلَيْهِنَّ وَ مَا خَلَقْتُ مَوْضِعاً أَعْظَمَ مِنَ الرُّكْنِ وَ الْمَقَامِ

(The book) 'Al Amaali' of Al Sadouq – Ali Bin Isa, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from Muhammad Bin Hassan,

'From Muhammad son of Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Jibraeel^{as} descended unto the Prophet^{saww}. He^{as} said: 'O Muhammad^{saww}! The Salaam (Allah^{azwj}) Conveys the greetings to you^{saww} and Says: "I^{azwj} Created the seven skies and whatever is in these, and the seven earths and the ones upon these, and I^{azwj} did not Create any place greater than the corner (of the Kabah) and the standing place (of Ibrahim^{as}).

وَ لَوْ أَنَّ عَبْدًا دَعَانِي هُنَاكَ مِنْذُ خَلَقْتُ السَّمَاوَاتِ وَ الْأَرْضِينَ ثُمَّ لَقِيَنِي جَاحِداً لَوَلَايَةِ عَلِيٍّ لَأَكْبَبْتُهُ فِي سَفَرٍ.

And if a servant had supplicated to Me^{azwj} over these since I^{azwj} Created the skies and the earths, then meets Me^{azwj} having rejected Wilayah of Ali^{asws}, I^{azwj} would Fling him into Saqar (Hell)!³²⁸

4- لي، الأمايلي للصدوق العطار عن سعد بن الأصهباني عن المنقري عن حفص بن الصادق عليه السلام قال إن علياً ع كان يقول لا خير في الدنيا إلا لأحد رجلين رجل يزاد كل يوم إحساناً و رجل يتدارك سيئته بالتوبة و أتى له بالتوبة و الله لو سجد حتى ينقطع عنقه ما قبل الله منه إلا بولايته أهل البيت.

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from Sa'ad, from Al Asbahany, from Al Minqary, from Hafs,

'From Al-Sadiq^{asws} having said: 'Ali^{asws} was saying: 'There is no good in the world except one of the two men – a man increasing good deeds every day and a man rectifying his evil deeds with the repentance, and from where would the repentance be for him? By Allah^{azwj}! Even if he were to perform Sajdah until his neck is cut, Allah^{azwj} will not Accept from him except by our^{asws} Wilayah, People^{asws} of the Household".³²⁹

5- فس، تفسير القمي جعفر بن أحمد عن عبد الكريم بن عبد الرحيم عن محمد بن علي عن محمد بن الفضيل عن أبي حمزة قال سمعت أبا عبد الله ع يقول من خالفكم و إن تعبد و اجتهد منسوب إلى هذه الآية ووجه يؤمذ حاشعة عاملة ناصبة تصلى ناراً حامية.

³²⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 2

³²⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 3

³²⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 4

Tafseer Al Qummi – Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad bin Al Fuzeil, from Abu Hamza who said,

'I heard Abu Abdullah^{asws} saying: 'One who opposes you and even if he worships and struggles, would be attributed to this Verse: **Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**'.³³⁰

6- فس، تفسير القمي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَلُهَا قَالَ هِيَ لِلْمُسْلِمِينَ عَامَّةٌ وَ الْحَسَنَةُ الْوَلَايَةُ فَمَنْ عَمِلَ مِنْ حَسَنَةٍ كُتِبَتْ لَهُ عَشْرًا فَإِنْ لَمْ يَكُنْ وَلَايَةً [لَهُ] دُفِعَ عَنْهُ بِمَا عَمِلَ مِنْ حَسَنَتِهِ فِي الدُّنْيَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ.

Tafseer Al Qummi – Muhammad Bin Ja'far, from Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **One who comes with the good deed, then for him would be ten the likes of it [6:160]**. He^{asws} said: 'It is for the Muslims in general, and the good deed is the Wilayah. So, the one who does a good deed, ten would be written for him. But if does not happen to have the Wilayah for him, it would be repelled from him whatever good deed he would have done in the world, and there would be no share for him in the Hereafter'.³³¹

7- فس، تفسير القمي أَحْمَدُ بْنُ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنِ السُّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبَانَ عَنِ الْحَارِثِ بْنِ يَحْيَى عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى قَالَ أ لَا تَرَى كَيْفَ اشْتَرَطَ وَ لَمْ تَنْفَعُهُ التَّوْبَةُ أَوْ الْإِيمَانُ وَ الْعَمَلُ الصَّالِحُ حَتَّى اهْتَدَى وَ اللَّهُ لَوْ جَهَدَ أَنْ يَعْمَلَ مَا قُبِلَ مِنْهُ حَتَّى يَهْتَدِيَ

Tafseer Al Qummi – Ahmad Bin Ali, from al Husayn Bin Ubeydullah, from Al Sindy Bin Muhammad, from Aban, from Al Haris Bin Yahya,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**. He^{asws} said: 'Don't you see how it has been Stipulated (as being conditional), and the repentance would not benefit him, or the Eman and the righteous deeds, until he is rightly guided? By Allah^{azwj}! Even if he were to struggle to do the deeds, it will not be Accepted from him until he is rightly guided'.

قَالَ قُلْتُ إِلَى مَنْ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ إِلَيْنَا.

He (the narrator) said, 'I said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! (Rightly guided) to whom?' He^{asws} said: 'To us^{asws}'.³³²

8- فس، تفسير القمي فِي رِوَايَةِ أَبِي الْجَاوِدِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ يَقُولُ إِنْ كَانَ مِنْ أَهْلِ النَّارِ وَ كَانَ قَدْ عَمِلَ فِي الدُّنْيَا مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - يَوْمَ الْقِيَامَةِ حَسْرَةً إِنْ كَانَ عَمَلُهُ لِغَيْرِ اللَّهِ

³³⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 5

³³¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 6

³³² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 7

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **So, one who does good of the weight of a particle would see it [99:7]**, he^{asws} said: ‘If he is from the inhabitants of the Fire, and he had done a good deed of the weight of an atom would see in on the Day of Judgement in regret if he had done it for the sake of other than Allah^{azwj}’.

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ يَوْمَ يُقُولُ إِذَا كَانَ مِنْ أَهْلِ الْجَنَّةِ رَأَى ذَلِكَ الشَّرَّ يَوْمَ الْقِيَامَةِ ثُمَّ غُفِرَ لَهُ.

And one who does evil of the weight of a particle would see it [9:8]. And if he is from the inhabitants of the Paradise, he would see that evil on the Day of Judgement, but Allah^{azwj} the Exalted would Forgive him”.³³³

9- ما، الأماالي للشيخ الطوسي فيما كتب أمير المؤمنين ع مع محمد بن أبي بكرٍ إلى أهل مصر يا عباد الله إن اتقيتم الله و حفظتم نبيكم في أهل بيته فقد عبدتموه بأفضل ما عبد و ذكرتموه بأفضل ما ذكر و شكرتموه بأفضل ما شكر

(The book) ‘Al-Amaali’ Al-Tusi – ‘Among what Amir Al-Momineen^{asws} wrote with Muhammad Bin Abu Bakr to the people of Egypt: ‘O servants of Allah^{azwj}! You should fear Allah^{azwj} and be preserving of your Prophet^{saww} regarding People^{asws} of his^{saww} Household, so you would have served him with the superior of what he^{saww} could be served, and would have remembered him^{saww} with the superior of what he^{saww} could have been remembered with, and you would have thanked him^{saww} with the superior of what he^{saww} could have been thanked with.

و أخذتم بأفضل الصبر و الشكر و اجتهدتم أفضل الاجتهاد و إن كان غيركم أطول منكم صلاة و أكثر منكم صياماً فأنتم أنتم لله منه و أنصح لأولي الأمر.

And you would have grabbed with the superior of the patience and thanks and would have struggled with the superior of the struggling, and even if others would be offering more prolonged Salat than you, and of more frequent Fasting than you, for you would be more fearing of Allah^{azwj} than him, and more advised by the Master^{asws} of the command”.³³⁴

10- ما، الأماالي للشيخ الطوسي المفيد عن الجعافي عن ابن عثمة عن أبي عوانة موسى بن يوسف عن محمد بن سليمان بن بزيع عن الحسين الأشقر عن قيس عن أبي ليلى عن الحسين بن علي ع قال قال رسول الله ص الزموا مودتنا أهل البيت فإنه من لقي الله يوم القيامة و هو يؤدنا دخل الجنة بشفاعتنا و الذي نفسي بيده لا ينفع عبداً عمله إلا بمعرفة حقنا.

(The book) ‘Al Amaali’ of the sheykh al Tusi Al Mufeed, from Al Jiany, from Ibn Uqadah, from Abu Awana Musa Bin Yusuf, form Muhammad Bin Suleyman Bin Bazie, from Al Husayn Al Ashqar, from Qays, from Lays, from Abu Layli,

‘From Al-Husayn^{asws} Bin Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Necessitate our^{asws} cordiality, of People^{asws} of the Household, for surely the one who meets Allah^{azwj} on the Day of Qiyamah and he is cordial to us^{asws}, would enter the Paradise due to our^{asws} intercession.

³³³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 8

³³⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 9

By the One^{azwj} in Whose Hand is my^{saww} soul! The servant will not benefit by his deeds except by recognising our^{asws} rights".³³⁵

11- ما، الأماالي للشيخ الطوسي الموفيد عن أحمد بن محمد الزراري عن الحميري عن ابن أبي الخطاب عن ابن محبوب عن هشام بن سالم عن الساباطي قال: قلت لأبي عبد الله ع إن أبا أمية يوسف بن ثابت حدث عنك أنك قلت لا يضرك مع الإيمان عمل ولا ينفع مع الكفر عمل

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed – From Ahmad Bin Muhammad Al Zurary, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Maboub, from Hisham Bin Salim, from Al Sabaty who said,

'I said to Abu Abdullah^{asws}, 'Abu Umayya Yusuf Bin Sabit narrated from you^{asws} and you^{asws} said: 'No deed would harm along with the Eman, nor would any deed benefit with the Kufr'.

فقال إنه لم يسألني أبو أمية عن تفسيرها إنما عني بهذا أنه من عرف الإمام من آل محمد و يتولاه ثم عمل لنفسه بما شاء من عمل الخير قبل منه ذلك و ضوعف له أضغاف كثيرة فانتفع بأعمال الخير مع المعرفة فهذا ما عني بذلك

He^{asws} said: 'Abu Umayya did not ask me^{asws} about its interpretation. But rather, I^{asws} meant by this, the one who recognises the Imam^{asws} from Progeny^{asws} of Muhammad^{saww} and follows him^{asws}, then does a deed for himself with whatever he so desires to, from the good deeds, that would be Accepted from him, and multiplied for him manifold. Thus, he would benefit with the good deed along with the recognition. So, this is what I^{asws} meant by that.

و كذلك لا يقبل الله من العباد الأعمال الصالحة التي يعملونها إذا تولوا الإمام الجائر الذي ليس من الله تعالى

And similar to that, Allah^{azwj} will not Accept the righteous deeds from the servant which he had done, when he follows the tyrannical imam who isn't from Allah^{azwj} the Exalted'.

فقال له عبد الله بن أبي يعفور أ ليس الله تعالى قال من جاء بالحسنة فله خير منها و هم من فرع يومئذ آمنون فكيف لا ينفع العمل الصالح بمن تولى أئمة الجور

Abdullah Bin Abu Yafour said to him^{asws}, 'Doesn't Allah^{azwj} the Exalted Say: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]**, so how can he not benefit from the righteous deeds if he were to befriend the tyrannical imam?'

فقال له أبو عبد الله ع و هل تدري ما الحسنة التي عناها الله تعالى في هذه الآية هي معرفة الإمام و طاعته

Abu Abdullah^{asws} said: 'And do you know what the good deed is which Allah^{azwj} the Exalted has Meant in this Verse? It is the recognition of the Imam^{asws}, and being obedient to him^{asws}.

و قد قال الله عز و جل و من جاء بالسبيّة فكذب و جوههم في النار هل تجزون إلا ما كنتم تعملون و إنما أراد بالسبيّة إنكار الإمام الذي هو من الله تعالى

³³⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 10

And Allah^{azwj} Mighty and Majestic Says: ***And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90].*** And what it Intended by the evil deed is the denial of the Imam^{asws} who is from Allah^{azwj} the Exalted’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ جَاءَ يَوْمَ الْقِيَامَةِ بِوَلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ جَاءَهُ مُنْكَرًا لِحَقِّنَا جَاحِدًا لَوْلَايَتِنَا أَكْبَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ فِي النَّارِ.

Then Abu Abdullah^{asws} said: ‘The one who comes on the Day of Judgement with the Wilayah of the unjust imam who is not from Allah^{azwj}, and comes having denied our^{asws} rights, having fought against our^{asws} Wilayah, Allah^{azwj} would Fling him into the Fire on the Day of Judgement’.³³⁶

12- ما، الأماالي للشيخ الطوسي أَبُو مَنْصُورٍ السُّكَّرِيُّ عَنْ جَدِّهِ عَلِيِّ بْنِ عُمَرَ عَنِ الْعَبَّاسِ بْنِ يُوسُفَ السَّكَّكِيِّ عَنْ عُبيدِ اللَّهِ بْنِ هِشَامٍ عَنْ مُحَمَّدِ بْنِ مُصْعَبٍ عَنِ الْهَيْثَمِ بْنِ حَمَّادٍ عَنْ يَزِيدَ الرَّقَاشِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَجَعْنَا مَعَ رَسُولِ اللَّهِ ص فَلَقَيْنَا مِنْ تَبَوَّكَ فَقَالَ لِي فِي بَعْضِ الطَّرِيقِ أَلْفُوا لِي الْأَخْلَاسَ وَ الْأَقْتَابَ فَفَعَلُوا فَصَعِدَ رَسُولُ اللَّهِ ص فَخَطَبَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Mansour al Sukry, from his grandfather Ali Bin Umar, from Al Abbas Bin Yusuf Al Sikaky, from Ubeydullah Bin Hisham, from Muhammad Bin Mus’ab, from Al Haysam Bin Hammad, from Yazeed Al Raqashy, from Anas Bin Malik (well-known fabricator) who said,

‘We returned with Rasool-Allah^{saww} as two caravans from Tabuk. He^{saww} said to me in one of the roads: ‘Cast the horses for me^{asws} and the camels’. They did so. Rasool-Allah^{saww} ascended and addressed. He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj} with what He^{azwj} is rightful of.

ثُمَّ قَالَ مَعَاشِرَ النَّاسِ مَا لِي إِذَا ذُكِرَ آلُ إِبْرَاهِيمَ ع تَهَلَّلْتُ وَجُوهُكُمْ وَ إِذَا ذُكِرَ آلُ مُحَمَّدٍ كَأَنَّمَا يُفْقَأُ فِي وَجُوهِكُمْ حَبُّ الرُّمَّانِ فَوَ الَّذِي بَعَنِي بِالْحَقِّ نَبِيًّا لَوْ جَاءَ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِأَعْمَالٍ كَأَمْثَالِ الْجِنِّالِ وَ لَمْ يَجِئْ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع لَأَكْبَهُ اللَّهُ عَزَّ وَ جَلَّ فِي النَّارِ.

Then he^{saww} said: ‘Community of people! What is the matter when the progeny of Ibrahim^{as} is mentioned your faces are jubilant, and when the Progeny^{asws} of Muhammad^{saww} is mentioned, it is as if there are pomegranate seeds in your faces! By the One^{azwj} Who Sent me^{saww} with the truth as a Prophet^{saww}! Even if one of you were to come on the Day of Qiyamah with the deeds like the mountain and does not come with Wilayah of Ali^{asws} Bin Abu Talib^{asws}, Allah^{azwj} Mighty and Majestic would Fling him into the Fire’.³³⁷

13- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ تَيْمٍ عَنْ أَبِي الطُّفَيْلِ عَنْ بَشْرِ بْنِ غَالِبٍ وَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ كُثْلُهُمْ ذَكَرَ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ ثَلَاثًا أَنْ يُبَيِّتَ قَائِلَكُمْ وَ أَنْ يَهْدِيَ ضَالَّكُمْ وَ أَنْ يُعَلِّمَ جَاهِلَكُمْ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Abdullah Bin Ahmad, from Nast Bin Muzahim, from Amro Bin Shimr, from Jabir, from Tameem, and from Abu Al Tufeyl, from Bishr Bin Ghalib, and from Salim Bin Abdullah, all of them mentioned from Ibn Abbas,

³³⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 11

³³⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 12

'Rasool-Allah^{saww} said: 'O clan of Abdul Muttalib^{asws}! I^{saww} asked Allah^{azwj} Mighty and Majestic for three (things) – that He^{azwj} should Affirm your speaker, and that He^{azwj} should Guide your straying ones, and that He^{azwj} should Teach your ignorant ones.

وَسَأَلْتُ اللَّهَ تَعَالَى أَنْ يَجْعَلَكُمْ جُودَاءَ نُجَبَاءَ رُحَمَاءَ فَلَوْ أَنَّ أَمْرًا صَفَّ بَيْنَ الرَّكْنِ وَالْمَقَامِ فَصَلَّى وَصَامَ ثُمَّ لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ لِأَهْلِ بَيْتِ مُحَمَّدٍ ص مُبْعِضٌ دَخَلَ النَّارَ.

And I^{saww} asked Allah^{azwj} the Exalted to Make you to be generous, excellent, merciful. If a person were to be in a row between the corner (of the Kabah) and the standing place (of Ibrahim^{as}) and prays Salat and Fasts, then meets Allah^{azwj} Mighty and Majestic and he is from the haters of People^{asws} of the Household of Muhammad^{saww}, would enter the Fire".³³⁸

14- ما، الأماالي للشيخ الطوسي المفيض عن ابن قولويه عن الكليبي عن عديّة من أصحابه عن سهل عن محمد بن سنان عن حماد بن أبي طلحة عن معاوية بن كثير قال: نظرت إلى الموقف والناس فيه كثير فدنوت إلى أبي عبد الله ع فقلت إن أهل الموقف كثير قال فصره فأدأره فيهم ثم قال ادن مني يا أبا عبد الله فدنوت منه فقال غناء يأتي به الموج من كل مكان والله ما الحج إلا لكم لا والله ما يتقبل الله إلا منكم.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ibn Qawlawayya, from Al Kulayni, from a number of his companions, from Sahl, from Muhammad Bin Sinan, from Hammad Bin Abu Talha, from Muaz Bin Kaseer who said,

'I looked at the pausing station (during Hajj) and the people therein were numerous. I approached Abu Abdullah^{asws} and said, 'The people of the pausing station are numerous'. He^{asws} surveyed among them with his^{asws} sight, then said: 'Come near me^{asws}, O Abu Abdullah'. I went near him^{asws}. He^{asws} said: 'Scum, the waves come with it from every place. By Allah^{azwj}! There is no Hajj except for you (Shias). No, by Allah^{azwj}! Allah^{azwj} will not Accept except from you all!'³³⁹

15- ما، الأماالي للشيخ الطوسي المفيض عن علي بن خالد المزاري عن الحسن بن علي الكوفي عن إسماعيل بن محمد المزي عن سلام بن أبي عمرة عن سعد بن سعيد عن يونس بن عبد الجبار عن علي بن الحسين ع قال قال رسول الله ص ما بال أقوام إذا ذكر عندهم آل إبراهيم ع فرحوا واستبشروا وإذا ذكر عندهم آل محمد استأثرت قلوبهم

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed – From Ali Bin Khalid Al Maraghy, from Al Hassan Bin Ali Al Kufy, from Ismail bin Muhammad Al Muzanny, from Sallam Bin Abu Amrah, from Sa'ad Bin Saeed, from Yunus Bin Abdul Jabbar,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'What is the matter with a people, when the progeny of Ibrahim^{as} is mentioned in their presence, they are happy and they smile, and when the Progeny^{asws} of Muhammad^{saww} is mentioned in their presence their hearts are constricted!

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ عَبْدًا جَاءَ يَوْمَ الْقِيَامَةِ بِعَمَلِ سَبْعِينَ نَبِيًّا مَا قَبِلَ اللَّهُ ذَلِكَ مِنْهُ حَتَّى يَلْقَاهُ بَوْلَاتِي وَوَلَايَةِ أَهْلِ بَيْتِي.

³³⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 13

³³⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 14

By the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}! If a servant were to come on the Day of Judgment with the deeds of seventy Prophets^{as}, Allah^{azwj} will not Accept that from him until he meets Him^{azwj} with my^{saww} Wilayah and Wilayah of the People^{asws} of my^{saww} Household”.³⁴⁰

16- ماء، الأماالي للشيخ الطوسي المفيض عن الجعابي عن عبد الله بن أحمد بن مستورد عن عبد الله بن يحيى عن علي بن عاصم عن أبي حمزة الثمالي قال: قال لنا علي بن الحسين زين العابدين ع أي البقاع أفضل فقلنا الله ورسوله وابن رسوله أعلم

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed – From Al Jiany, from Abdullah Bin Ahmad Bin Mustawarid, from Abdullah Bin Yahya, from Ali Bin Aasim, from Abu Hamza Sumali who said,

'Ali^{asws} Bin Al-Husayn^{asws} Zay Al-Abideen^{asws} said to us: 'Which of the spots is the most superior?' We said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}, and son^{asws} of His^{azwj} Rasool^{saww} are more knowing'.

فَقَالَ إِنَّ أَفْضَلَ الْبِقَاعِ مَا بَيْنَ الزُّكَنِ وَالْمَقَامِ وَ لَوْ أَنَّ رَجُلًا عَمَّرَ مَا عَمَّرَ نُوحٌ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَصُومُ النَّهَارَ وَ يَقُومُ اللَّيْلَ فِي ذَلِكَ الْمَوْضِعِ ثُمَّ لَقِيَ اللَّهَ بِغَيْرِ وَلَايَتِنَا لَمْ يَنْفَعَهُ ذَلِكَ شَيْئًا.

He^{asws} said: 'The most superior of the spots is what is between the corner (of the Kabah) and the standing place (of Ibrahim^{as}), and if a man were to have the life of what Noah^{as} had among his^{as} people of a thousand years except fifty years, Fasting at daytime and standing (for Salat) at night in that place, then meets Allah^{azwj} without our^{asws} Wilayah, (all) that would not benefit him of anything”.³⁴¹

17- ماء، الأماالي للشيخ الطوسي المفيض عن الحسين بن محمد التمار عن ابن أبي أويس عن أبيه عن حميد بن قيس عن عطاء عن ابن عباس قال قال رسول الله ص يا بني عبد المطلب إني سألت الله لكم أن يعلم جاهلكم و أن يثبت قائمكم و أن يهدي ضالككم و أن يجعلكم نجدة جوداء رحماء و لو أن رجلاً صلى و صف قدميه بين الزكني و المقام و لقي الله يعضكم أهل البيت دخل النار.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Al Husayn Bin Muhammad Al Tammar, from Ibn Abu Uweys, from his father, from Humeid Bin Qays, from Ata'a, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'O clan of Abdul Muttalib^{asws}! I^{saww} asked Allah^{azwj} for you that He^{azwj} Teaches your ignorant ones, and Affirm your standing one, and that He^{azwj} Guides your straying one, and that He^{azwj} Makes you to be winners, generous, merciful, and if a man were to pray Salat and stand in a row between the corner (of the Kabah) and the standing place (of Ibrahim^{as}), and meets Allah^{azwj} hatred for you^{asws} People^{asws} of the Household, would enter the Fire”.³⁴²

18- مع، معاني الأخبار ابن الوليد عن الصفار عن ابن عيسى عن ابن أبي عمير عن بعض أصحابه عن أبي عبد الله ع قال: قيل له إن أبا الخطاب يدكر عنك أنك قلت له إذا عرف الحق فاعمل ما شئت

(The book) 'Ma'ani Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Umeir, from one of his companions,

³⁴⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 15

³⁴¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 16

³⁴² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 17

'From Abu Abdullah^{asws} having said: 'It was said to him^{asws}, 'Abu Al-Khattab mentioned from you^{asws} and you^{asws} said to him: 'When you recognise the truth, then you can do whatever you so desire to'.

فَقَالَ لَعَنَ اللَّهُ أَبَا الْخَطَّابِ وَاللَّهِ مَا قُلْتُ لَهُ هَكَذَا وَ لَكِنِّي قُلْتُ لَهُ إِذَا عَرَفْتَ الْحَقَّ فَاعْمَلْ مَا شِئْتَ مِنْ خَيْرٍ يُقْبَلُ مِنْكَ

He^{asws} said: 'May Allah^{azwj} Curse Abu Al-Khattab! By Allah^{azwj}, I^{asws} did not say to him like that. I^{asws} said to him: 'When you recognise the truth, then do whatever you so desire to from the good deeds, it would be Accepted from you'.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَنْ عَمِلَ صَالِحاً مِنْ ذَكَرٍ أَوْ أَنْثَى وَ هُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ وَ يَقُولُ تَبَارَكَ وَ تَعَالَى مَنْ عَمِلَ صَالِحاً مِنْ ذَكَرٍ أَوْ أَنْثَى وَ هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً.

Allah^{azwj} Mighty and Majestic Says: **one who does righteous deeds, from male or female, and he is a Momin, they would be entering the Paradise, being Sustained therein without measure [40:40].** And the Blessed and Exalted Says: **One who does righteous deeds, from male or female, and he is a Momin, then We will Make him live a good life [16:97]'**.³⁴³

19- مع، معاني الأخبار أبي عن سعدٍ عن ابن عيسى عن أبيه عن علي بن الثُّمَّانِ عن فضيل بن عثمان قال: سئل أبو عبد الله ع فقيل له إن هؤلاء الأجانب يزعمون عن أبيك يقولون إن أباك ع قال إذا عرفت فاعمل ما شئت فهم يستحلون من بعد ذلك كل محرم

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Isa, from his father, from Ali Bin Al Numan, from Fuzeyl Bin Usman who said,

'Abu Abdullah^{asws} was asked, it was said to him^{asws}, 'These aliens (followers of Abu Al-Khattab) are reported from your^{asws} father^{asws}. They are saying that your^{asws} father^{asws} said: 'When you have recognised, then do whatever you so desire to'. So, from after that, they are permitting every Prohibition'.

قَالَ مَا لَهُمْ لَعَنَهُمُ اللَّهُ إِنَّمَا قَالَ أَبِي ع إِذَا عَرَفْتَ الْحَقَّ فَاعْمَلْ مَا شِئْتَ مِنْ خَيْرٍ يُقْبَلُ مِنْكَ.

He^{asws} said: 'What is the matter with them? May Allah^{azwj} Curse them! But rather my^{asws} father^{asws} said: 'When you have recognised the truth, then do whatever you so desire to from good deeds, these would be Accepted from you''.³⁴⁴

20- ج، الإحتجاج عن أمير المؤمنين ع في جواب الرنديق المدعي للتناقض في القرآن قال ع و أما قوله فمن يعمل من الصالحات وهو مؤمن فلا كفران لسعيه و قوله و إني لعفو لمن تاب و آمن و عمل صالحاً ثم اهتدى فإن ذلك كله يعني إلا مع اهتداء و ليس كل من وقع عليه اسم الإيمان كان حقيقاً بالنجاة بما هلك به العوادة

(The book) 'Al-Ihtijaj' – From Amir Al-Momineen^{asws} in answer to the atheist, the claiming of the contradictions in the Quran. He^{asws} said: 'And as for His^{azwj} Words: **So, one who does from the righteous deeds and he is a Momin, then there will be no denying his exertion, [21:94],** and His^{azwj} Words: **And I am Forgiving to the one who repents and believes and**

³⁴³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 18

³⁴⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 19

does righteous deeds, then (follows) righteous Guidance [20:82], so all of that avails only with the rightful guidance, and it isn't so that everyone the name Eman falls upon, so he would be deserving of the salvation from what the deviants have been destroyed with.

وَلَوْ كَانَ ذَلِكَ كَذَلِكَ لَنَحْتِ الْيَهُودُ مَعَ اعْتِرَافِهَا التَّوْحِيدَ وَ إِقْرَارِهَا بِاللَّهِ وَ نَحْنَا سَائِرُ الْمُقَرَّرِينَ بِالْوَحْدَانِيَّةِ مِنْ إِبْلِيسَ فَمَنْ دُونَهُ فِي الْكُفْرِ

And had that been like that, the Jews would attain salvation along with their acknowledgment of the Tawheed and their acknowledgment with Allah^{azwj}, and so would the rest of the acknowledgers with the Oneness, from Iblees^{la} (as well), and ones below him^{la} regarding the Kufr.

وَقَدْ بَيَّنَّ اللَّهُ ذَلِكَ بِقَوْلِهِ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْأَمْنُ وَ هُمْ مُهْتَدُونَ وَ بِقَوْلِهِ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ

And Allah^{azwj} has Explained that by His^{azwj} Words: **Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones' [6:82]**, and by His^{azwj} Words: **those who are saying, 'We believe', with their mouths while their hearts are not believing [5:41]**.

وَلِلْإِيمَانِ حَالَاتٌ وَ مَنَازِلٌ يَطُولُ شَرْحُهَا وَ مِنْ ذَلِكَ أَنَّ الْإِيمَانَ قَدْ يَكُونُ عَلَى وَجْهَيْنِ إِيمَانٌ بِالْقَلْبِ وَ إِيمَانٌ بِاللِّسَانِ كَمَا كَانَ إِيمَانُ الْمُتَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص لَمَّا قَهَرَهُمُ السَّيْفُ وَ شَمَلَهُمُ الْخَوْفُ فَإِنَّهُمْ آمَنُوا بِأَلْسِنَتِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ

And there are situations for the Eman and stages, its commentary would be prolonged, and from that is that the Eman happens to be upon two aspects, Eman with the hearth and Eman with the tongue, just as the Eman of the hypocrites had been in the era of Rasool-Allah^{saww}, due to day the sword had compelled them and the fear had included them, so they believed by their tongues and did not believe in their hearts.

فَالْإِيمَانُ بِالْقَلْبِ هُوَ التَّسْلِيمُ لِلرَّبِّ وَ مَنْ سَلَّمَ الْأُمُورَ لِمَالِكِهَا لَمْ يَسْتَكْبِرْ عَنْ أَمْرِهِ كَمَا اسْتَكْبَرَ إِبْلِيسُ عَنِ السُّجُودِ لِأَدَمَ وَ اسْتَكْبَرَ أَكْثَرُ الْأُمَمِ عَنْ طَاعَةِ أَنْبِيَائِهِمْ فَلَمْ يَنْفَعَهُمُ التَّوْحِيدُ كَمَا لَمْ يَنْفَعِ إِبْلِيسَ ذَلِكَ السُّجُودُ الطَّوِيلُ فَإِنَّهُ سَجَدَ سَجْدَةً وَاحِدَةً أَرْبَعَةَ آلَافٍ عَامٍ لَمْ يُرِدْ بِهَا غَيْرَ زُخْرُفِ الدُّنْيَا وَ التَّمَكِينِ مِنَ النَّظَرَةِ

The Eman with the heart, it is the submission to the Lord^{azwj}, and the one who submits the affairs to its owner, would not be arrogant about his affairs just as Iblees^{la} had been arrogant from doing the Sajdah to Adam^{as}; and most of the communities became arrogant from obeying their Prophets^{as}, so their (professing) Tawheed did not benefit them just as Iblees^{la} did not benefit by that long Sajdah, for he^{la} had done one Sajdah of four thousand years, and did not want by it the ornaments of the world and the empowerment from the looking.

فَلِذَلِكَ لَا تَنْفَعُ الصَّلَاةُ وَ الصَّدَقَةُ إِلَّا مَعَ الْإِهْتِدَاءِ إِلَى سَبِيلِ النَّجَاةِ وَ طَرِيقِ الْحَقِّ.

Therefore, due to that, the Salat and the charities will not benefit except with the rightful guidance to the way of salvation, and path of truth”³⁴⁵.

21- ع، علل الشرائع ماجيلويه عن عمه عن محمد بن علي الكوفي عن محمد بن سنان عن صباح المدائني عن الفضل بن عمر أن أبا عبد الله ع كتب إليه كتاباً فيه إن الله عز وجل لم يبعث نبياً قط يدعو إلى معرفة الله ليس معها طاعة في أمر ولا نهى

(The book) 'Al Illal Al Sharaie' – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufi, from Muhammad Bin Sinan, from Sabbah Al Madainy, from Al Mufazzal Bin Umar,

'Abu Abdullah^{asws} wrote a letter to him, in it was: 'Allah^{azwj} Mighty and Majestic did not Sent any Prophet^{as} at all calling to recognition of Allah^{azwj} and there wasn't obedience with it regarding an order nor a prohibition.

و إنما يقبل الله من العباد العمل بالفرائض التي افترضها الله على حدودها مع معرفة من دعا إليه و من أطاع حرم الحرام ظاهره و باطنه و صلى و صام و حج و اعتمر و عظم حرمات الله كلها لم يدع منها شيئاً و عمل بالبر كله و مكارم الأخلاق كلها و تحبب سيئها

And rather Allah^{azwj} Accepts from the servants the deeds with the Obligation which Allah^{azwj} has Obligated upon its limits with recognition of the one calling to Him^{azwj}, and obeying the one who prohibits the Prohibition, its apparent and its hidden, and he prays Salat, and Fasts and (performs) Hajj and Umrah, and holds reverence to the Sanctities of Allah^{azwj}, all of them, not leaving anything from these, and acts with the righteousness, all of it, and the good mannerisms, all of them, and shuns its evil deeds.

و من زعم أنه يجزئ الحلال و يحرم الحرام بغير معرفة النبي ص لم يجزئ لله حلالاً و لم يحرم له حراماً و إن من صلى و زكى و حج و اعتمر و فعل ذلك كله بغير معرفة من افترض الله عليه طاعته فلم يفعل شيئاً من ذلك

And one who claims that he is permitting the Permissible(s) and prohibiting the Prohibitions without recognition of the Prophet^{saww}, did not permit any Permissible for the Sake of Allah^{azwj}, and did not prohibit a Prohibition for Him^{azwj}, and even if one prays Salat, and gives Zakat, and performs Hajj and Umrah, and does all of it without recognition of the one whom Allah^{azwj} has Obligated obedience to him^{asws}, so he did not do anything from that.

لم يصل و لم يصم و لم يزك و لم يحج و لم يعتمر و لم يغتسل من الجنابة و لم يتطهر و لم يحرم لله حراماً و لم يجزئ لله حلالاً ليس له صلاة و إن زكع و إن سجد و لا له زكاة و لا حج

He did not pray Salat, and did not Fast, and did not perform Hajj, and did not perform Umrah, and did not wash from the sexual impurity, and did not cleanse, and did not prohibit a Prohibition for the Sake of Allah^{azwj}, and did not permit a Permissible for the Sake of Allah^{azwj}, there isn't for him any Salat, and even if performed Ruku'u and Sajdah, nor is there any Zakat for him, nor a Hajj.

و إنما ذلك كله يكون بمعرفة رجل من الله جل و عز على خلقه بطاعته و أمر بالأخذ عنه فمن عرفه و أخذ عنه أطاع الله و من زعم أن ذلك إنما هي المعرفة و أنه إذا عرف اكتفى بغير طاعة فقد كذب و أشرك

³⁴⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 20

And rather that, all of it happens to be with recognition of a man Allah^{azwj}, Majestic and Mighty Conferred upon His^{azwj} creature with obedience to him^{asws}, and Commanded with the taking from him^{asws}. So, the one who recognises him^{asws}, and takes from him^{asws}, obeys Allah^{azwj}, and the one who claims that, rather that is the recognition, and what he recognises sufficiency without obedience, so he has lied and associated.

وَأَمَّا قِيلَ اعْرِفْ وَاعْمَلْ مَا شِئْتَ مِنَ الْحَيْرِ فَإِنَّهُ لَا يُقْبَلُ مِنْكَ ذَلِكَ بِغَيْرِ مَعْرِفَةٍ فَإِذَا عَرَفْتَ فَاَعْمَلْ لِنَفْسِكَ مَا شِئْتَ مِنَ الطَّاعَةِ قُلْ أَوْ كَثُرَ فَإِنَّهُ مُقْبُولٌ مِنْكَ.

And rather it is said, 'Recognise and work whatever you so desire to from the good deeds, for that would not be Accepted from you without recognition. So, when you have recognised, then do for yourself whatever you so desire, from the (acts of) obedience, little or more, for it would be Accepted from you'.³⁴⁶

22- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيْسَى عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى وَ إِنِّي لَعَنَّا لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى قَالَ وَ مَنْ تَابَ مِنْ ظُلْمٍ وَ آمَنَ مِنْ كُفْرٍ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى إِلَى وَلَا تَبَيَّنَا وَ أَوْمَأَ يَدِهِ إِلَى صَدْرِهِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Safwan, from Yaquoub Bin Shuayb who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**. He^{asws} said: 'And one who repents from an injustice and believes from Kufr, and does righteous deeds, then is guided to our^{asws} Wilayah', and gestured by his^{asws} hand to his^{asws} chest'.³⁴⁷

23- ثو، ثواب الأعمال أَبِي عَنْ سَعْدِ بْنِ أَبِي الْحُطَّابِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَبْدَ اللَّهِ حَبْرٌ مِنْ أَخْبَارِ بَنِي إِسْرَائِيلَ حَتَّى صَارَ مِثْلَ الْحِلَالِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيِّ زَمَانِهِ قُلْ لَهُ وَ عَزِّي وَ جَلَالِي وَ جَبْرُوتِي لَوْ أَنَّكَ عَبْدَتَنِي حَتَّى تَدُوبَ كَمَا تَدُوبُ الْأَلْيَةُ فِي الْقَدْرِ مَا قَبِلْتُ مِنْكَ حَتَّى تَأْتِيَنِي مِنَ الْبَابِ الَّذِي أَمَرْتُكَ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Safwan, from Is'haq Bin Ghalib,

'From Abu Abdullah^{asws} having said: 'A monk from the monks of the children of Israel worshipped Allah^{azwj} until he became like the toothpick (thin). Allah^{azwj} Mighty and Majestic Revealed to a Prophet^{as} of his era: 'Say to him: "By My^{azwj} Mighty and My^{azwj} Majestic and My^{azwj} Subduing, even if you were to worship Me^{azwj} you melt like the melting of the fat in the pot, I^{azwj} will not Accept from you until you come to Me^{azwj} from the door which I^{azwj} have Commanded you to!"'.³⁴⁸

³⁴⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 21

³⁴⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 22

³⁴⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 23

24- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ عَلِيِّ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ كَزَّامِ الْحُنَئِمِيِّ عَنْ أَبِي الصَّامِتِ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُعَلَّى لَوْ أَنَّ عَبْدًا عَبْدَ اللَّهِ مِائَةَ عَامٍ مَا بَيْنَ الرَّكْنِ وَالْمَقَامِ يَصُومُ النَّهَارَ وَ يَقُومُ اللَّيْلَ حَتَّى يَسْقُطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ وَ تَلْتَقِيَ تَرَاقِيهِ هَرَمًا جَاهِلًا لِحَقِّنَا لَمْ يَكُنْ لَهُ ثَوَابٌ.

(The book) 'Sawaab Al Amaal' – My father, from Ali Bin Musa, from Ahmad Bin Muhammad, from Al Washa, from Karran Al Khas'amy, from Abu Al Samit, from Al Moalla Bin Khunays who said,

'Abu Abdullah^{asws} said: 'O Moalla! If a servant were to worship Allah^{azwj} for a hundred years between the corner (of the Kabah) and the standing place (of Ibrahim^{as}), Fasting by the day and standing (for Salat) at night, until his eyebrows fall upon his eyes, and his bones wilt drying up, (and) is ignorant of our^{asws} rights, there would not be any Reward for him''³⁴⁹

25- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ بْنِ خَالِدٍ عَنْ مُسَيَّرٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع وَ عِنْدَهُ فِي الْمُسْطَاطِ نَحْوُ مِنْ خَمْسِينَ رَجُلًا فَحَلَسَ بَعْدَ سُكُوتٍ مِمَّا طَوِيلَ فَقَالَ مَا لَكُمْ لَعَلَّكُمْ تَرَوْنَ أَنِّي نَبِيٌّ لِلَّهِ وَ اللَّهُ مَا أَنَا كَذَلِكَ وَ لَكِنْ لِي قَرَابَةٌ مِنْ رَسُولِ اللَّهِ ص وَ وَلَادَةٌ فَمَنْ وَصَلْنَا وَصَلَهُ اللَّهُ وَ مَنْ أَحْبَبْنَا أَحَبَّهُ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ حَرَمْنَا حَرَمَهُ اللَّهُ

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Fazza, from Ali Bin Uqba Bin Khalid, from Muyasser who said,

'I was in the presence of Abu Ja'far^{asws}, and with him^{asws} in the tent were around fifty men. He^{asws} said after a prolonged silence from us: 'What is the matter with you all? You are viewing that I^{asws} am a Prophet^{as} of Allah^{azwj}. I^{asws} am not like that, but for me there is a relationship from Rasool-Allah^{saww} and birth. So, the one who connects with us^{asws}, Allah^{azwj} would Connect with him, and one who loves us^{asws} Allah^{azwj} Mighty and Majestic would Love him, and one who deprives us^{asws} Allah^{azwj} would Deprive him.

أَفْتَدُرُونَ أَيُّ الْبِقَاعِ أَفْضَلُ عِنْدَ اللَّهِ مَنْزِلَةً فَلَمْ يَتَكَلَّمْ أَحَدٌ مِنَّا فَكَانَ هُوَ الرَّادُّ عَلَى نَفْسِهِ قَالَ ذَلِكَ مَكَّةُ الْحَرَامِ الَّتِي رَضِيَهَا اللَّهُ لِنَفْسِهِ حَرَمًا وَ جَعَلَ بَيْتَهُ فِيهَا

Do you know which spot is of the most superior status in the Presence of Allah^{azwj}? But no one from us spoke. He^{asws} became the responder to himself^{asws}. He^{asws} said: 'Makkah the Sacred which Allah^{azwj} is Pleased with for Himself^{azwj} as a Sanctuary and Made His^{azwj} Prophet^{saww} to be in it'.

ثُمَّ قَالَ أَ تَدْرُونَ أَيُّ الْبِقَاعِ أَفْضَلُ فِيهَا عِنْدَ اللَّهِ حُرْمَةً فَلَمْ يَتَكَلَّمْ أَحَدٌ مِنَّا فَكَانَ هُوَ الرَّادُّ عَلَى نَفْسِهِ فَقَالَ ذَلِكَ الْمَسْجِدُ الْحَرَامُ

Then he^{asws} said: 'Do you know which of the spots is of the most superior sanctity in the Presence of Allah^{azwj}? But no one from us spoke, and he^{asws} became the responder to himself^{asws}. He^{asws} said: 'That is the Sacred Masjid'.

ثُمَّ قَالَ أَ تَدْرُونَ أَيُّ بُقْعَةٍ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ عِنْدَ اللَّهِ حُرْمَةً فَلَمْ يَتَكَلَّمْ أَحَدٌ مِنَّا فَكَانَ هُوَ الرَّادُّ عَلَى نَفْسِهِ فَقَالَ ذَلِكَ بَيْنَ الرَّكْنِ وَالْمَقَامِ وَ بَابُ الْكَعْبَةِ وَ ذَلِكَ حَطِيمُ إِسْمَاعِيلَ ع ذَلِكَ الَّذِي كَانَ يُزَوَّدُ فِيهِ عُنَيْنَاتِهِ وَ يُصَلِّي فِيهِ

³⁴⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 24

Then he^{asws} said: 'Do you know which spot in the Sacred Masjid is of the most superior sanctity in the Presence of Allah^{azwj}?' But no one from us spoke, and he^{asws} became the responder to himself^{asws}. He^{asws} said: 'That is between the corner (of the Kabah) and the standing place (of Ibrahim^{as}), and the door of the Kabah, and that is the stone of Ismail, that is the one in which he^{as} used to provide his^{as} sheep, and prayed Salat in it.

وَاللَّهُ لَوْ أَنَّ عَبْدًا صَفَّ قَدَمَيْهِ فِي ذَلِكَ الْمَكَانِ قَامَ اللَّيْلَ مُصَلِّيًا حَتَّى يَجِيئَهُ النَّهَارُ وَ صَامَ النَّهَارَ حَتَّى يَجِيئَهُ اللَّيْلُ وَ لَمْ يَعْرِفْ حَقَّنَا وَ حُرْمَتَنَا أَهْلَ الْبَيْتِ لَمْ يَقْبَلِ اللَّهُ مِنْهُ شَيْئًا أَبَدًا.

And by Allah^{azwj}! If a servant were to affirm his feet in that place, standing at night praying Salat until the day comes to him, and Fasting the day until the night comes to him, and does not recognise our^{asws} right and our^{asws} sanctity of People^{asws} of the Household, Allah^{azwj} would not Accept anything from him, ever!"

فر، تفسير فرات بن إبراهيم الحسني بن سعيد بإسناده عنه ع مثله وَ زَادَ فِي آخِرِهِ أَلَا إِنَّ أَبَانَا إِبْرَاهِيمَ خَلِيلَ اللَّهِ كَانَ يَمْنُ اشْتَرَطَ عَلَى رَبِّهِ قَالَ فَاجْعَلْ أَفْعِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ إِنَّهُ لَمْ يَغْنِ النَّاسَ كُلَّهُمْ فَأَنْتُمْ أَوْلِيَاؤُهُ رَحِمَكُمُ اللَّهُ وَ نَظَرَاؤُكُمْ وَ إِنَّمَا مَثَلُكُمْ فِي النَّاسِ مَثَلُ الشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الْأَبْيَضِ وَ مَثَلُ الشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ

Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed, by his chain,

'From him^{asws} – similar to it, and there is an addition in its end: 'Indeed! Our^{asws} father^{as} Ibrahim^{as}, Friend of Allah^{azwj}, was from the one who had stipulated conditions upon his^{as} Lord^{azwj}. He^{as} said: ***Therefore Make the hearts of the people to yearn towards them [14:37].*** He^{as} did not mean the people, all of them. You (Shias) are his^{as} friends, may Allah^{azwj} have Mercy on you, and your peers, and rather your example among the people is like an example of the black hair in the white bull, and an example of the white hair in the black bull.

يَنْبَغِي لِلنَّاسِ أَنْ يَحْجُوا هَذَا الْبَيْتَ وَ يُعَظِّمُونَا لِتَعْظِيمِ اللَّهِ وَ أَنْ تَلْقُونَا حَيْثُ كُنَّا نَحْنُ الْأَدْلَاءُ عَلَى اللَّهِ تَعَالَى.

It is befitting for the people that they should be performing the Hajj of this House, and revere us^{asws} for the reverence of Allah^{azwj}, and that they should meet us^{asws} wherever we^{asws} mighty be. We^{asws} are the guides to Allah^{azwj} the Exalted".³⁵⁰

26- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ الْجَامُورِيِّ عَنِ الْبَرْقُطِيِّ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ عَنْ ابْنِ تَعْلَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كُلُّ نَاصِبٍ وَ إِنْ تَعَبَدَ وَ اجْتَهَدَ يَصِيرُ إِلَى هَذِهِ الْأَيَةِ عَامِلَةً نَاصِبَةً تَصَلِي نَارًا حَامِيَةً.

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ashary, from Al Jamourany, from Al Bazanty, from Salih Bin Saeed, from Abu Saeed Al Qammat, from Ibn Taglib who said,

'Abu Abdullah^{asws} said: 'Every Nasibi (Hostile one), and every if he worships and struggles, would be attributed to this Verse: ***(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]***'.³⁵¹

³⁵⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 25

27- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ مُيَسَّرٍ بَيْعِ الرُّطْبِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ لِي جَاراً لَسْتُ أَنْتَبَهُ إِلَّا بِصَوْتِهِ إِنَّمَا تَالِيَا كِتَابَهُ يُكْرَهُ وَ يَبْكِي وَ يَتَضَرَّعُ وَ إِنَّمَا دَاعِيَا فَمَسَّالْتُ عَنْهُ فِي السِّرِّ وَ الْعَلَانِيَةِ فَقِيلَ لِي إِنَّهُ مُجْتَنِبٌ لِجَمِيعِ الْمَحَارِمِ

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Ashary, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al Daylami, from his father, from Muyasser Baya Al Zuty who said,

'I entered to see Abu Abdullah^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}! There is a neighbour of mine, I do not pay attention except to his voice. Either he recites his book, repeating it, and crying, and beseeching, or he supplicates. I asked about him secretly and openly and it was said to me he shuns the entirety of the Prohibitions'.

قَالَ فَقَالَ يَا مُيَسَّرُ يَعْرِفُ شَيْئاً مِمَّا أَنْتَ عَلَيْهِ قَالَ قُلْتُ اللَّهُ أَغْلَمُ

He (the narrator) said, 'He^{asws} said: 'O Muyasser! Does he recognise anything from what you are upon?' I said, 'Allah^{azwj} is more Knowing'.

قَالَ فَحَجَّجْتُ مِنْ قَابِلٍ فَمَسَّالْتُ عَنِ الرَّجُلِ فَوَجَدْتُهُ لَا يَعْرِفُ شَيْئاً مِنْ هَذَا الْأَمْرِ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرْتُهُ بِخَبَرِ الرَّجُلِ فَقَالَ لِي مِثْلُ مَا قَالَ فِي الْعَامِ الْمَاضِي يَعْرِفُ شَيْئاً مِمَّا أَنْتَ عَلَيْهِ قُلْتُ لَا

He (the narrator) said, 'I performed Hajj the next year and asked about the man, and found that he does not recognise anything from this matter (Wilayah). I entered to see Abu Abdullah^{asws} and informed him^{asws} with the news of the man. He^{asws} said to me similar to what he^{asws} had said in the past year: 'Does he recognise anything from what you are upon?' I said, 'No'.

قَالَ يَا مُيَسَّرُ أَيُّ الْبَقَاعِ أَعْظَمُ حُرْمَةً قَالَ قُلْتُ اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَغْلَمُ قَالَ يَا مُيَسَّرُ مَا بَيْنَ الرُّكْنِ وَ الْمَقَامِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ مَا بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ

He^{asws} said: 'O Muyasser! Which of the spots is of the greatest sanctity?' I said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} and son^{asws} of His^{azwj} Rasool^{saww} are more knowing'. He^{asws} said: 'O Muyasser, (it is) what is between the corner (of the Kabah) and the standing place (of Ibrahim^{as}), being a garden from the Gardens of the Paradise, and what is between the grave and the pulpit (of Rasool-Allah^{saww}) being a garden from the gardens of the Paradise.

وَ لَوْ أَنَّ عَبْدًا عَمَّرَهُ اللَّهُ فِيمَا بَيْنَ الرُّكْنِ وَ الْمَقَامِ وَ فِيمَا بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ يَعْبُدُهُ أَلْفَ عَامٍ ثُمَّ دُبِجَ عَلَى فِرَاشِهِ مَظْلُوماً كَمَا يُدْبِجُ الْكَبِشُ الْأَمْلَحُ ثُمَّ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بَعِيرٍ وَلَا تَسْنَا لَكَ حَقِيقاً عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُكَبِّهَ عَلَى مَنْحَرِهِ فِي نَارِ جَهَنَّمَ.

And if a servant were to be Granted by Allah^{azwj} a life, spending between the corner (of the Kabah) and the standing place (of Ibrahim^{as}), and in what is between the grave and the pulpit (of Rasool-Allah^{saww}), worshipping Him^{azwj} for a thousand years, then he is slaughtered upon his bed as oppressed just as the black and white ram gets slaughtered, then he meets

Allah^{azwj} Mighty and Majestic without our^{asws} Wilayah, there would be a right upon Allah^{azwj} Mighty and Majestic that He^{azwj} Flings him upon his nostrils into the Fire of Hell".³⁵²

28- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن ماجيلويه عن مُحَمَّدٍ العَطَّارِ عن ابْنِ أَهْبَانَ عن ابْنِ أَوْزَمَةَ عن رَجُلٍ عن عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ البَصْرِيِّ عن ابْنِ مُسْكَانٍ عن أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: مَرَّ مُوسَى بْنُ عِمْرَانَ ع بِرَجُلٍ رَافِعٍ يَدَهُ إِلَى السَّمَاءِ يَدْعُو فَانْطَلَقَ مُوسَى فِي حَاجَتِهِ فَعَابَ عَنْهُ سَبْعَةَ أَيَّامٍ ثُمَّ رَجَعَ إِلَيْهِ وَهُوَ رَافِعٌ يَدَيْهِ يَدْعُو وَ يَتَضَرَّعُ وَ يَسْأَلُ حَاجَتَهُ

(The book) 'Qasas Al Anbiya^{as}' – By the chains to Al Sadouq, from Majaylawiya, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from a man from Abdullah Bin Abdul Rahman Al Basry, from Ibn Muskan,

'From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'Musa Bin Imran^{as} passed by a man raising his hands towards the sky supplication. Musa^{as} went on regarding his^{as} need, and was absent from him for seven days. Then he^{as} returned to him, and he was still raising his hands and beseeching and asking his^{as} need.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى لَوْ دَعَانِي حَتَّى تَسْقُطَ لِسَانُهُ مَا اسْتَجَبْتُ لَهُ حَتَّى يَأْتِيَنِي مِنَ الْبَابِ الَّذِي أَمَرْتُهُ بِهِ.

Allah^{azwj} Mighty and Majestic Revealed to him^{as}: "O Musa^{as}! Even if he were to supplicate to Me^{azwj} until his tongue gets cut, I^{azwj} will not Answer to him until he comes to Me^{azwj} from the door which I^{azwj} have Commanded him to!"³⁵³

29- سن، المحاسن القاسم بن يحيى عن عُبيس عن جَعْفَرِ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَوْ أَنَّ عَبْدًا عَبْدَ اللَّهِ أَلْفَ عَامٍ مَا بَيَّنَّ الرَّكْنَ وَالْمَقَامَ ثُمَّ دُبِحَ كَمَا يُذْبَحُ الْكَبْشُ مَظْلُومًا لَبَعَثَهُ اللَّهُ مَعَ النَّفَرِ الَّذِينَ يُقْتَدِي بِهِمْ وَ يَهْتَدِي بِهَدَاهُمْ وَ يَسِيرُ بِسِرَّتِهِمْ إِنَّ جَنَّةَ فَحَنَّةَ وَ إِنَّ نَارًا فَتَارًا.

(The book) 'Al Mahasin' – Al Qasim Bin Yahya, from Ubeys, from Jayfar Al Abdy, from Abu Saeed Al Khudry who said,

'I heard Rasool-Allah^{saww} said: 'If a servant were to worship Allah^{azwj} for a thousand years in what is between the corner (of the Kabah) and the standing place (of Ibrahim^{as}), then is slaughtered just as the ram is slaughtered, oppressed, Allah^{azwj} would Resurrect him with the persons he imitated, and was guided by them, and travelled their ways, to Paradise, so Paradise, and if to the Fire, so the Fire".³⁵⁴

30- ير، بصائر الدرجات أحمد بن الحسين عن أحمد بن إبراهيم عن الحسن بن البراء عن علي بن حسن عن عبد الرحمن يعني ابن كثير قال: حَجَّجْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فَلَمَّا صِرْنَا فِي بَعْضِ الطَّرِيقِ صَعِدَ عَلَى جَبَلٍ فَأَشْرَفَ فَنَظَرَ إِلَى النَّاسِ فَقَالَ مَا أَكْثَرَ الضَّالِّينَ وَ أَقَلَّ الْحَاجِّينَ فَقَالَ لَهُ دَاوُدُ الرَّقِّيُّ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يَسْتَجِيبُ اللَّهُ دُعَاءَ هَذَا الْجُمُعِ الَّذِي أَرَى

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Ahmad bin Ibrahim, from Al Hassan bin Al Bara'a, from Ali Bin Hassan, from Abdul Rahman, meaning Ibn Kaseer who said,

³⁵² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 27

³⁵³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 28

³⁵⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 29

'I performed a Hajj with Abu Abdullah^{asws}, when we were in one of the roads, he^{asws} climbed on the mountain and surveyed and looked at the people. He^{asws} said: 'There is more noise than there are pilgrims. Dawood Al-Raqy said to him^{asws}: 'O son of Rasool-Allah^{saww}, will Allah^{azwj} Answer the supplication of this gathering which I see?'

قَالَ وَيْحَكَ يَا أَبَا سُلَيْمَانَ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ الْجَاهِدُ لَوْلَايَةِ عَلِيِّ كَعَابِدٍ وَتَنْ

He^{asws} said: 'Woe be unto you O Abu Suleiman. Allah^{azwj} does not Forgive the ones who associated partners with Him^{azwj}. The opponent of the Wilayah of Ali^{asws} is like an idol worshipper'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ هَلْ تَعْرِفُونَ مُحِبَّكُمْ وَ مُبْغِضَكُمْ قَالَ وَيْحَكَ يَا أَبَا سُلَيْمَانَ إِنَّهُ لَيْسَ مِنْ عَبْدٍ يُؤَلَّدُ إِلَّا كُتِبَ بَيْنَ عَيْنَيْهِ مُؤْمِنٌ أَوْ كَافِرٌ وَإِنَّ الرَّجُلَ لَيَدْخُلُ إِلَيْنَا بِوَلَايَتِنَا وَ بِالْبِرَاءَةِ مِنْ أَعْدَائِنَا فَنَرَى مَكْتُوباً بَيْنَ عَيْنَيْهِ مُؤْمِنٌ أَوْ كَافِرٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِمَنْتَوَسَّعِينَ نَعْرِفُ عَدُوَّنَا مِنْ وَلِيِّنَا.

I said, 'May I be sacrificed for you^{asws}, are you^{asws} recognising the ones who love you^{asws} and those who hate you^{asws}?' He^{asws} said: 'Woe be unto you, O Abu Suleiman. There is no servant who is born, but it is written between his eyes 'Momin', or 'Kafir'. The man, we^{asws} let him come to us^{asws} with our^{asws} Wilayah and keep away from our^{asws} enemies, for we^{asws} see the writing between his eyes 'Momin', or 'Kafir', and Allah^{azwj} Mighty and Majestic has Said regarding that: **Surely, in that are Signs for the distinguishers [15:75]**. We^{asws} recognise our^{asws} enemies from our^{asws} friends''³⁵⁵.

31- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عِيسَى عَنْ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنِ ابْنِ مُسْكَانَ عَنِ الثُّمَالِيِّ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ اصْطَفَى مُحَمَّدًا بِالرَّسَالَةِ وَ أَنْبَأَهُ بِالْوَحْيِ فَأَنَالَ فِي النَّاسِ وَ أَنَالَ وَ فِينَا أَهْلَ الْبَيْتِ مَعَاقِلُ الْعِلْمِ وَ أَثْوَابُ الْحِكْمَةِ وَ ضِيَاءُ الْأَمْرِ فَمَنْ يُحِبَّنَا مِنْكُمْ نَفَعَهُ إِيْمَانُهُ وَ يُقْبَلُ مِنْهُ عَمَلُهُ وَ مَنْ لَمْ يُحِبَّنَا مِنْكُمْ لَمْ يَنْفَعَهُ إِيْمَانُهُ وَ لَا يُقْبَلُ مِنْهُ عَمَلُهُ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad Bin Isa, from his father, from Ibn Al Mugheira, from Ibn Muskan, from Al Sumali who said,

'Amir Al-Momineen^{asws} addressed. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'Allah^{azwj} Chose Muhammad^{saww} with the Message, and Informed him^{saww} with the Revelation. He^{saww} gave among the people and gave; and among us^{asws} People^{asws} of the Household is the stronghold of the knowledge, and doors of the wisdom, and illumination of the command. So, the one from you who loves us^{asws}, his Eman would benefit him and his deeds would be Accepted from him, and one from you who does not love us^{asws}, his Eman would not benefit him, nor will his deeds be Accepted from him''³⁵⁶.

32- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي كَهْمَشٍ عَنِ الْحَكَمِ أَبِي مُحَمَّدٍ عَنِ عَمْرِو عَنِ الْقَاسِمِ بْنِ عُزُوءَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: صَعِدَ عَلَى مِنْبَرِ الْكُوفَةِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ شَهِدَ بِشَهَادَةِ الْحَقِّ ثُمَّ قَالَ إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا بِالرَّسَالَةِ وَ اخْتَصَّهُ بِالنُّبُوَّةِ وَ أَنْبَأَهُ بِالْوَحْيِ فَأَنَالَ النَّاسَ وَ أَنَالَ

³⁵⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 30

³⁵⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 31

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Abu Kahmash, from Al Hakam Abu Muhammad, from Amro, from Al Qasim Bin Urwa,

'From Amir Al-Momineen^{asws}, he (the narrator) said, 'He^{asws} climbed upon the pulpit of Al-Kufa, and praise Allah^{azwj} and extolled upon Him^{azwj} and testified with the testimony of the truth, then said: 'Allah^{azwj} Sent Muhammad^{saww} with the Message, and Selected him^{saww} for the Prophet-hood, and Informed him^{saww} with the Revelation, so he^{saww} have the people and gave.

وَفِينَا أَهْلَ الْبَيْتِ مَعَاذُ الْعِلْمِ وَأَبْوَابُ الْحِكْمِ وَضِيَاءُ الْأُمْرِ فَمَنْ يُجِنَّا أَهْلَ الْبَيْتِ يَنْفَعُهُ إِمَانُهُ وَ يُقْبَلُ مِنْهُ عَمَلُهُ وَمَنْ لَا يُجِنَّا أَهْلَ الْبَيْتِ فَلَا يَنْفَعُهُ إِمَانُهُ وَلَا يُقْبَلُ مِنْهُ عَمَلُهُ وَلَوْ صَامَ النَّهَارَ وَقَامَ اللَّيْلَ.

And among us^{asws}, People^{asws} of the Household, is the stronghold of the knowledge, and the doors of wisdom, and illumination of the command. The one who loves us^{asws} People^{asws} of the Household, his Eman would benefit him and his deeds would be Accepted from him; and one who does not loves us, so neither would his Eman benefit him nor would his deeds be Accepted from him, and even if he were to Fast (every) day and stand (for Salat every) night".³⁵⁷

33- سن، المحاسن أبي عن حماد بن عيسى فيما أعلم عن يعقوب بن شبيب قال: سألت أبا عبد الله ع عن قول الله عز وجل لا آمن من تاب و آمن و عمل صالحاً ثم اهتدى قال إلى ولايتنا و الله أ ما ترى كيف اشترط الله عز وجل.

(The book) 'Al Mahasin' – My father, from Hammad Bin Isa, in what I know, from Yaqoub Bin Shuayb who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].** He^{asws} said: 'To our^{asws} Wilayah, by Allah^{azwj}! Have you not seen how Allah^{azwj} Mighty and Majestic has Kept it (our^{asws} Wilayah) as a (Stipulated) condition?".³⁵⁸

34- سن، المحاسن أبي عمير حدثنا عن عبيد الله بن علي الحلبي قال قال أبو عبد الله عليه السلام ما أردت أن أحدثكم ولا لأحدتكم ولا أنصحكم ولا كيف لا أنصح لكم وأنتم والله جند الله والله ما يعبد الله عز وجل أهل دين غيركم فخذوه ولا تضيعوه ولا تحبسوه عن أهلِهِ فلو حبست عنكم يحبس عني.

(The book) 'Al Mahasin' – My father, from the one who narrated it, from Ubeydullah Bin Al Halby who said,

'Abu Abdullah^{asws} said: 'I^{asws} did not intend to narrate to you, nor discuss with you, and I will advise to you, and how can I^{asws} not advise to you and by Allah^{azwj} you are the army of Allah^{azwj}. By Allah^{azwj}! No people of Religion worship Allah^{azwj} apart from you (Shias), therefore take it and do not broadcast it, and do not withhold it from its rightful ones, for if I^{asws} had withheld it from you, it would have been Withheld from me^{asws}".³⁵⁹

³⁵⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 32

³⁵⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 33

³⁵⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 34

35- سن، المحاسن أبي عن حمزة بن عبد الله عن جميل بن دراج عن عبد الله بن مسكان عن عمر الكلبي قال: كُنْتُ أَطُوفُ مَعَ أَبِي عَبْدِ اللَّهِ ع وَهُوَ مُتَكَيِّئٌ عَلَيَّ إِذْ قَالَ يَا عُمَرُ مَا أَكْثَرَ السَّوَادَ يَغْنِي النَّاسَ فَقُلْتُ أَجَلُ جُعِلَتْ فِدَاكَ فَقَالَ أَمَا وَاللَّهِ مَا يَخْجُ لِلَّهِ غَيْرُكُمْ وَ لَا يُؤْتَى أَجْرُهُ مَرَّتَيْنِ غَيْرَكُمْ أَنْتُمْ وَاللَّهُ رَعَاةُ الشَّمْسِ وَالْقَمَرِ وَأَنْتُمْ وَاللَّهُ أَهْلُ دِينِ اللَّهِ مِنْكُمْ يُقْبَلُ وَ لَكُمْ يُغْفَرُ.

(The book) 'Al Mahasin' – My father, from Hamza Bin Abdullah, from Jameel Bin Darraj, from Abdullah Bin Muskan, from Umar Al Kalby who said,

'I was performing Tawaaf with Abu Abdullah^{asws} and he^{asws} was leaning upon me, when he^{asws} said: 'O Umar! How much is the multitude!' – meaning the people. I said, 'Yes, may I be sacrificed for you^{asws}! He^{asws} said: 'But, by Allah^{azwj}! No one performs Hajj apart from you (Shias), nor will anyone be Given the Recompense twice apart from you (Shias). By Allah^{azwj}! You are shepherds of the sun and the moon (monitoring the timings of Salat), and by Allah^{azwj} you are the people of the Religion of Allah^{azwj}. From you He^{azwj} will Accept, and for you He^{azwj} will Forgive'.³⁶⁰

36- سن، المحاسن أبي عن التضرع عن يحيى الحلبي عن ابن مسكان عن زرارَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع وَ أَنَا جَالِسٌ عَنْ قَوْلِ اللَّهِ مِنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أََمْثَالِهَا يَجْرِي لَهُلْءِ مَنْ لَا يَعْرِفُ مِنْهُمْ هَذَا الْأَمْرَ فَقَالَ لَا إِنَّمَا هَذِهِ لِلْمُؤْمِنِينَ خَاصَّةٌ

(The book) 'Al Mahasin' – My father, from Al Nazr, from Yahya Al Halby, from Ibn Muskan, from Zurara who said,

'Abu Abdullah^{asws} was asked and I was seated, about the Words of Allah^{azwj}: **One who comes with the good deed, then for him would be ten the likes of it [6:160]**, 'Does it flow for those, ones from them who do not recognise this matter (Wilayah)?' He^{asws} said: 'No, but rather this is for the Momineen in particular'.

قُلْتُ لَهُ أَصْلَحَكَ اللَّهُ أَرَأَيْتَ مَنْ صَامَ وَ صَلَّى وَ اجْتَنَبَ الْمَحَارِمَ وَ حَسَنَ وَرَعُهُ مَنْ لَا يَعْرِفُ وَ لَا يَنْصِبُ فَقَالَ إِنَّ اللَّهَ يُدْخِلُ أَوْلِيَاكَ الْجَنَّةَ بِرَحْمَتِهِ.

I said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! What is your^{asws} view of the one who Fasts, and prays (Salat), and shuns the Prohibitions, and his devoutness is good, from the ones who do neither recognise (Wilayah) nor are hostile?' He^{asws} said: 'Allah^{azwj} would Enter them into the Paradise by His^{azwj} Mercy'.³⁶¹

37- سن، المحاسن ابن محبوب عن علي بن أبي حمزة عن أبي بصير عن أبي جعفر ع في قول الله عزَّ وَ حَلْ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اغْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ فِي الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَزِيرِ إِذَا تَوَلَّوْا اللَّهَ وَ رَسُولَهُ وَ أُولِي الْأَمْرِ مِنَّا أَهْلَ الْبَيْتِ قِيلَ اللَّهُ أَعْمَاهُمْ.

(The book) 'Al Mahasin' – Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77] And strive hard in (the Way of) Allah, with a striving which He is Rightful**

³⁶⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 35

³⁶¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 36

of. He Chose you and did not Make any hardship upon you in the Religion [22:78]:

‘Regarding the Salat, and the Zakat, and the Fasts, and the good deed, when you follow Allah^{azwj} and His^{azwj} Rasool^{saww} and Masters^{asws} of the Command from us^{asws}, People^{asws} of the Household, Allah^{azwj} will Accept your deeds’.³⁶²

38- سن، المحاسن ابن فضال عن معاوية بن وهب عن أبي بركة الرماح عن أبي عبد الله عليه السلام قال: الناس سوادٌ وأنتم حجاج.

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Muawiya Bin Wahab, from Abu Burha Al Rammah,

‘From Abu Abdullah^{asws} having said: ‘The people are the multitude, and you (Shias) are the (real) pilgrims’.³⁶³

39- سن، المحاسن عن بعض أصحابه رفعه إلى أبي عبد الله ع قال: قلت له إني خرجت بأهلي فلم أدع أحداً إلا خرجت به إلا جارية لي نسيث فقال ترجع وتذكر إن شاء الله

(The book) ‘Al Mahasin’ – From one of his companions, raising it to,

‘Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘I came out (for Hajj) with my family, so I did not leave anyone except I came out with him, except for a maid of mine I forgot’. He^{asws} said: ‘Return and you shall remember, if Allah^{azwj} so Desires’.

قال فخرجت لئلا يسد بهم الفجاء قلت نعم قال والله ما يحج غيركم ولا يقبل إلا منكم.

(Then) he^{asws} said: ‘You came out in order to block the mountain passes along with them (i.e. fill up what is between the mountain from Arafaat and the Monuments of Muzdalifa and Mina)?’ I said, ‘Yes’. He^{asws} said: ‘By Allah^{azwj}! No one performs Hajj apart from you (Shias), nor does He^{azwj} Accept except from you’.³⁶⁴

40- سن، المحاسن ابن فضال عن علي بن عتبة عن عمر بن أبان الكلبي قال: قال لي أبو عبد الله ع ما أكثر السواد قلت أجل يا ابن رسول الله قال أما والله ما يحج لله غيركم ولا يصلي الصلواتين غيركم ولا يؤتى أجره مرتين غيركم وإنكم لرعاة الشمس والقمر والنجوم وأهل الدين ولكم يغفر ومنكم يقبل.

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Ali Bin Uqba, from Umar bin Aban Al Kalby who said,

‘Abu Abdullah^{asws} said to me: ‘How large is the multitude!’ I said, ‘Yes, O son^{asws} of Rasool-Allah^{saww}! He^{asws} said: ‘But, by Allah^{azwj}! No one performs Hajj for Allah^{azwj} apart from you (Shias), nor prays two Salats apart from you, nor will be Give two Recompenses apart from you, and you are the shepherds of the sun and the moon and the stars (monitoring the timings of Salat), and the people of the Religion; and for you He^{azwj} will Forgive, and from you He^{azwj} will Accept’.³⁶⁵

³⁶² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 37

³⁶³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 38

³⁶⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 39

³⁶⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 40

41- سن، المحاسن ابن فضال عن الحارث بن المغيرة قال: كنت عند أبي عبد الله ع جالسا فدخل عليه فقال يا ابن رسول الله ما أكثر الحاج العام فقال إن شاءوا فليكثرُوا وإن شاءوا فليقلُوا والله ما يقبل الله إلا منكم ولا يغفر إلا لكم.

(The book) 'Al Mahasin' – Ibn Fazzal, from Al Haris Bin Al Mugheira who said,

'I was seated in the presence of Abu Abdullah^{asws} and an entering one entered and said, 'O son^{asws} of Rasool-Allah^{saww}! How numerous are the pilgrims this year!' He^{asws} said: 'If they so desire, let them be more, and they desire, let them be less. By Allah^{azwj}! Allah^{azwj} will not Accept except from you (Shias), nor will He^{azwj} Forgive except for you".³⁶⁶

42- سن، المحاسن النضر عن يحيى الحلبي عن الحارث عن محمد بن علي عن عيسى بن هشام عن عبد الكريم وهو كرام بن عمرو الخثعمي عن عمر بن حنظلة قال: قلت لأبي عبد الله ع إن آية في القرآن تشككني قال وما هي قلت قول الله إنما يتقبل الله من المتقين قال أي شيء شككت فيها قلت من صلى وصام وعبد الله قبل منه قال إنما يتقبل الله من المتقين العارفين

(The book) 'Al Mahasin' – Al Nazar, from Yahya Al Halby, from Al Haris, from Muhammad Bin Ali, from Ubeys Bin Hisham, from Abdul Kareem, and he is Karram Bin Amro Al Khas'amy, form Umar Bin Hanzala who said,

'I said to Abu Abdullah^{asws}, 'There is a Verse in the Quran which has placed me in doubt'. He^{asws} said: 'And which one is it?' I said, 'The Words of Allah^{azwj} [5:27] **But rather, Allah only Accepts from those who are pious**'. He^{asws} said: 'And which thing places you in doubt?' I said, 'The one who Prays Salat, and Fasts, and worships Allah^{azwj}, it would be Accepted from him?' He^{asws} said: 'But rather, Allah^{azwj} will (only) Accept from 'المتقين' the pious, 'العارفين' the recognisers'.

ثم قال أنت أزهدي في الدنيا أم الصحاك بن قيس قلت لا بل الصحاك بن قيس قال فذلك لا يقبل منه شيء مما ذكرت.

Then he^{asws} said: 'Are you more ascetic in the world or Al-Zahaak Bin Qays?' I said, 'But, it is Al-Zahaak Bin Qays'. He^{asws} said: 'Then if that is so, Allah^{azwj} will not Accept anything from him, from what you have mentioned".³⁶⁷

43- سن، المحاسن أبي عن حمزة بن عبد الله عن جميل بن دراج عن عمرو بن شمير عن جابر عن أبي جعفر ع قال قال رسول الله ص لو أن عبدا عبد الله ألف عام ثم دبح كما يدبح الكبش ثم أتى الله ببعضنا أهل البيت لرد الله عليه عمله.

(The book) 'Al Mahasin' – My father, from Hamza Bin Abdullah, from Jameel Bin Darraj, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'If a servant were to worship Allah^{azwj} for a thousand years, then is slaughtered just as the ram is slaughtered, then comes to Allah^{azwj} with our^{asws} hatred, People^{asws} of the Household, Allah^{azwj} would Reject his deeds unto him".³⁶⁸

³⁶⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 41

³⁶⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 42

³⁶⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 43

44- سن، المحاسن أبي عن حمزة بن عبد الله عن جميل بن ميسر عن أبيه النخعي قال: قال لي أبو عبد الله ع يا ميسر أي البلدان أعظم حرمة قال فما كان منا أحد يجيبه حتى كان الرائد على نفسه فقال مكره

(The book) 'Al Mahasin' – My father, from Hamza Bin Abdullah, from Jameel Bin Muyasser, from his father Al Nakhaie who said,

'Abu Abdullah^{asws} said to me: 'O Muyasser! Which of the cities is of the greatest sanctity?' There was no one from us who answered him^{asws}, until he^{asws} became the responder to himself^{asws}. He^{asws} said: 'Makkah'.

فقال أي بقاعها أعظم حرمة قال فما كان منا أحد يجيبه حتى كان الرائد على نفسه قال بين الركن إلى الحجر والله لو أن عبد الله الله ألف عام حتى ينقطع علباؤه هزماً ثم أتى الله يعضنا كرد الله عليه عمله.

He^{asws} said: 'Which of its 'effort' is of the greatest sanctity?' There was no one from us who answered him^{asws}, until he^{asws} became the responder to himself^{asws}. He^{asws} said: '(It is) between the corner (of the Kabah) to the (Black) Stone. By Allah^{azwj}! If a servant were to worship Allah^{azwj} for a thousand years until his neck nerves break due to weakness of old age, then he comes to Allah^{azwj} with our^{asws} anger (on him), Allah^{azwj} would Reject his deeds to him"³⁶⁹.

45- م، تفسير الإمام عليه السلام قال الصادق ع أعظم الناس حسرة رجل جمع مالا عظيماً بكد شديد ومباشرة الأهوال وتعرض الأخطار ثم أفنى ماله صدقات ومبرات وأفنى شبابه وقوته في عبادات وصلوات وهو مع ذلك لا يرى لعل بن أبي طالب ع حقه ولا يعرف له من الإسلام محله ولا يرى أن من لا يعشّر عشير معشاره أفضل منه ع

Tafseer of the Imam (Hassan Al-Askari^{asws}) – Al-Sadiq^{asws}: 'And of the regret greater than this would be a man who had amassed great wealth by intense toiling, and forthright horrors, and being exposed to the dangers. Then he spent his wealth in the (giving of) charities and the (doing of) righteous deeds, and spent his youth and his strength in worship and prayers, and he, along with (all) that, did not view any rights as being for Al^{asws} Bin Abu Talib^{asws}, nor did he recognise for him^{asws} as having any place in Al-Islam, and he Viewed that the one who is not even a tenth of him^{asws}, and not even a tenth of a hundred of him^{asws}, superior than him^{asws}.

يؤاخذ على المحج فلا يتأملها ولا يحتج عليها بالآيات والأخبار فبأي إلا تمادياً في غيبه فذلك أعظم حسرة من كل من يأتي يوم القيامة و صدقاته ممثلة له في مثال الأفاعي تنهشه وصلواته و عباداته ممثلة له في مثال الزانية تتبعه حتى تدعه إلى جهنم

He stops at the arguments and he does not contemplate, but it is argued against him (his beliefs) with the (Quranic) Verses and the Ahadeeth, but he refuses except to go further into error. So that is the one who would be of greater regret than every regret on the Day of Judgment, and his charities would be resembled for him as snakes ravaging him, and his *Salats* and his (acts of) worship would be resembled for him in a resemblance of the Zabaniyya (Angels of Hell), repelling him until he is led into Hell.

³⁶⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 44

دَعَا يَقُولُ يَا وَيْلِي أَلَمْ أَكُ مِنَ الْمُصَلِّينَ أَلَمْ أَكُ مِنَ الْمُزَكِّينَ أَلَمْ أَكُ عَنْ أَمْوَالِ النَّاسِ وَ نِسَائِهِمْ مِنَ الْمُتَعَفِّينَ

He would call out saying, 'O woe is for me! Why was I not from the praying ones! Why was I not from the givers of *Zakat*? Why was I not chaste from the wealth of the people and their women from the chaste ones?'

فَلَمَّا ذَا ذُهِيتُ بِمَا ذُهِيتُ فَيَقُولُ لَهُ يَا شَقِي مَا نَفَعَكَ مَا عَمِلْتَ وَ قَدْ ضَيَّعْتَ أَكْثَرَ الْفُرُوسِ بَعْدَ تَوْحِيدِ اللَّهِ وَ الْإِيمَانِ بِبُيُوتِ مُحَمَّدٍ رَسُولِ اللَّهِ ص
ضَيَّعْتَ مَا لَزِمَكَ مِنْ مَعْرِفَةِ حَقِّ عَلِيِّ وَلِيِّ اللَّهِ وَ التَّزَمْتَ مَا حَرَّمَ اللَّهُ عَلَيْكَ مِنَ الْإِيْتِمَامِ بِعَدُوِّ اللَّهِ

So when he calls out with what he calls out with, it would be said to him, 'O wretch! It will not benefit you what (deeds) you performed, and you have wasted the great Obligation after the *Tawheed* of Allah^{azwj} the Exalted, and the *Eman* with the Prophet-hood of Muhammad^{saww}, Rasool-Allah^{saww}. You wasted what was Necessitated to you the recognition of the right of Ali^{asws} Bin Abu Talib^{asws}, Guardian of Allah^{azwj}, and you necessitated upon yourself what Allah^{azwj} Prohibited upon you from the taking to the imamate of the enemies of Allah^{azwj}.

فَلَوْ كَانَ لَكَ بَدَلُ أَعْمَالِكَ هَذِهِ عِبَادَةُ الدَّهْرِ مِنْ أَوَّلِهِ إِلَى آخِرِهِ وَ بَدَلُ صَدَقَاتِكَ الصَّدَقَةُ بِكُلِّ أَمْوَالِ الدُّنْيَا بَلْ يَلْءِ الْأَرْضِ ذَهَبًا لَمَا زَادَكَ ذَلِكَ مِنْ رَحْمَةِ اللَّهِ إِلَّا بُعْدًا وَ مِنْ سَخَطِ اللَّهِ إِلَّا قُرْبًا.

So, even if there was for you a change of these deeds of yours (increased to), the worship of the eternity, from its beginning to its end, and your charities to be changed to the charity with all the wealth of the world, but the earth filled with gold, that would not increase you from the Mercy of Allah^{azwj} the Exalted except for remoteness, and from the Wrath of Allah^{azwj} except for the nearness (to Wrath)".³⁷⁰

46- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص مَنْ أَدَّى الزَّكَاةَ إِلَى مُسْتَحِقِّهَا وَ قَضَى الصَّلَاةَ عَلَى حُدُودِهَا وَ لَمْ يُلْحَقْ بِحِمَا مِنَ الْمَوْبِقَاتِ مَا يُبْطِلُهُمَا جَاءَ يَوْمَ الْقِيَامَةِ يَغْطِيهِ كُلُّ مَنْ فِي تِلْكَ الْعُرْصَاتِ حَتَّى يَرْفَعَهُ نَسِيمَ الْجَنَّةِ إِلَى أَعْلَى عَرْفِهَا وَ عَلَالِيهَا بِخَضِرَةٍ مَنْ كَانَ يُؤَالِيهِ مِنْ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

Tafseer of the Imam (Hassan Al-Askari^{asws}) - Rasool-Allah^{saww} said: 'The one who gives the *Zakat* to a deserving one, and fulfils the *Salat* upon its limits, and does not, along with these two, indulge in the grievous sins what would invalidate these, would come on the Day of Judgment envied by everyone in those plains, to the extent that the breeze of the Paradise would raise him up to its highest of its levels and lofty places to be in the presence of the ones whom he used to befriend, from Muhammad^{saww} and his^{saww} goodly Progeny^{asws}.

وَ مَنْ بَخَلَ بِزَكَاتِهِ وَ أَدَّى صَلَاتَهُ فَصَلَاتُهُ مَحْبُوسَةٌ دُونِ السَّمَاءِ إِلَى أَنْ يَجِيءَ حِينُ زَكَاتِهِ فَإِنْ أَدَّاهَا جُعِلَتْ كَأَحْسَنِ الْأَفْرَاسِ مَطِيَّةً لِبَصَالَتِهِ فَحَمَلَتْهَا إِلَى سَاقِ الْعَرْشِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ سِرِّ إِلَى الْجَنَانِ فَأَرْكُضْ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ فَمَا انْتَهَى إِلَيْهِ رَكُضُكَ فَهُوَ كُلُّهُ بِسَائِرِ مَا تَمَسَّهُ لِإِعَانِكَ

And the one who is stingy with his *Zakat* and (but) performs his *Salat*, then his *Salat* would be withheld below the sky until his *Zakat* comes. So if he pays it, it is made like the best of the horses obedient to his *Salat*, and it carries it to the base of the Throne. So Allah^{azwj}

³⁷⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 45

Mighty and Majestic is Saying: "Go to the Gardens and run therein up to the Day of Judgment, and whatever you end up to, so all of it, along with whatever you touch (its left and its right) would be for you".

فَيَرْجُضُ فِيهَا عَلَى أَنَّ كُلَّ رَكْضَةٍ مَسِيرَةُ سَنَةٍ فِي قَدَرِ لَمَحَةٍ بَصَرِهِ مِنْ يَوْمِهِ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يَنْتَهِيَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى حَيْثُ مَا شَاءَ اللَّهُ تَعَالَى
فَيَكُونُ ذَلِكَ كُلُّهُ لَهُ وَ مِثْلُهُ عَنْ يَمِينِهِ وَ شِمَالِهِ وَ أَمَامِهِ وَ خَلْفِهِ وَ فَوْقِهِ وَ تَحْتِهِ

So it runs therein and every runs of it, travel distance of a year, in a measurement of the blink of an eye from its day up to the Day of Judgment, until it ends up to whatever Allah^{azwj} the Exalted so Desires, and all of that would happen to be for him, and the like of it from his right and his left, and his front and his behind, and above him and below him.

فَإِنْ بَخِلَ بِزَكَاتِهِ وَ لَمْ يُؤَدِّهَا أُمِرَ بِالصَّلَاةِ فَزِدَتْ إِلَيْهِ وَ لُقِثَتْ كَمَا يُلَفُّ الثَّوْبُ الْخَلْقُ ثُمَّ يُضْرَبُ بِهَا وَجْهُهُ وَ يُقَالُ لَهُ يَا عَبْدَ اللَّهِ مَا تَصْنَعُ بِهَذَا دُونَ هَذَا

And if he is stingy with his *Zakat* and does not pay it, it is Commanded with the *Salat* for its return to him, and it is folded just like the folding of the clothes of the people, and then his face its struck with it, and it is said to him, 'O Servant of Allah^{azwj}! What it to be done with (*Salat*) this without this (*Zakat*)!'

قَالَ فَقَالَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ ص مَا أَسْوَأَ حَالٍ هَذَا وَ اللَّهُ قَالَ رَسُولُ اللَّهِ ص أَوْ لَا أُنبِئُكُمْ بِأَسْوَأَ حَالًا مِنْ هَذَا قَالُوا بَلَى يَا رَسُولَ اللَّهِ

He^{asws} said: 'So the companions of Rasool-Allah^{saww} said: 'How evil is the state of this one, by Allah^{azwj}!'. Rasool-Allah^{saww} said: 'Or shall I^{saww} inform you with the one who is of a state eviler than this one?' They said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ رَجُلٌ خَضَرَ الْجِهَادَ فِي سَبِيلِ اللَّهِ فَقُتِلَ مُقْبِلًا غَيْرَ مُدِيرٍ وَ الْحُورُ الْعَيْنُ يَطْلَعْنَ إِلَيْهِ وَ خُرَّانُ الْجَنَانِ يَتَطَلَّعُونَ وَرُودَ رُوحِهِ عَلَيْهِمْ وَ أَمْلَأُكَ الْأَرْضِ يَتَطَلَّعُونَ نَزُولَ حُورِ الْعَيْنِ إِلَيْهِ وَ الْمَلَائِكَةُ وَ خُرَّانُ الْجَنَانِ فَلَا يَأْتُونَهُ

He^{saww} said: 'A man who attends the Jihad in the Way of Allah^{azwj} the Exalted, so he fights facing (the enemy) without turning back, and the maiden Houries are aspiring to him, and the keepers of the Gardens are aspiring to the return of his soul to them, and the Angels of the sky and the Angels of the earth are aspiring at the descent of the maiden Houries to him, and the Angels (who are the) keepers of the Gardens are not coming to him.

فَتَقُولُ مَلَائِكَةُ الْأَرْضِ حَوْلَ ذَلِكَ الْمُقْتُولِ مَا بَالُ الْحُورِ الْعَيْنِ لَا يَنْزِلْنَ إِلَيْهِ وَ مَا بَالُ خُرَّانِ الْجَنَانِ لَا يَرِدُونَ عَلَيْهِ فَيُنَادُونَ مِنْ فَوْقِ السَّمَاءِ السَّابِعَةِ يَا أَتَيْتَهَا الْمَلَائِكَةُ انْظُرُوا إِلَى آفَاقِ السَّمَاءِ وَ دُونِهَا

The Angels of the earth surrounding that killed one are saying, 'What is the matter the maiden Houries are not descending to him, and what is the matter treasurers of the Gardens are not descending to him?' They are calling out from above the seventh sky, 'O you Angels! Look the horizons of the sky and below it!'

فَيَنْظُرُونَ فَإِذَا تَوْحِيدُ هَذَا الْعَبْدِ وَ إِيْمَانُهُ بِرَسُولِ اللَّهِ ص وَ صَلَاتُهُ وَ زَكَاتُهُ وَ صَدَقَتُهُ وَ أَعْمَالُ بِهِ كُلُّهَا مَحْبُوسَاتٌ دُونِ السَّمَاءِ قَدْ طُبِّقَتْ أَفَاقُ السَّمَاءِ كُلُّهَا كَالْقَافِلَةِ الْعَظِيمَةِ قَدْ مَلَأَتْ مَا بَيْنَ أَقْصَى الْمَشَارِقِ وَ الْمَغَارِبِ وَ مَهَابِ الشَّمَالِ وَ الْجَنُوبِ تُنَادِي أَمَلَاكَ تِلْكَ الْأَنْثَقَالِ الْحَامِلُونَ لَهَا الْوَارِدُونَ بِهَا مَا بَالُنَا لَا تَفْتَحُ لَنَا أَبْوَابَ السَّمَاءِ لِنَدْخُلَ إِلَيْهَا بِأَعْمَالِ هَذَا الشَّهِيدِ

So they are looking, and the *Tawheed* of this servant, the killed one, and his *Eman* with Rasool-Allah^{saww}, and his *Salat*, and his *Zakat*, and his charities, and his righteous deeds, all of them are being withheld below the sky and the horizons of the sky have snapped shut, all of them – like the great caravan which is filled with what is between the outskirts of the east and the west, and the objects of the north and the south – the Angels (carrying) those deeds, the one bring these over are calling out, ‘What is the matter the gateways of the sky are not opening up for us, in order for us to enter through these with the deeds of this martyr?’

فَيَأْمُرُ اللَّهُ بِفَتْحِ أَبْوَابِ السَّمَاءِ فَتُفْتَحُ ثُمَّ يُنَادِي يَا هَؤُلَاءِ الْمَلَائِكَةُ أَدْخِلُوهَا إِنْ قَدَرْتُمْ فَلَا تُثْقِلُوهُمْ أَجْنِحَتُهُمْ وَ لَا يَثْقُدُونُ عَلَى الْإِرْتِفَاعِ بِتِلْكَ الْأَعْمَالِ فَيَقُولُونَ يَا رَبَّنَا لَا نَقْدِرُ عَلَى الْإِرْتِفَاعِ بِهَذِهِ الْأَعْمَالِ

Allah^{azwj} Mighty and Majestic Commands with the opening of the gateways of the sky, and they are open. Then it is called out to these Angels, ‘Enter if you are able to’. But their wings are not taking them nor are they able upon rising with those deeds. They are saying, ‘O our Lord^{azwj}! We are unable upon rising with these deeds!’

فَيُنَادِيهِمْ مُنَادِي رَبَّنَا عَزَّ وَ جَلَّ يَا أَيُّهَا الْمَلَائِكَةُ لَسْتُمْ حُمَالُ هَذِهِ الْأَنْثَقَالِ الصَّاعِدِينَ بِهَا إِنْ حَمَلَتْهَا الصَّاعِدِينَ بِهَا مَطَائِيهَا الَّتِي تَرْفَعُهَا إِلَى دُونِ الْعَرْشِ ثُمَّ تُقَرِّمُهَا فِي دَرَجَاتِ الْجَنَانِ

So a caller of our Lord^{azwj} Mighty and Majestic calls out to them, ‘O you Angels! You aren’t the carriers of these loads, the ascenders with these. The ascenders with these are their runners who would raise these to the base of the Throne, then settle these in levels of the Gardens’.

فَيَقُولُ الْمَلَائِكَةُ يَا رَبَّنَا مَا مَطَائِيهَا فَيَقُولُ اللَّهُ تَعَالَى وَ مَا الَّذِي حَمَلْتُمْ مِنْ عِنْدِهِ فَيَقُولُونَ تَوْحِيدَهُ لَكَ وَ إِيْمَانَهُ بِنَبِيِّكَ فَيَقُولُ اللَّهُ تَعَالَى فَمَطَائِيهَا مُوَالَاهُ عَلَيٍّ أَحْيَى نَبِيِّ وَ مُوَالَاهُ الْأَيْمَةُ الطَّاهِرِينَ فَإِنْ أَتَتْ فِيهِ الْحَامِلَةُ الرَّافِعَةُ الْوَاضِعَةُ لَهَا فِي الْجَنَانِ

The Angels are saying, ‘O our Lord^{azwj}! What are their runners?’ So Allah^{azwj} the Exalted is Saying: “And what is which you are carrying from him?’ They are saying, ‘His (belief in) *Tawheed* for You^{azwj} and his *Eman* with Your^{azwj} Prophet^{saww}’. Allah^{azwj} the Exalted is Saying: “So its runner is the *Wilayah* of the brother^{asws} of My^{azwj} Prophet^{saww}, and the *Wilayah* of the Imams^{asws}, the clean. Thus, if it comes, then it would be the carrier, the lifter, the placer of these in the Gardens”.

فَيَنْظُرُونَ فَإِذَا الرَّجُلُ مَعَ مَا لَهُ مِنْ هَذِهِ الْأَشْيَاءِ لَيْسَ لَهُ مُوَالَاهُ عَلَيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِ وَ مُعَادَاهُ أَغْدَائِهِمْ

So they look around at the man with whom are these things, but there isn’t for him the *Wilayah* of Ali^{asws} Bin Abu Talib^{asws} and the goodly ones from his^{asws} Progeny^{asws}, and the enmity of his^{asws} enemies.

فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْأَمَلَاكِ الَّذِينَ كَانُوا حَامِلِيهَا اعْتَزِلُوهَا وَ احْفُوا بِمَرَكَزِكُمْ مِنْ مَلَكُوتِي لِئَاتِيَهَا مَنْ هُوَ أَحَقُّ بِحَمْلِهَا وَ وَضْعَهَا فِي مَوْضِعٍ اسْتِحْقَاقِهَا فَتُلْحَقُ تِلْكَ الْأَمَلَاكِ بِمَرَكَزِهَا الْمَجْعُولَةِ لَهَا

Allah^{azwj} Blessed and Exalted is Saying to the Angels who were the carriers: “Isolate these, and join up with your positions from My^{azwj} Kingdom so that he would bring these, the one who is more rightful with carrying these and placing these in a rightful place!” So those Angels join up with their positions made for these.

ثُمَّ يُنَادِي مُنَادِي رَبَّنَا عَزَّ وَ جَلَّ يَا أَتَيْتُهَا الرِّبَانِيَّةُ تَنَاوَلِيهَا وَ حُطِّبَهَا إِلَى سَوَاءِ الْجَحِيمِ لِأَنَّ صَاحِبَهَا لَمْ يَجْعَلْ لَهَا مَطَايَا مِنْ مُوَالَاةٍ عَلَيَّ ع وَ الطَّيِّبِينَ مِنْ آلِهِ

Then a caller of our Lord^{azwj} Mighty and Majestic calls out, ‘O you Zabaniyya (Angels of Hell)! Grab these and place these in the midst of the Blazing Fire, because their owner did not make a runner to be for these – from the *Wilayah* of Ali^{asws} and the goodly ones from his^{asws} Progeny^{asws}!

قَالَ فَتُنَادِي تِلْكَ الْأَمَلَاكِ وَ يُقَلِّبُ اللَّهُ تِلْكَ الْأَنْثَالَ أَوْزَارًا وَ بَلَايَا عَلَى بَاعِثِهَا لِمَا فَارَقَهَا عَنْ مَطَايَاهَا مِنْ مُوَالَاةٍ أَمِيرِ الْمُؤْمِنِينَ ع

Rasool-Allah^{saww} said: ‘So those Angels would grab (those deeds) and Allah^{azwj} Mighty and Majestic would Transform those loads as burdens (of sins) and afflictions upon its urging due to their separation of their runner – from the *Wilayah* of Amir Al-Momineen^{asws}.

وَ نَادَتْ تِلْكَ الْمَلَائِكَةُ إِلَى مُخَالَفَتِهِ لِعَلِّيَّ ع وَ مُوَالَاتِهِ لِأَعْدَائِهِ فَيَسْلُطُهَا اللَّهُ عَزَّ وَ جَلَّ وَ هِيَ فِي صُورَةِ الْأَسْوَدِ عَلَى تِلْكَ الْأَعْمَالِ وَ هِيَ كَالْعُزْبَانِ وَ الْقِرْقَاسِ فَيَخْرِجُ مِنْ أَفْوَاهِ تِلْكَ الْأَسْوَدِ نِيرَانٌ تُحْرِقُهَا وَ لَا يَبْقَى لَهُ عَمَلٌ إِلَّا أَحْبَطَ وَ يَبْقَى عَلَيْهِ مُوَالَاتُهُ لِأَعْدَاءِ عَلِيٍّ ع وَ جَحْدَةِ وَلَايَتِهِ فَيَقْرَأُ ذَلِكَ فِي سَوَاءِ الْجَحِيمِ فَإِذَا هُوَ قَدْ حَبِطَتْ أَعْمَالُهُ وَ عَظُمَتْ أَوْزَارُهُ وَ أَنْقَلَبَتْ

And those Angels (of Hell) would call out to his opposition to Ali^{asws} and his friendship to his^{asws} enemies, and Allah^{azwj} Mighty and Majestic would Cause these to be overcome by an image of a black snake upon those deeds, and it would be like the crows and the insects. Flames would come out from the mouth of that black snake incinerating these, and there would not remain a (single) deed for him except it would be thwarted, and there would remain upon him his *wilayah* to the enemies of Ali^{asws} and his rejection of his^{asws} *Wilayah*. He would admit that in the midst of the Blazing Fire, and his deeds would have been thwarted, and his burden would be greater and heavier.

فَهَذَا أَسْوَأُ حَالًا مِنْ مَانِعِ الرِّكَازَةِ الَّذِي يَحْفَظُ الصَّلَاةَ.

This is the one of a state eviler than the preventer of the *Zakat* who preserved the *Salat*’³⁷¹.

47- شي، تفسير العياشي عَنْ يُوسُفَ بْنِ ثَابِتٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قِيلَ لَهُ لَمَّا دَخَلْنَا عَلَيْهِ أَنَا أَحَبُّنَاكُمْ لِقَرَاتِكُمْ مِنْ رَسُولِ اللَّهِ ص وَ لِمَا أَوْجَبَ اللَّهُ مِنْ حَقِّكُمْ مَا أَحَبُّنَاكُمْ لِدُنْيَا نُصِيبُهَا مِنْكُمْ إِلَّا لَوْجِهِ اللَّهُ وَ الدَّارِ الْآخِرَةِ وَ لِيَصْلُحَ لِمَنْ دِينُهُ

Tafseer Al Ayyashi – From Yusuf Bin Sabit,

³⁷¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 46

From Abu Abdullah^{asws} having said when they came up to him and said, 'But rather, we love you^{asws} due to your^{asws} nearness to the Rasool-Allah^{saww}, and for what Allah^{azwj} Mighty and Majestic has Obligated from your^{asws} rights. We do not love you^{asws} for the sake of the world for getting a share of it from you^{asws}. But (we love you^{asws}) only for the Sake of Allah^{azwj} and the House of the Hereafter and that the man from among us would be able to correct his Religion'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ صَدَقْتُمْ مَنْ أَحَبَّنَا جَاءَ مَعَنَا يَوْمَ الْقِيَامَةِ هَكَذَا ثُمَّ جَمَعَ بَيْنَ السَّبَّابَتَيْنِ وَقَالَ وَاللَّهِ لَوْ أَنَّ رَجُلًا صَامَ النَّهَارَ وَقَامَ اللَّيْلَ ثُمَّ لَقِيَ اللَّهَ بِغَيْرِ وَلَا تَنَا لَلْقِيَةِ وَهُوَ غَيْرُ رَاضٍ أَوْ سَاحِطٌ عَلَيْهِ

Abu Abdullah^{asws} said: 'You have spoken the truth, you have spoken the truth'. Then he^{asws} said: 'The one who loves us^{asws} is as if he is with us^{asws}, or will come with us^{asws} on the Day of Judgement like this' – then he^{asws} joined the two forefingers, then said – 'By Allah^{azwj}! If the man were to Fast during the day, and stand up (for Salat) during the night, then meets Allah^{azwj} Mighty and Majestic without our^{asws} Wilayah, (of the People^{asws} of the Household) then he would be facing Him^{azwj} (in such that) Allah^{azwj} would either be Unhappy with him or Angry against him'.

ثُمَّ قَالَ وَ ذَلِكَ قَوْلُ اللَّهِ وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ إِلَى قَوْلِهِ وَ هُمْ كَافِرُونَ ثُمَّ قَالَ وَ كَذَلِكَ الْإِيمَانُ لَا يَضُرُّ مَعَهُ عَمَلٌ كَمَا أَنَّ الْكُفْرَ لَا يَنْفَعُ مَعَهُ عَمَلٌ.

Then he^{asws} said: 'And these are the Words of Allah^{azwj} Mighty and Majestic: **And nothing prevents from their spending being Accepted from them except they are committing Kufr with Allah and His Rasool, [9:54]** – up to His^{azwj} Words: **while they are Kafirs [9:55]**. Then he^{asws} said: 'And like is the Eman, the deed does not harm (when) with it, and similar to that is the Kufr, the deed does not benefit (when) with it'.³⁷²

48- جاء المجلس للمفيد علي بن محمد بن الرزبر عن علي بن الحسن بن فضال عن ابني أسباط عن محمد بن يحيى أخي مغلّس عن الغلاء عن محمد بن أحمد ع قال: قلت له إنا نرى الرجل من المخالفين عليكم له عبادة و اجتهاد و خشوع فهل ينفعه ذلك شيئاً

(The book) 'Al Majalis of Al Mufeed – Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al Hassan Bin Fazzal, from Ibn Asbat, from Muhammad Bin Yahya brother of Mugallis, form Al Ala'a, from Muhammad,

'From one of the two (5th or 6th Imam^{asws}), he (the narrator) said, 'I said to him^{asws}, 'We see the man from the adversaries against you^{asws}, for him is worship, and struggle, and humbleness, so will that benefit him of anything?'

فَقَالَ يَا مُحَمَّدُ إِنَّمَا مَثَلُنَا أَهْلَ الْبَيْتِ مَثَلُ أَهْلِ بَيْتِ كَانُوا فِي بَنِي إِسْرَائِيلَ وَ كَانَ لَا يَجْتَهِدُ أَحَدٌ مِنْهُمْ أَرْبَعِينَ لَيْلَةً إِلَّا دَعَا فَأُجِيبَ وَ إِنَّ رَجُلًا مِنْهُمْ اجْتَهِدَ أَرْبَعِينَ لَيْلَةً ثُمَّ دَعَا فَلَمْ يُسْتَجَبْ لَهُ

He^{asws} said: 'O Muhammad! But rather, our^{asws} example, of People of the Household, is an example of the people of the household who were among the children of Israel, and not one of them struggled for forty nights except he supplicated and it would (normally) be

³⁷² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 47

Answered for him, and that a man from them strived for forty nights, then he supplicated, but it was not Answered for him.

فَأَتَى عِيسَى ابْنَ مَرْيَمَ عَ يَشْكُو إِلَيْهِ مَا هُوَ فِيهِ وَ يَسْأَلُهُ الدُّعَاءَ لَهُ فَتَطَهَّرَ عِيسَى وَ صَلَّى ثُمَّ دَعَا فَأَوْحَى إِلَيْهِ اللَّهُ يَا عِيسَى إِنَّ عَبْدِي أَتَانِي مِنْ غَيْرِ الْبَابِ الَّذِي أُوتِيَ مِنْهُ إِنَّهُ دَعَانِي وَ فِي قَلْبِهِ شَكٌّ مِنْكَ فَلَوْ دَعَانِي حَتَّى يَنْقَطِعَ عُنُقُهُ وَ تَنْتَشِرَ أَنَامِلُهُ مَا اسْتَجَبْتُ لَهُ

He came to Isa^{as} Ibn Maryam^{as} complaining to him^{as} of what predicament he was in, and asked him^{saww} to supplicate. So, Isa^{as} cleaned and prayed Salat, then supplicated. Allah^{azwj} Revealed to him^{as}: "O Isa^{as}! My^{azwj} servant came to be from other than the door which I^{azwj} can be accessed from. He supplicated to me and there was doubt in his heart. Even if he were to supplicate to Me^{azwj} until his neck is cut, and his hopes are shattered, I^{azwj} will not Answer to him!"

فَأَلْتَفَتَ عِيسَى ع فَقَالَ تَدْعُو رَبِّكَ وَ فِي قَلْبِكَ شَكٌّ مِنْ نَبِيِّهِ فَقَالَ يَا رُوحَ اللَّهِ وَ كَلِمَتُهُ قَدْ كَانَ وَ اللَّهُ مَا قُلْتُ فَاسْأَلِ اللَّهَ أَنْ يَذْهَبَ بِهِ عَنِّي فَدَعَا لَهُ عِيسَى ع فَتَقَبَّلَ اللَّهُ مِنْهُ وَ صَارَ فِي خَدِّ أَهْلِ بَيْتِهِ كَذَلِكَ نَحْنُ أَهْلُ الْبَيْتِ لَا يَقْبَلُ اللَّهُ عَمَلَ عَبْدٍ وَ هُوَ يَشْكُ فِينَا.

Isa^{as} turned and said (to him): 'You are supplicating to your Lord^{azwj} and there is doubt in your heart of His^{azwj} Prophet^{as}?' He said, 'O Spirit of Allah^{azwj} and His^{azwj} Word! It has been that, by Allah^{azwj}, what you^{as} are saying, so ask Allah^{azwj} to remove it from me'. Isa^{as} supplicated for him, and Allah^{azwj} Accepted from him and came to be in a limit of his^{as} family. Like that, we^{asws} are the People^{asws} of the Household. Allah^{azwj} will not Accept a deed of a servant while he is doubting regarding us^{asws}.³⁷³

49- جاء المجلس للمفيد ابن قولويه عن أبيه عن سعد عن ابن عيسى عن ابن محبوب عن هشام عن مزارع عن الصادق ع قال قال رسول الله ص ما بال أقوام من أمتي إذا ذكر عندهم إبراهيم - و آل إبراهيم استبشروا فلوهم و تهلك وجوههم و إذا ذكرث و أهل بيتي استأزث فلوهم و كلكث وجوههم

(The book) 'Al Majaalis' of Al Mufeed – Ibn Qawlawiyah, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Hisham, from Murazim,

'From Al-Sadiq^{asws} having said: 'Rasool-Allah^{saww} said: 'What is the people with a people from my^{saww} community, when there is a mention in their presence of Ibrahim^{as} and progeny of Ibrahim^{as}, their hearts are joyful and their faces are beaming, and when I^{saww} am mentioned and People^{asws} of my^{saww} Household, their hearts get constricted and their faces frown?

و الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ أَنَّ رَجُلًا لَقِيَ اللَّهَ بِعَمَلِ سَبْعِينَ نَبِيًّا ثُمَّ لَمْ يَلْقُهُ بِوَلَايَةِ أُولِي الْأَمْرِ مِنَّا أَهْلُ الْبَيْتِ مَا قَبِلَ اللَّهُ مِنْهُ صَرْفًا وَ لَا عَدْلًا.

By the One^{azwj} Who Sent me with the truth as a Prophet^{saww}! If a man were to meet Allah^{azwj} with the deeds of seventy Prophets^{as}, then does not meet Him^{azwj} with the Wilayah of the Master^{asws} of the Command from us^{asws} People^{asws} of the Household, Allah^{azwj} would neither Accept from him any exchange nor any replacement".³⁷⁴

³⁷³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 48

³⁷⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 49

50- جاء المجالس للمفيد مُحَمَّدُ بْنُ الْحُسَيْنِ الْمُقْرِي عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْبَزَّازِ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ يَحْيَى بْنِ هَاشِمٍ عَنِ الْمُعَمَّرِ بْنِ سُلَيْمَانَ عَنْ لَيْثٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَيْهَا النَّاسُ الزُّمُوا مَوَدَّتَنَا أَهْلَ الْبَيْتِ فَإِنَّهُ مَنْ لَقِيَ اللَّهَ يُوَدِّنَا دَخَلَ الْجَنَّةَ بِشَفَاعَتِنَا فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَنْفَعُ عَبْدًا عَمَلُهُ إِلَّا بِمَعْرِفَتِنَا وَلَا نِسْتَا.

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Al Husayn Al Muqry, from Al Husayn Bin Muhammad Al Bazaz, from Ja'far Bin Abdullah Al Alawy, from Yahya Bin Hashim, from Al Muammar Bin Suleyman, from Lays, from Ata'a, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'O you people! Oblige our^{asws} cordiality of People^{asws} of the Household, for the one who meets Allah^{azwj} with our^{asws} cordiality would enter the Paradise due to our^{asws} intercession. By the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}! A servant will not benefit by his deed except by having our^{asws} recognition and our^{asws} Wilayah".³⁷⁵

51- في الغيبة للنعماني الْكَلْبِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ حُبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ لَأُعَذِّبَنَّ كُلَّ رَعِيَّةٍ فِي الْإِسْلَامِ دَانَتْ بِوَلَايَةِ كُلِّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ إِنْ كَانَتْ الرَّعِيَّةُ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَ لَأَعْفُوَنَّ عَنْ كُلِّ رَعِيَّةٍ فِي الْإِسْلَامِ دَانَتْ بِوَلَايَةِ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ وَ إِنْ كَانَتْ الرَّعِيَّةُ فِي أَعْمَالِهَا ظَالِمَةً مُسِيئَةً.

(The book) 'Ghayba' of Al Numani – Al Kulayni, from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said: "I^{azwj} shall Punish every citizen in Al-Islam who makes it a religion with the wilayah of every tyrannical imam who isn't from Allah^{azwj}, and even if the citizen in his deeds is righteous, pious; and I^{azwj} shall Forgiven every citizen in Al-Islam who makes it a religion with the Wilayah of a Just Imam^{asws} from Allah^{azwj}, and even if the citizen in his deeds is unjust, evil!"³⁷⁶

52- كشف، كشف الغمة قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَدْ انْتَحَلَتْ طَوَائِفُ مِنْ هَذِهِ الْأُمَّةِ بَعْدَ مُفَارَقَتِهَا أَيْمَةَ الدِّينِ وَ الشَّجَرَةَ النَّبَوِيَّةَ إِخْلَاصَ الدِّيَانَةِ وَ أَخَذُوا أَنْفُسَهُمْ فِي مَخَابِلِ الرُّعْبَانِيَّةِ وَ تَعَالَوْا فِي الْعُلُومِ وَ وَصَفُوا الْإِيمَانَ بِأَحْسَنِ صِفَاتِهِمْ وَ تَحَلَّوْا بِأَحْسَنِ السُّنَّةِ حَتَّى إِذَا طَالَ عَلَيْهِمُ الْأَمَدُ وَ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَ امْتَحِنُوا بِمِحْنِ الصَّادِقِينَ رَجَعُوا عَلَى أَغْقَابِهِمْ نَاكِصِينَ عَنْ سَبِيلِ الْهُدَى وَ عِلْمِ النَّجَاةِ يَتَفَسَّخُونَ تَحْتَ أَغْبَاءِ الدِّيَانَةِ تَفْسُخَ حَاشِيَةِ الْإِبِلِ تَحْتَ أَوْرَاقِ الْبُرُلِ

(The book) 'Kashf Al Ghumma' –

Ali^{asws} Bin Al-Husayn^{asws} said: 'Certain sects from this community have arrogated after their separation, to be imams of the religion, and the tree of Prophet-hood, sincere faith, and they have taken themselves in the thinking of the priest-hood, and they are rising above the knowledge(s), and are describing the Eman with the best of their description, and they are resolving the best of the Sunnah(s), until when the period is prolonged upon them and difficulty is remote upon them, and they are tested with the tests of the truthful ones, they return upon their heels, breaking away from the way of guidance and the flag of salvation, they disintegrate beneath the burdens of religion, the disintegration of the camel droppings beneath the autumn leaves.

³⁷⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 50

³⁷⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 51

وَلَا يَبْلُغُ الْغَايَاتِ إِلَّا سُبُوتُهَا

وَلَا تُخْرِجُ السَّبْقَ الرَّوَايَا وَإِنْ جَرَتْ

(Prosed) And do not protect the previous report and even if it flows, nor deliver the ends except its precedence.

وَدَهَبَ الْآخَرُونَ إِلَى التَّفْصِيرِ فِي أَمْرِنَا وَاحْتَجُّوا بِمُتَشَابِهِ الْقُرْآنِ فَتَأَوَّلُوا بِآرَائِهِمْ وَاتَّهَمُوا مَا نُورَ الْحَبْرِ بِمَا اسْتَحْسَنُوا يَفْتَحِمُونَ فِي أَعْمَارِ الشُّبُهَاتِ وَدِيَاجِرِ الظُّلُمَاتِ بِغَيْرِ قَبْسٍ نُورٍ مِنَ الْكِتَابِ وَلَا أَثَرٍ عِلْمٍ مِنْ مِطَآنِ الْعِلْمِ بِتَحْدِيرِ مُتَبَطِّينَ

And the others went to the reducing regarding our^{asws} matters and they argued by the allegorical of the Quran, and they interpreted by their opinions, and they slandered the effects of the Ahadeeth as they liked breaking into the depths of the suspicions and bottom of the darkness(es) without attaining any Noor (light) from the Book nor any knowledge from the Hadeeth of knowledge from the manifestations of the knowledge, discouraging warnings.

زَعَمُوا أَنَّهُمْ عَلَى الرَّشْدِ مِنْ عَيْنِهِمْ وَإِلَى مَنْ يُفَرِّغُ خَلْفُ هَذِهِ الْأُمَّةِ وَقَدْ دَرَسَتْ أَغْلَامُ الْجَلَّةِ وَدَانَتْ الْأُمَّةُ بِالْفُرْقَةِ وَالْإِخْتِلَافِ يُكْفَرُ بَعْضُهُمْ بَعْضًا وَاللَّهُ تَعَالَى يَقُولُ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاحْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

They claimed that they were upon the rightful guidance from their errors, and behind whom could this community panic to, and they had learnt the flags of the Religion, and the community made it a religion with the sects and the differing(s), deeming each other as Kafirs, and Allah^{azwj} the Exalted is Saying: **And do not become like those who disunited and differed from after the clear proofs having come to them, and they, for them is a painful Punishment [3:105].**

فَمَنْ الْمُؤْتَوِّقُ بِهِ عَلَى إِبْلَاحِ الْحُجَّةِ وَتَأْوِيلِ الْحِكْمَةِ إِلَّا أَهْلُ الْكِتَابِ وَأَبْنَاءُ أُمَّةٍ الْهَدَى وَمَصَابِيحُ الدُّجَى الَّذِينَ احْتَجَّ اللَّهُ بِهِمْ عَلَى عِبَادِهِ وَلَمْ يَدَعْ الْخَلْقَ سُدًى مِنْ غَيْرِ حُجَّةٍ

So, who are the ones trusted with upon delivering the proof, and the wise interpretation except the people of the Book and sons of the Imams^{asws} of guidance, and lamps for the darkness, those Allah^{azwj} Argued by them^{asws} against His^{azwj} servants? And He^{azwj} did not Leave the creatures in vain without any proof.

هَلْ تَعْرِفُونَهُمْ أَوْ تَجِدُونَهُمْ إِلَّا مِنْ فُرُوعِ الشَّجَرَةِ الْمُبَارَكَةِ وَبَقَايَا الصَّفْوَةِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرَّجْسَ وَطَهَّرَهُمْ تَطْهِيراً وَبَرَّاهُمْ مِنَ الْآفَاتِ وَافْتَرَضَ مَوَدَّتَهُمْ فِي الْكِتَابِ

Do you recognise them^{asws}, or do you find them^{asws} except from the branches of the Blessed tree, and the elite remaining ones, those Allah^{azwj} Kept Away the uncleanness from them^{asws} and Purified them^{asws} with a Purification, and Cleared them^{asws} from the pests, and Obligated their^{asws} cordiality in the Book?

وَحَيْرُ جِبَالِ الْعَالَمِينَ وَنِقْمَتُهَا.

هُمْ الْعُرْوَةُ الْوُثْقَى وَهُمْ مَعْدِنُ التَّقَى

(Prosed): 'They are the firmest handhold, and they^{asws} are the mine of piety, and the best of the mountains of the worlds, and their elegance".³⁷⁷

53- وَ مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ، عَنْ عَلِيِّ عَ عَنْ النَّبِيِّ ص قَالَ: يَا عَلِيُّ لَوْ أَنَّ عَبْدًا عَبَدَ اللَّهَ مِثْلَ مَا قَامَ نُوحٌ فِي قَوْمِهِ وَ كَانَ لَهُ مِثْلُ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ فِي سَبِيلِ اللَّهِ وَ مُدَّ فِي عُمُرِهِ حَتَّى حَجَّ أَلْفَ عَامٍ عَلَى قَدَمَيْهِ ثُمَّ قُتِلَ بَيْنَ الصَّمَا وَ الْمَرْوَةِ مَظْلُومًا ثُمَّ لَمْ يُؤَالِكَ يَا عَلِيُّ لَمْ يَشَمَّ رَائِحَةَ الْجَنَّةِ وَ لَمْ يَدْخُلْهَا.

And from (the book) 'Manaqib' of Al-Khawarizmy' –

'From Ali^{asws}, from the Prophet^{saww} having said: 'O Ali^{asws}! If a servant were to worship Allah^{azwj} like what Noah^{as} stayed among his^{as} people, and there was for him gold like (mount) Ohad and he spends it in the way of Allah^{azwj}, and there is an extension in his life until he performs Hajj for a thousand years upon his feet, then is killed between Al-Safa and Al-Marwan, oppressed, then does not have your^{asws} Wilayah, O Ali^{asws}, he will not even smell the aroma of the Paradise, and will not enter it".³⁷⁸

54- بشاء، بشارة المصطفى أَبُو الْبَرَكَاتِ عُمَرُ بْنُ حَزْرَةَ وَ سَعِيدُ بْنُ مُحَمَّدٍ الثَّقَفِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ الْعُلَوِيِّ عَنْ زَيْدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ حَاجِبٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ عَمْرٍو عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ حَرْبِ بْنِ حَسَنِ عَنْ يَحْيَى بْنِ مُسَاوِرٍ عَنْ أَبِي الْجَارُودِ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَا أَبَا الْجَارُودِ مَا تَرْضَوْنَ أَنْ تُصَلُّوا فَيُقْبَلَ مِنْكُمْ وَ تَصُومُوا فَيُقْبَلَ مِنْكُمْ وَ تَحُجُّوا فَيُقْبَلَ مِنْكُمْ

(The book) 'Basharat Al Mustafa^{saww}, – Abu Al Barkat Umar Bin Hamza, and Saeed Bin Muhammad Al Saqafi, from Muhammad Bin Ali Bin Al Husayn Al Alawy, from Zayd Bin Ja'far Bin Muhammad Bin Hajib, from Ali Bin Ahmad Bin Amro, from Muhammad Bin Mansour, from harb bin Hassan, from yahya Bin Musawir, from Abu Al Jaroud who said,

'From Abu Ja'far^{asws} having said, 'O Abu Al-Jaroud! Are you (Shias) not please that you are praying Salat and it gets Accepted from you, and you are Fasting and it gets Accepted from you, and you are performing Hajj and it gets Accepted from you?

وَ اللَّهُ إِنَّهُ لَيُصَلِّيَ عَنْكُمْ فَمَا يُقْبَلُ مِنْهُ وَ يَصُومُ عَنْكُمْ فَمَا يُقْبَلُ مِنْهُ وَ يَحُجُّ عَنْكُمْ فَمَا يُقْبَلُ مِنْهُ.

By Allah^{azwj}! let the one other than you pray Salat, but it would not be Accepted from him, and the one other than you is Fasting, but it would not be Accepted from him, and the one other than you is performing Hajj and it is not Accepted from him".³⁷⁹

55- وَ هَذَا الْإِسْنَادُ عَنْ زَيْدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحُسَيْنِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ عَامِرِ بْنِ كَثِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ بِمَكَّةَ أَوْ بِحِجَى يَا ابْنَ رَسُولِ اللَّهِ مَا أَكْثَرَ الْحَاجَّ قَالَ مَا أَقَلَّ الْحَاجَّ مَا يُعْفَرُ إِلَّا لَكَ وَ لِأَصْحَابِكَ وَ لَا يُتَقَبَّلُ إِلَّا مِنْكَ وَ مِنْ أَصْحَابِكَ.

And by this chain, from Zayd Bin Ja'far Bin Al Husayn Bin Haroun, from Muhammad Bin Ali Al Hasany, from Muhammad bin Marwan, from Aamir Bin Kaseer, from Abu Al Jaroud,

³⁷⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 52

³⁷⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 53

³⁷⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 54

'From Abu Ja'far^{asws}, he (the narrator) said, 'I said to him^{asws} at Makkah, or at Mina, 'O son^{asws} of Rasool-Allah^{saww}! How numerous are the pilgrims!' He^{asws} said: 'How few are the pilgrims. He^{azwj} does not Forgive except for you and for your companions, nor will He^{azwj} Accepted except from you and from your companions''³⁸⁰.

56- يل، الفضائل لابن شاذان فض، كتاب الروضة بالسناد يرفعه إلى أبي هريرة قال: مر علي بن أبي طالب ع بنفر من قرنيش في المسجد فتعالموا عليه فدخل على رسول الله ص فشكاهم إليه

(The book) 'Al Fazaail' of Ibn Shazan, (and) the book 'Al Rowza' – By the chain raising it to Abu Hureyra (well-known fabricator) having said,

'Ali^{asws} Bin Abu Talib^{asws} passed by a number of Quraysh in the Masjid, and they winked at each other upon him^{asws}. He^{asws} entered to see Rasool-Allah^{saww} and complained of them to him^{saww}.

فخرج ع و هو معصب فقال لهم أيها الناس ما لكم إذا ذكر إبراهيم و آل إبراهيم أشرفت وجوهكم و إذا ذكر محمد و آل محمد قست قلوبكم و عبست وجوهكم

He^{saww} went out and he^{saww} was angry. He^{saww} said to them: 'O you people! What is the matter with you all! Whenever Ibrahim^{as} and progeny of Ibrahim^{as} are mentioned, your faces shine, and when Muhammad^{saww} and the Progeny^{asws} are mentioned, your hearts harden and your faces frown?

و الذي نفسي بيده لو عمل أحدكم عمل سبعين نبياً لم يدخل الجنة حتى يحب هذا أخي علياً و ولده

By the One^{azwj} in Whose Hand is my^{saww} soul! If one of you were to do the deeds of seventy Prophets^{as}, he would not enter the Paradise until he loves this brother^{asws} of mine^{saww} Ali^{asws} and his^{asws} sons^{asws}.

ثم قال ع إن لله حقاً لا يعلمه إلا أنا و علي و إن لي حقاً لا يعلمه إلا الله و علي و له حق لا يعلمه إلا الله و أنا.

Then he^{saww} said: 'There is a right of Allah^{azwj}, none know it except I^{saww} and Ali^{asws}, and for me^{saww} there is a right for me^{saww}, none know it except Allah^{azwj} and Ali^{asws}, and for him^{asws} there is a right, none know it except Allah^{azwj} and I^{saww}.'³⁸¹

57- جمع، جامع الأخبار زوي عن الصادق عن أبيه عن جده ع قال: مر أمير المؤمنين عليه السلام في مسجد الكوفة و قنبر معه فرأى رجلاً قائماً يصلي فقال يا أمير المؤمنين ما رأيت رجلاً أحسن صلاةً من هذا

(The book) 'Jamie Al Akhbar' –

'It is reported by Al-Sadiq^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Amir Al-Momineen^{asws} passed by in the Masjid Al-Kufa and Qanbar was with him^{asws}. He^{asws}

³⁸⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 55

³⁸¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 56

saw a man standing praying Salat. He said, 'O Amir Al-Momineen^{asws}! I have not seen any man of more excellent Salat than this'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ يَا قَنْبَرُ فَوَ اللَّهُ لَرَجُلٍ عَلَى يَقِينٍ مِنْ وَلَايَتِنَا أَهْلَ الْبَيْتِ خَيْرٌ مِمَّنْ لَهُ عِبَادَةُ أَلْفِ سَنَةٍ وَ لَوْ أَنَّ عَبْدًا عَبْدَ اللَّهِ أَلْفَ سَنَةٍ لَا يَقْبَلُ اللَّهُ مِنْهُ حَتَّى يَعْرِفَ وَلَايَتَنَا أَهْلَ الْبَيْتِ

Amir Al-Momineen^{asws} said: 'O Qanbar! By Allah^{azwj}! For a man upon curtailed of our^{asws} Wilayah of People^{asws} of the Household, is better than the one for who is the worship of a thousand years; and if a servant were to worship Allah^{azwj} for a thousand years, Allah^{azwj} will not Accept from him until he recognises our^{asws} Wilayah, of People^{asws} of the Household.

وَ لَوْ أَنَّ عَبْدًا عَبْدَ اللَّهِ أَلْفَ سَنَةٍ وَ جَاءَ بِعَمَلِ ائْتِنِينَ وَ سَبْعِينَ نَبِيًّا مَا يَقْبَلُ اللَّهُ مِنْهُ حَتَّى يَعْرِفَ وَلَايَتَنَا أَهْلَ الْبَيْتِ وَ إِلَّا أَكْبَهُ اللَّهُ عَلَى مَنْحَرِيهِ فِي نَارِ جَهَنَّمَ.

And if a servant were to worship Allah^{azwj} for a thousand years and comes with the deeds of seventy-two Prophets^{as}, Allah^{azwj} will not Accept from him until he recognises our^{asws} Wilayah of People^{asws} of the Household, or else Allah^{azwj} would Fling him upon his nostrils into the Fire of Hell".³⁸²

58- وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: أُمَّتِي إِذَا اخْتَلَفَ النَّاسُ بَعْضُهُمْ فِي طَلَبِ الدِّينِ الْحَقِّ حَتَّى تَكُونُوا مَعَ أَهْلِ الْحَقِّ فَإِنَّ الْمَعْصِيَةَ فِي دِينِ الْحَقِّ تُغْفَرُ وَ الطَّاعَةُ فِي دِينِ الْبَاطِلِ لَا تُقْبَلُ.

And it is reported from the Prophet^{saww} having said: 'My^{saww} community! My^{saww} community! When the people differ and become sects, sects, then struggle in seeking the Religion of truth until you happen to be with the people of truth, for the (act of) disobedience in the Religion of truth will be Forgiven, and the (act of) obedience in the Religion of Falsehood would not be Accepted".³⁸³

59- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُوسَى مُعْنَعًا عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى قَالَ إِلَى وَلَايَتِنَا.

Tafseer Furat Bin Ibrahim – Ja'far Bin Musa transmitting,

'From Abu Ja'far^{asws} regarding the words of Allah^{azwj} the Exalted: ***And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].*** He^{asws} said: 'To our^{asws} Wilayah".³⁸⁴

60- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعْنَعًا عَنْ سَعْدِ بْنِ طَرِيفٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي جَعْفَرٍ ع فَجَاءَهُ عَمْرُو بْنُ عُبَيْدٍ فَقَالَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَعَالَى وَ لَا تَطْعَمُوا فِيهِ فَيَجِلَّ عَلَيْكُمْ غَضَبِي وَ مَنْ يَحِلَّلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى

³⁸² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 57

³⁸³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 58

³⁸⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 59

Tafseer Furat Bib Ibrahim – Al Husayn Bin Saeed transmitting from Sa'ad Bin Taref who said,

'I was seated in the presence of Abu Ja'far^{asws}, when Amro Bin Ubeyd came up and said to him^{asws}, 'May I be sacrificed for you^{asws}, the Words of Allah^{azwj} Blessed and Exalted: **and do not transgress in it, or My Wrath would be Released upon you. And the one My Wrath is Released upon, so he has perished [20:81] And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**'.

قَالَ لَهُ أَبُو جَعْفَرٍ ع قَدْ أَخْبَرْتُكَ أَنَّ التَّوْبَةَ وَالْإِيمَانَ وَالْعَمَلَ الصَّالِحَ لَا يَقْبَلُهَا إِلَّا بِالْإِهْتِدَاءِ

Abu Ja'far^{asws} said to him: 'I^{asws} have already informed you that the repentance, and the belief, and the righteous deeds, He^{azwj} does not Accept these except with the righteous Guidance.

أَمَّا التَّوْبَةُ فَمِنْ الشِّرْكِ بِاللَّهِ وَ أَمَّا الْإِيمَانُ فَهُوَ التَّوْحِيدُ لِلَّهِ وَ أَمَّا الْعَمَلُ الصَّالِحُ فَهُوَ أَدَاءُ الْفَرَائِضِ وَ أَمَّا الْإِهْتِدَاءُ فَبُيُوتُ الْأَمْرِ وَ نَحْنُ هُمْ فَإِنَّمَا عَلَى النَّاسِ أَنْ يَقْرَأُوا الْقُرْآنَ كَمَا أُنْزِلَ فَإِذَا احتاجوا إِلَى تَفْسِيرِهِ فَلَا هِدَايَةَ بِنَا وَ إِنِّي يَا عَمْرُو.

As for the repentance, it is from association (Shirk) with Allah^{azwj}, and as for the belief, it is the Tawheed of Allah^{azwj}, and as for the righteous deeds it is fulfilment of the Obligations, and as for the righteous guidance, it is by the Master^{asws} of the command, and we^{asws} are they^{asws}. But rather, it is upon the people that they recite the Quran just as it has been Revealed. Then when they become needy to its interpretation, then the guidance is by us^{asws}, and to us^{asws}, O Amro!"³⁸⁵

61- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ مُعْتَمِناً عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى قَالَ وَ اللَّهُ لَوْ أَنَّهُ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً وَ لَمْ يَهْتَدِ إِلَى وَلايَتِنَا وَ مَوَدَّتِنَا وَ يَعْرِفَ فَضْلَنَا مَا أَعْطَى عَنْهُ ذَلِكَ شَيْئاً.

Tafseer Furat Bin Ibrahim – Ubeyd Bin Kaseer transmitting,

'From Abu Ja'far Bin Ali^{asws} having said: 'Allah^{azwj} the Exalted Said in His^{azwj} Book: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**. By Allah^{azwj}! Even if he were to repent, and believe, and do righteous deeds, and is not guided to our^{asws} Wilayah, and our^{asws} cordiality, and (does not) recognise our^{asws} merits, that would not avail him of anything".³⁸⁶

62- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ مُعْتَمِناً عَنْ أَبِي دَرِّ الْعَفَّارِيِّ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِ اللَّهِ تَعَالَى وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى قَالَ آمَنَ بِمَا جَاءَ بِهِ مُحَمَّدٌ ص وَ عَمِلَ صَالِحاً قَالَ أَدَاءُ الْفَرَائِضِ ثُمَّ اهْتَدَى إِلَى حُبِّ آلِ مُحَمَّدٍ

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd transmitting,

'From Abu Zarr Al-Ghifary^{ra} regarding the Words of Allah^{azwj} the Exalted: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous**

³⁸⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 60

³⁸⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 61

Guidance [20:82]. He^{ra} said, 'Belief in whatever Muhammad^{saww} came with and doing righteous deeds, fulfilling the Obligations, then being guided to the love of Progeny^{asws} of Muhammad^{saww}.

وَسَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يَنْفَعُ أَحَدَكُمْ الثَّلَاثَةُ حَتَّى يَأْتِيَ بِالرَّابِعَةِ فَمَنْ شَاءَ حَقَّقَهَا وَ مَنْ شَاءَ كَفَّرَ بِهَا

And I^{ra} heard Rasool-Allah^{saww} saying: 'By the One^{azwj} Who Sent me^{saww} with the truth as a Prophet^{saww}! Not one of you would benefit with three until he comes with the fourth. So, the one who likes can ratify it and one likes can disbelieve in it.

فَإِنَّا مَنَازِلُ الْهُدَى وَ أَيْمَةُ التَّقَى وَ بِنَا يُسْتَجَابُ الدُّعَاءُ وَ يُدْفَعُ الْبَلَاءُ وَ بِنَا يُنْزَلُ الْغَيْثُ مِنَ السَّمَاءِ وَ دُونَ عَلِمْنَا تَكْلُ الْأَسْنُ الْعُلَمَاءِ وَ نَحْنُ بَابُ حِطَّةٍ وَ سَفِينَةُ نُوحٍ وَ نَحْنُ جَنْبُ اللَّهِ الَّذِي يُنَادِي مَنْ قَرَّطَ فِينَا يَوْمَ الْقِيَامَةِ بِالْحُسْرَى وَ النَّدَامَةِ

We^{asws} are the places of guidance, and Imams^{asws} of devoutness, and through us^{asws} the supplications are Answered and the afflictions are Repelled, and by us^{asws} the rains descend from the sky, and besides us^{asws} the tongues of the scholars would be tired, and we^{asws} are the door of Hitta, and ship of Noah^{as}, and we^{asws} are the Side of Allah^{azwj} which one who wasted regarding us^{asws} would be with the regret and remorse on the Day of Qiyamah.

وَ نَحْنُ حَنْبُ اللَّهِ الْأَمْتِيْنِ الَّذِي مَنْ اعْتَصَمَ بِهِ هُدًى إِلَى صِرَاطٍ مُسْتَقِيمٍ وَ لَا يَزَالُ مُحِبُّنَا مَنَفِيًّا مُؤَذِيًّا [مُؤَذِيًّا] مُنْفَرِدًا مُضْرُوبًا مَطْرُودًا مَكْدُوبًا مَحْزُونًا بَاكِئٍ الْعَيْنِ حَزِينٍ الْقَلْبِ حَتَّى يَمُوتَ وَ ذَلِكَ فِي اللَّهِ قَلِيلٌ.

And we^{asws} are the strong rope of Allah^{azwj} which one who holds Fast with it would be guided to the Straight Path; and one who loves us^{asws} will not cease to be negated, harmed, alone, hit, expelled, belied, grieving, crying of the eyes, aggrieved of the heart, then he dies, and that for the Sake of Allah^{azwj}, is little".³⁸⁷

63- فر، تفسير فرات بن إبراهيم علي بن محمد الزهري عن محمد بن عبد الله يعني ابن غالب عن الحسن بن علي بن سيف عن مالك بن عطيبة عن يزيد بن فرقيد النهدي أنه قال قال جعفر بن محمد ع في قوله تعالى يا أيها الذين آمنوا أطيعوا الله و أطيعوا الرسول و لا تُبطلوا أعمالكم يعني إذا أطاعوا الله و أطاعوا الرسول ما يبطل أعمالكم و قال عداؤنا تبطل أعمالكم.

Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Al Zuhry, from Muhammad Bin Abdullah, meaning Ibn Ghalib, from Al Hassan Bin Ali Bin Sayf, from Malik Bin Atiya, from Yazeed Bin Farqad Al Nahdy having said,

'Ja'far^{asws} Bin Muhammad^{asws} said regarding Words of the Exalted: **O you those who believe! Obey Allah and obey the Rasool, and do not invalidate your deeds [47:33]:** 'It means, when you obey Allah^{azwj} and obey the Rasool^{saww} what would invalidate your deed? (Having) our^{asws} enmity would invalidate your deeds".³⁸⁸

64- كِتَابُ فَضَائِلِ الشَّيْبَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ قَوْلُهُ تَعَالَى وَ إِنِّي لَنَعَارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى فَمَا هَذَا الْهُدَى بَعْدَ التَّوْبَةِ وَ الْإِيمَانِ وَ الْعَمَلِ الصَّالِحِ قَالَ فَقَالَ مَعْرِفَةُ الْأَيْمَةِ وَ اللَّهِ إِمَامٌ بَعْدَ إِمَامٍ.

The book 'Fazaail Al Shia' of Al Sadouq, from Dawood Al Raqy who said,

³⁸⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 62

³⁸⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 63

'I entered to see Abu Abdullah^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}! The Words of the Exalted: ***And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]***. So, what is this guidance after the repentance, and the belief, and the righteous deeds? By Allah^{azwj}! (It is) recognition of an Imam^{asws} after an Imam^{asws}.³⁸⁹

65- وَ بِإِسْنَادِهِ عَنْ مَنْصُورِ الصَّبَّاحِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فِي فُسْطَاطِهِ يَمِينِي فَتَنَظَّرَ إِلَى النَّاسِ فَقَالَ يَأْكُلُونَ الْحَرَامَ وَ يَلْبَسُونَ الْحَرَامَ وَ يَنْكِحُونَ الْحَرَامَ وَ تَأْكُلُونَ الْحَلَالَ وَ تَلْبَسُونَ الْحَلَالَ وَ تَنْكِحُونَ الْحَلَالَ لَا وَ اللَّهُ مَا يَحُجُّ عَزَبَكُمْ وَ لَا يُتَقَبَّلُ إِلَّا مِنْكُمْ.

And by his chain from Mansour Al Sayqal who said,

'I was in the presence of Abu Abdullah^{asws} in his^{asws} tent at Mina. He^{asws} looked at the people and said: 'They are eating the Prohibited, and wearing the Prohibited, and marrying the Prohibited, while you (Shias) are eating the Permissible, and wearing the Permissible, and marrying the Permissible. No, by Allah^{azwj}, no one is performing Hajj apart from you, nor will He^{azwj} Accept except from you (Shias)'.³⁹⁰

66- كِتَابُ الْمَنَاقِبِ، لِمُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَاذَانَ وَ رَوَاهُ الْكَرَاجِيُّ عَنْهُ عَنْ نُوحِ بْنِ أَحْمَدَ بْنِ إِسْمَاعِيلَ عَنْ إِبْرَاهِيمَ بْنِ أَحْمَدَ بْنِ أَبِي حُصَيْنٍ عَنْ جَدِّهِ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ سُلَيْمَانَ الْأَعْمَشِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ

The book 'Manaqib' of Muhammad Bin Ahmad Bin Shazan, and it is reported by Al karajaky, from him, from Nuh Bin Ahmad Bin Ayman, from Ibrahim Bin Ahmad Bin Abu Husayn, from his grandfather, from Yahya Bin Abdul Hameed, from Qays bin Al Rabie, from Suleyman Al Amsh,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} are Amir Al-Momineen^{asws}, and Imam^{asws} of the pious.

يَا عَلِيُّ أَنْتَ سَيِّدُ الْوَصِيِّينَ وَ وَارِثُ عِلْمِ النَّبِيِّينَ وَ خَيْرُ الصَّادِقِينَ وَ أَفْضَلُ السَّابِقِينَ

O Ali^{asws}! You^{asws} are chief of the successors^{asws}, and inheritance of knowledge of the Prophets^{as}, and best of the truthful, and most superior of the foremost ones.

يَا عَلِيُّ أَنْتَ زَوْجُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ خَلِيفَةُ الْمُرْسَلِينَ

O Ali^{asws}! You^{asws} are husband of the chieftess of the women of the worlds, and caliph of the Messengers^{as}.

يَا عَلِيُّ أَنْتَ مَوْلَى الْمُؤْمِنِينَ

O Ali^{asws}! You are Master^{asws} of the Momineen.

يَا عَلِيُّ أَنْتَ الْحُجَّةُ بَعْدِي عَلَى النَّاسِ أَجْمَعِينَ اسْتَوْجِبَ الْجَنَّةَ مَنْ تَوَلَّاكَ وَ اسْتَحَقَّ دُخُولَ النَّارِ مَنْ عَادَاكَ

³⁸⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 64

³⁹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 65

O Ali^{asws}! You are the Divine Authority after me^{saww} over the people in their entirety. The Paradise is Obligatory for the one who befriends you^{asws}, and the entry into the Fires is deserved by the one who is inimical to you^{asws}.

يَا عَلِيُّ وَالَّذِي بَعَثَنِي بِالنَّبُوءَةِ وَاصْطَفَانِي عَلَى جَمِيعِ الْبَرِيَّةِ لَوْ أَنَّ عَبْدًا عَبْدَ اللَّهِ أَلْفَ عَامٍ مَا قَبِلَ اللَّهُ ذَلِكَ مِنْهُ إِلَّا بِوَلَايَتِكَ وَوَلَايَةِ الْأَئِمَّةِ مِنْ وَدَيْكَ وَإِنْ وَلَايَتِكَ لَا تُقْبَلُ إِلَّا بِإِذْنِهِ مِنْ أَعْدَائِكَ وَأَعْدَاءِ الْأَئِمَّةِ مِنْ وَدَيْكَ

O Ali^{asws}! By the One^{azwj} Who Sent me^{saww} with the Prophet-hood and Chose me^{saww} over the entirety of the created beings! If a servant were to worship Allah^{azwj} for a thousand years, Allah^{azwj} would not Accept that from him, except by (having) your^{asws} Wilayah, and Wilayah of the Imams^{asws} from your^{asws} sons^{asws}, and that your^{asws} Wilayah cannot be Accepted except with the disavowment from your^{asws} enemies and enemies of the Imams^{asws} from your^{asws} sons^{asws}.

بِذَلِكَ أَخْبَرَنِي جَبْرِئِيلُ عَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ.

Jibraeel^{as} informed me^{saww} with that. ***So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. [18:29]***³⁹¹

67- وَرَوَى ابْنُ شَذَانَ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْلَةَ أُسْرِي بِي إِلَى الْجَلِيلِ حَلَّ جَلَالُهُ أَوْحَى إِلَيَّ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ قُلْتُ وَ الْمُؤْمِنُونَ قَالَ صَدَقْتَ يَا مُحَمَّدُ مَنْ خَلَقْتَ فِي أُمَّتِكَ قُلْتُ خَيْرَهَا قَالَ عَلِيٌّ بْنُ أَبِي طَالِبٍ قُلْتُ نَعَمْ يَا رَبِّ

And it is reported by Ibn Shazan by his chain, said,

'Rasool-Allah^{saww} said: 'On the night of my^{saww} Ascension (Mi'raj) to the sky, the most Majestic Said to me^{saww}: ***"The Rasool believes in what is Revealed unto him from his Lord [2:285].*** So I^{saww} said: ***'And (so do) the Momineen.*** He^{azwj} Said: "You^{saww} speak the truth, O Muhammad^{saww}! Who have you^{saww} left behind as a Caliph in your^{saww} community?" I^{saww} said: 'The best one of it'. He^{azwj} Said: "Ali^{asws} Bin Abu Talib^{asws}?" I^{saww} said: 'Yes, O Lord^{azwj}!'

قَالَ يَا مُحَمَّدُ إِنِّي أَطَّلَعْتُ إِلَى الْأَرْضِ أَطْلَاعَةً فَاخْتَرْتُكَ مِنْهَا فَشَقَقْتُ لَكَ اسْمًا مِنْ أَسْمَائِي فَلَا أَذْكُرُ فِي مَوْضِعٍ إِلَّا ذُكِرْتُ مَعِي فَأَنَا الْمُحْمَدُ وَ أَنْتَ مُحَمَّدٌ ص

He^{azwj} Said: "O Muhammad^{saww}! I^{azwj} Considered the earth with a Consideration and Chose you^{saww} from it. Then I^{azwj} Derived for you^{saww} a name from My^{azwj} Names. I^{azwj} will not be Mentioned in any place except you^{saww} will be mentioned with Me^{azwj}. I^{azwj} am the most- Praised One (Al-Mahmoud), and you^{saww} are Muhammad^{saww}!

ثُمَّ أَطَّلَعْتُ الثَّانِيَةَ فِيهَا فَاخْتَرْتُ مِنْهَا عَلِيًّا وَ شَقَقْتُ لَهُ اسْمًا مِنْ أَسْمَائِي فَأَنَا الْأَعْلَى وَ هُوَ عَلِيٌّ

Then I^{azwj} Considered secondly in it, and Chose Ali^{asws} from it, and Derives a name for him^{asws} from My^{azwj} Names. I^{azwj} am the Exalted (Al-A'ala) and he^{asws} is Ali^{asws} (exalted)!

³⁹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 66

يَا مُحَمَّدُ إِنِّي خَلَقْتُكَ وَ خَلَقْتُ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ مِنْ وَلَدِهِ مِنْ سِنِّ نُورٍ مِنْ نُورِي وَ عَرَضْتُ وَلَايَتَكُمْ عَلَى أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِينَ فَمَنْ قَبِلَهَا كَانَ عِنْدِي مِنَ الْمُؤْمِنِينَ وَ مَنْ جَحَدَهَا كَانَ عِنْدِي مِنَ الْكَافِرِينَ

O Muhammad^{saww}! I^{azwj} Created you^{saww} and Created Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} and the Imam^{asws} from his^{asws} sons^{asws}, from an original Noor from My^{azwj} Noor, and Presented your^{asws} Wilayah to the inhabitants of the skies and inhabitants of the earths. So, the one who accepted it was from the Momineen in My^{azwj} Presence, and one who rejected it was from the Kafirs in My^{azwj} Presence!

يَا مُحَمَّدُ لَوْ أَنَّ عَبْدًا مِنْ عِبِيدِي عَبْدِي حَتَّى يَنْقُطَ وَ يَصِيرَ كَالشَّيْءِ الْبَائِي ثُمَّ أَتَانِي حَاجِدًا لَوْلَايَتِكُمْ مَا عَفَرْتُ لَهُ حَتَّى يَفِرَّ بِوَلَايَتِكُمْ

O Muhammad^{saww}! Even if a servant from My^{azwj} servants were to worship Me^{azwj} until he becomes like the decayed insect, then comes to Me^{azwj} as a rejector of your^{asws} Wilayah, I^{azwj} will not Forgive (any sin) for him until he acknowledges your^{asws} Wilayah!

يَا مُحَمَّدُ تُحِبُّ أَنْ تَرَاهُمْ فَلْتُ نَعَمْ يَا رَبِّ فَقَالَ لِي التَّفَتِ عَنْ يَمِينِ الْعَرْشِ فَالْتَفَتْتُ فَإِذَا أَنَا بِعَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحَسَنَ بْنَ عَلِيٍّ وَ الْمُهْدِيَّ فِي ضَخْصَاحٍ مِنْ نُورٍ قِيَامٌ يُصَلُّونَ وَ فِي وَسْطِهِمُ الْمُهْدِيُّ يُضِيءُ كَأَنَّهُ كَوْكَبٌ ذَرِيٌّ

O Muhammad^{saww}! Would you^{saww} like to see them?" I^{saww} said: 'Yes, O Lord^{azwj}!' He^{azwj} Said to me^{saww}: "Turn towards the right of the Throne!" I^{saww} turned and there I^{saww} was with Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ali^{asws} Bin Al-Husayn^{asws}, and Muhammad^{asws} Bin Ali^{asws}, and Ja'far^{asws} Bin Muhammad^{asws}, and Musa^{asws} Bin Ja'far^{asws}, and Ali^{asws} Bin Musa^{asws}, and Muhammad^{asws} Bin Ali^{asws}, and Ali^{asws} Bin Muhammad^{asws} and Al-Hassan^{asws} Bin Ali^{asws}, and Al-Mahdi^{asws}, in a dune of Noor, standing, praying Salat, and in their^{asws} middle was Al-Mahdi^{asws} illuminating as if he^{asws} was a shining star'.

فَقَالَ يَا مُحَمَّدُ هَؤُلَاءِ الْحُجَجُ وَ الْقَائِمُ مِنْ عِزَّتِكَ وَ عِزِّي وَ جَلَالِي لَهُ الْحُجَّةُ الْوَاجِبَةُ لِأَوْلِيَائِي وَ هُوَ الْمُنتَقِمُ مِنْ أَعْدَائِي

He^{azwj} Said: "O Muhammad^{saww}! They^{asws} are the Divine Authorities, and Al-Qaim^{asws} is from your^{saww} offspring. By My^{azwj} Might and My^{azwj} Majesty! For him^{asws} is the Obligatory Authority for My^{azwj} friends, and he^{asws} is the one^{asws} I^{azwj} shall Take revenge from My^{azwj} enemies!"

بِهِمْ يُنْسِكُ اللَّهُ السَّمَاوَاتِ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ.

By them^{asws}, Allah^{azwj} **Withholds the sky from falling upon the earth, except by His Permission [22:65]**³⁹².

68- أَغْلَامُ الدِّينِ، لِلدَّلِيلِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ص جَالِسًا وَ عِنْدَهُ نَفَرٌ مِنْ أَصْحَابِهِ وَ فِيهِمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

(The book) 'A'laam Al Deen' of Al Daylami, from Abu Saeed Al Khudri who said,

³⁹² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 67

'Rasool-Allah^{saww} was seated and in his^{saww} presence were a number of his^{saww} companions, and among them was Ali^{asws} Bin Abu Talib^{asws}. Rasool-Allah^{saww} said: 'One who says, 'There is no god except Allah^{azwj}', would enter the Paradise'.

فَقَالَ رَجُلَانِ مِنْ أَصْحَابِهِ فَنَحْنُ نَقُولُ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ رَسُولُ اللَّهِ ص إِنَّمَا تُقْبَلُ شَهَادَةُ لَا إِلَهَ إِلَّا اللَّهُ مِنْ هَذَا وَ شِيعَتِهِ وَ وَضَعَ رَسُولُ اللَّهِ ص يَدَهُ عَلَى رَأْسِ عَلِيٍّ ع وَ قَالَ لَهُمَا مِنْ عَلَامَةِ ذَلِكَ أَنَّ لَا تَجْلِسَا بَجِلْسِهِ وَ لَا تُكَذِّبَا قَوْلَهُ

Two men from his^{saww} companions said, 'So, we are hereby saying, 'There is no god except Allah^{azwj}'. Rasool-Allah^{saww} said: 'But rather the Acceptance of the testimony, 'There is no god except Allah^{azwj}' is from this one^{asws} and his^{asws} Shias' – and Rasool-Allah^{saww} placed his^{saww} hand upon the head of Ali^{asws}, and he^{saww} said to both of them: 'From a sign of that is that you two should neither sit in his^{asws} seat nor belie his^{asws} words'.

وَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَهُودِيًّا وَ لَوْ أَنَّ عَبْدًا عَبْدَ اللَّهِ بَيْنَ الرُّكْنِ وَ الْمَقَامِ أَلْفَ سَنَةٍ ثُمَّ لَقِيَ اللَّهَ بَعِيرٍ وَلَا يَتَنَا أَكْبَهُ اللَّهُ عَلَى مَنْحَرِهِ فِي النَّارِ

And Rasool-Allah^{saww} said: 'One who hates us^{asws}, People^{asws} of the Household, Allah^{azwj} would Resurrect him as a Jew, and even if a servant were to worship Allah^{azwj} between the corner (of the Kabah) and the standing place (of Ibrahim^{as} for a thousand years, then meets Allah^{azwj} without our^{asws} Wilayah, Allah^{azwj} would Fling him upon his nostrils into the Fire.

وَ مَنْ مَاتَ لَا يَعْرِفُ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً وَ اللَّهُ مَا تَرَكَ اللَّهُ الْأَرْضَ مِنْذُ قَبْضِ آدَمَ إِلَّا وَ فِيهَا إِمَامٌ يُهْتَدَى بِهِ حُجَّةٌ عَلَى الْعِبَادِ مَنْ تَرَكَهُ هَلَكَ وَ مَنْ لَزِمَهُ نَجَا

And one who dies not having recognised the Imam^{asws} of his time, dies a death of the pre-Islamic period. By Allah^{azwj}! Allah^{azwj} has not left the earth, since Adam^{as} passed away, except and therein has been an Imam^{asws} (people) can be guided by him^{asws}, a Divine Authority upon the servants. One who neglects him^{asws} would be destroyed, and one who obliges him^{asws} would attain salvation.

قَالَ اللَّهُ تَعَالَى فِي بَعْضِ كُتُبِهِ لَا تُعَذِّبُ كُلَّ رَعِيَّةٍ أَطَاعَتْ إِمَامًا جَائِرًا وَ إِنْ كَانَتْ بَرَّةً تَقِيَّةً وَ لَا تُعْفَوْنَ عَنْ كُلِّ رَعِيَّةٍ أَطَاعَتْ إِمَامًا هَادِيًّا وَ إِنْ كَانَتْ ظَالِمَةً مُسِيئَةً وَ مَنْ ادَّعَى الْإِمَامَةَ وَ لَيْسَ بِإِمَامٍ فَقَدْ افْتَرَى عَلَى اللَّهِ وَ عَلَى رَسُولِهِ.

Allah^{azwj} the Exalted Said in one of His^{azwj} Books: "I^{azwj} will Punish every citizen obeying a tyrannical imam, and even if he was righteous, pious, and I^{azwj} will Pardon every citizen obeying an Imam^{asws} of guidance, and even if he was unjust, evil; and one who claims the Imamate and he isn't an Imam^{asws}, so he has fabricated upon Allah^{azwj} and upon His^{azwj} Rasool^{saww}, 393

69- ما، الأمامي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن أحمد بن محمد بن عيسى عن ابن محبوب عن هشام بن سالم عن حبيب السجستاني عن أبي جعفر الباقر عن آبائه عن علي ع عن رسول الله ص عن حنبل عن الله عز وجل قال وعزني و

جَلَالِي لِأَعْدَبِي كُلِّ رَعِيَّةٍ فِي الْإِسْلَامِ دَانَتْ بِوَلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ كَانَتْ الرَّعِيَّةُ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَ لَأَعْفُونَ عَنْ كُلِّ رَعِيَّةٍ دَانَتْ بِوَلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ تَعَالَى وَ إِنْ كَانَتْ الرَّعِيَّةُ فِي أَعْمَالِهَا طَالِحَةً مُسِيئَةً.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Salih Al Ijaly, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistani,

'From Abu Ja'far Al-Baqir^{asws}, from his^{asws} forefathers, from Ali^{asws}, from Rasool-Allah^{saww}, from Jibraeel^{as}, from Allah^{azwj} Mighty and Majestic having Said: "By My^{azwj} Mighty and My^{azwj} Majesty! I^{azwj} will Punish every citizen in Al-Islam who makes it a religion with the wilayah of a tyrannical imam who isn't from Allah^{azwj} Mighty and Majestic, and even if the citizen was righteous in his deeds, pious; and I^{azwj} will Pardon every citizen making a Religion with the Wilayah of a just Imam^{asws} from Allah^{azwj} the Exalted, and even if the citizen was wicked in his deeds, evil!"³⁹⁴

70- قَالَ عَبْدُ اللَّهِ بْنُ أَبِي يَعْفُورٍ سَأَلْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ عَ مَا الْعِلَّةُ أَنْ لَا دِينَ لَهُؤُلَاءِ وَ مَا عَنَّبَ لَهُؤُلَاءِ

Abdullah Bin Abu Yafour said,

'I asked Abu Abdullah Al-Sadiq^{asws}, 'What is the reason that there is no religion for those ones (non-Shias) and there is no fault for these ones (Shias)?'

قَالَ لِأَنَّ سَيِّئَاتِ الْإِمَامِ الْجَائِرِ تَعْمُرُ حَسَنَاتِ أَوْلِيَائِهِ وَ حَسَنَاتِ الْإِمَامِ الْعَادِلِ تَعْمُرُ سَيِّئَاتِ أَوْلِيَائِهِ.

He^{asws} said: 'Because the evil deeds of the tyrannical imam covers the good deeds of his friends, and the good deeds of the just Imam^{asws} covers the evil deeds of his^{asws} friends".³⁹⁵

71- مَا، الْأَمَالِي لِلشَّيْخِ الطُّوسِيِّ بِإِسْنَادِهِ عَنْ زُرَيْقٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: قُلْتُ لَهُ أَيُّ الْأَعْمَالِ أَفْضَلُ بَعْدَ الْمَعْرِفَةِ

(The book) 'Al Amaali' of the sheykh Al Tusi, by his chain from Zureyq,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Which of the deeds is most superior after the recognition?'

قَالَ مَا مِنْ شَيْءٍ بَعْدَ الْمَعْرِفَةِ يَعْدِلُ هَذِهِ الصَّلَاةَ وَ لَا بَعْدَ الْمَعْرِفَةِ وَ الصَّلَاةِ شَيْءٌ يَعْدِلُ الزَّكَاةَ وَ لَا بَعْدَ ذَلِكَ شَيْءٌ يَعْدِلُ الصَّوْمَ وَ لَا بَعْدَ ذَلِكَ شَيْءٌ يَعْدِلُ الْحَجَّ وَ فَاتِحَةُ ذَلِكَ كُلِّهِ مَعْرِفَتُنَا وَ خَاتِمَتُهُ مَعْرِفَتُنَا الْحَبَرَ.

He^{asws} said: 'There is nothing after the recognition equating this Salat, nor after Salat is there anything thing equating the Zakat, and there is nothing after that equating the Fasts, nor is there anything after that equating the Hajj, and the opener of that, all of it, is our^{asws} recognition, and its ending is our^{asws} recognition".³⁹⁶ (P.s. - The recording is incorrect)

³⁹⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 69

³⁹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 70

³⁹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 71

باب 8 ما يجب من حفظ حرمة النبي صلى الله عليه وآله فيهم و عقاب من قاتلهم أو ظلمهم أو خذلهم و لم ينصرهم

CHAPTER 8 – WHAT IS OBLIGATED FROM PRESERVING THE SANCTITY OF THE PROPHET^{saww} REGARDING THEM^{asws} AND THE PUNISHMENT OF THE ONE WHO KILLS THEM^{asws}, OR OPPRESSES THEM^{asws}, OR ABANDONS THEM^{asws} AND DOES NOT HELP THEM^{asws}

1- ما، الأماالي للشيخ الطوسي المفيض عن عمر بن محمد عن علي بن مهزيو عن داود بن سليمان عن الرضا عن آباءه عن أمير المؤمنين ع قَالَ قَالَ رَسُولُ اللَّهِ ص حُرِّمَتْ الْجَنَّةُ عَلَى مَنْ ظَلَمَ أَهْلَ بَيْتِي وَ قَاتَلَهُمْ وَ عَلَى الْمُتَعَرِّضِ عَلَيْهِمْ وَ السَّابِّ لَهُمْ أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَ لَا يُكَلِّمُهُمُ اللَّهُ ... يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Umar Bin Muhammad, from Ali Bin Marawiya, from Dawood Bin Suleyman,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'The Paradise is Prohibited unto the one who oppresses People^{asws} of my^{saww} Household, and upon the one objecting to them^{asws}, and the one reviling (insulting) to them^{asws}: **there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]'**.

صح، صحيفة الرضا عليه السلام عنه عن آباءه ع مِثْلُهُ وَ فِيهِ وَ قَاتَلَهُمْ وَ الْمُعِينِ عَلَيْهِمْ وَ مَنْ سَبَّهُمْ.

(The book) 'Saheefa Al-Reza^{asws}', from him^{asws}, from his^{asws} forefathers^{asws} – similar to it, and in it: 'And their^{asws} killers, and the supporter against them^{asws}, and one who reviles them^{asws} 397.

2- ما، الأماالي للشيخ الطوسي بإسناد أخيه دغبل عن الرضا عن آباءه ع أَنَّ رَسُولَ اللَّهِ ص تَلَا هَذِهِ الْآيَةَ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَ أَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمْ الْفَائِزُونَ فَقَالَ أَصْحَابُ الْجَنَّةِ مَنْ أَطَاعَنِي وَ سَلَّمَ لِعَلِّي بِنِ أَبِي طَالِبٍ بَغْدِي وَ أَقَرَّ بِوَلَايَتِهِ فَقِيلَ وَ أَصْحَابُ النَّارِ قَالَ مَنْ سَخِطَ الْوَلَايَةَ وَ نَقَضَ الْعَهْدَ وَ قَاتَلَهُ بَغْدِي.

(The book) 'Al Amaali' of the sheykh Al Tusi, by a chain of a brother of Deobel,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}: "Rasool-Allah^{saww} recited this Verse: **They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]**, and he^{saww} said: 'The dwellers of the Paradise are the ones who obey me^{asws}, and submit to Ali^{asws} Bin Abu Talib^{asws} after me^{saww}, and accept his^{asws} Wilayah. And the inmates of the Fire are the ones who are discontented with Al-Wilayah, and will nullify the oath, and fight against him^{asws}, after me^{saww} 398.

³⁹⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 1

³⁹⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 2

3- ما، الأمايلي للشيخ الطوسي بهذا الإسناد عن علي ع عن النبي ص أنه تلا هذه الآية فأوليك أصحاب النار هم فيها خالدون قيل يا رسول الله من أصحاب النار

(The book) 'Al-Amaali' of the sheykh Al Tusi, by this chain,

'From Ali^{asws}, from the Prophet^{saww} having recited this Verse: **they are the inmates of the Fire; they would be in it eternally [2:81]**. It was said, 'O Rasool-Allah^{saww}! Who are the inmates of the Fire?'

قَالَ مَنْ قَاتَلَ عَلِيًّا بَعْدِي فَأُولَئِكَ أَصْحَابُ النَّارِ مَعَ الْكُفَّارِ فَقَدْ كَفَرُوا بِالْحَقِّ لَمَّا جَاءَهُمْ أَلَا وَ إِنَّ عَلِيًّا بَضْعَةٌ مِنِّي فَمَنْ حَارَبَهُ فَقَدْ حَارَبَنِي وَ أَسْحَطَ رَبِّي

He^{saww} said: 'The ones who will fight (against) Ali^{asws} after me^{saww}, so they are the inmates of the Fire along with the Infidels, for they would have disbelieved in the Truth when it came to them. Indeed! Ali^{asws} is a part of me^{saww}, so the one who is at war with him^{asws}, so he is at war with me^{saww} and has Angered my^{saww} Lord^{azwj}.

ثُمَّ دَعَا عَلِيًّا فَقَالَ يَا عَلِيُّ حَرْبُكَ حَرْبِي وَ سِلْمُكَ سِلْمِي وَ أَنْتَ الْعَلَمُ فِيمَا بَيْنِي وَ بَيْنَ أُمَّتِي بَعْدِي.

Then he^{saww} called Ali^{asws}, so he^{saww} said: 'O Ali^{asws}! Your^{asws} war is my^{saww} war, and your^{asws} peace is my^{saww} peace, and you^{asws} are the Flag in what is between me^{saww} and my^{saww} community after me^{saww}'.³⁹⁹

4- ما، الأمايلي للشيخ الطوسي أبو عمرو عن ابن عوف عن أحمد بن يحيى عن أبي عسان عن جعفر بن حبيب التهمدي عن أبي العباس بن شبيب عن الصادق ع قال: اخفطوا فينا ما حفظ العبد الصالح في التيممين و كان أبوها صالحاً.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Auqda, from Ahmad Bin Yahya, from Abu Gassan, from Ja'far Bin Habeeb Al Nahdi, from Abu Al Abbas Bin Shabeed,

'From Al-Sadiq^{asws} having said: 'Preserve regarding us^{asws} what the righteous servant preserved regarding the two orphans: **and their father was righteous [18:82]**'.⁴⁰⁰

5- ير، بصائر الدرجات أحمد بن محمد بن محمد بن محبوب عن عبد الله بن غالب عن جابر عن أبي جعفر ع قال: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِمَامِهِمْ قَالَ فَقَالَ الْمُسْلِمُونَ يَا رَسُولَ اللَّهِ أَلَسْتَ إِمَامَ النَّاسِ كُلِّهِمْ أَجْمَعِينَ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Ghalib, from Jabir,

'From Abu Ja'far^{asws} having said: 'When this Verse was Revealed: **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]**, the Muslims said, 'O Rasool-Allah^{saww}! Aren't you^{saww} the Imam of the people, all of them in their entirety?'

³⁹⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 3

⁴⁰⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 4

فَقَالَ رَسُولُ اللَّهِ ص أَنَا رَسُولُ اللَّهِ إِلَى النَّاسِ أَجْمَعِينَ وَ لَكِنْ سَيَكُونُ بَعْدِي أئِمَّةٌ عَلَى النَّاسِ مِنَ اللَّهِ مِنْ أَهْلِ بَيْتِي يَقُومُونَ فِي النَّاسِ فَيَكْذِبُونَ وَ يَظْلِمُهُمْ أئِمَّةُ الْكُفْرِ وَ الضَّلَالِ وَ أَشْيَاعُهُمْ

He^{asws} said: 'Rasool-Allah^{saww} said: 'I^{saww} am a Rasool^{saww} of Allah^{azwj} to the people in their entirety, but there will be coming from after me^{saww}, Imams^{asws} upon the people from Allah^{azwj}, from the People^{asws} of my^{saww} Household, who would be standing among the people but they would be belying them^{asws} and oppressing them^{asws} - the imams of the Kufr and the straying, and their adherents.

أَلَا وَ مَنْ وَالَاهُمْ وَ اتَّبَعَهُمْ وَ صدَّقَهُمْ فَهُوَ مِنِّي وَ سَيَلْفَانِي أَلَا وَ مَنْ ظَلَمَهُمْ وَ أَغَانَ عَلَى ظُلْمِهِمْ وَ كَذَّبَهُمْ فَلَيْسَ مِنِّي وَ لَا مَعِيَ وَ أَنَا مِنْهُ بَرِيءٌ.

So the one who befriends them^{asws}, and follows them^{asws}, and ratifies them^{asws}, so he is from me^{saww}, and with me^{saww}, and would be meeting me^{saww}. Indeed! The one who oppresses them^{asws} and belies them^{asws}, so he is neither from me^{saww}, nor with me^{saww}, and I^{saww} disavow from him".⁴⁰¹

6- ثَوَابُ الْأَعْمَالِ ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنْ أَبِي الْجَارُودِ عَنْ عَمْرِو بْنِ قَيْسٍ الْمَشْرِقِيِّ قَالَ: دَخَلْتُ عَلَى الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَا وَ ابْنُ عَمِّ لِي وَ هُوَ فِي قَصْرِ بَنِي مُقَاتِلٍ فَسَلَّمْنَا عَلَيْهِ فَقَالَ لَهُ ابْنُ عَمِّي يَا بَا عَبْدِ اللَّهِ هَذَا الَّذِي أَرَى خِضَابًا أَوْ شَعْرَكَ

(The book) 'Sawaab Al Amaal' – Ibn Idrees, from his father, from Al Ashary, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from his father, from Abu Al Jaroud, from Amro Bin Qays al Mshreeq who said,

'I entered to see Al-Husayn^{asws}, I and a son of an uncle of mine, and he was in a castle of the clan of Muqatil. We greeted unto him^{asws}. My cousin said to him^{asws}, 'O Abu Abdullah^{asws}! This what I see, is it dye or your^{asws} (natural) hair?'

فَقَالَ خِضَابٌ وَ الشَّيْبُ إِنَّمَا بَنِي هَاشِمٍ يَعْجَلُ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ جِئْتُمَا لِتُصَرِّبَا فَقُلْتُ إِنِّي رَجُلٌ كَبِيرُ السِّنِّ كَثِيرُ الدِّينِ كَثِيرُ الْعِيَالِ وَ فِي يَدَيَّ بَصَائِعَ لِلنَّاسِ وَ لَا أَذْرِي مَا يَكُونُ وَ أَكْرَهُ أَنْ أُضِيعَ أَمَانَتِي وَ قَالَ لَهُ ابْنُ عَمِّي مِثْلَ ذَلِكَ

He^{asws} said: 'Dye, and the grey hair tent to hasten to us^{asws}, the clan of Hashim^{as}. Then he^{asws} turned towards us and said: 'You two have come to help me^{asws}? I said, 'I am an old man, a lot of debts, and a lot of dependants, and in my hands is merchandise of the people and I do not know what would happen, and I dislike to waste my entrustments'. And my cousin said to him^{asws} similar to that.

قَالَ لَنَا فَانْطَلِقَا فَلَا تَسْمَعَا لِي وَاعِيَةً وَ لَا تَرَبَّيَا لِي سَوَادًا فَإِنَّهُ مَنْ سَمِعَ وَاعِيَتَنَا أَوْ رَأَى سَوَادَنَا فَلَمْ يُجِبْنَا وَ لَمْ يُعِثْنَا كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُكِبَّهُ عَلَى مَنْحَرَتِهِ فِي النَّارِ.

He^{asws} said to us: 'Then go and do not listen to a cry for help of mine^{asws} nor look at any plot against me^{asws}, for the one who listens to our^{asws} cry for help or sees us^{asws} being plotted

⁴⁰¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 5

against and does not come to us^{asws} and does not help us^{asws}, there would be a right upon Allah^{azwj} Mighty and Majestic to Fling him upon his nostrils into the Fire”.⁴⁰²

7- جاء المجالس للمفيد علي بن بلال عن علي بن عبد الله الأصهباني عن الثقفني عن محمد بن علي عن إبراهيم بن هراشة [هراشة] عن جعفر بن زياد الأحمر عن زيد بن علي بن الحسين قال: قرأ وأما الجدار فكان لعلامين يمين الآية ثم قال حفظهما رؤهما لصالح أبيهما فمن أولى بحسن الحفظ منا رسول الله جدنا وبنه سيده نساء الجنة أمنا وأول من آمن بالله وحده وصلى أبونا.

(The book) 'Al Majaalis' of Al Mufeed – Ali Bin Bilal, from Ali Bin Abdullah Al Asbahany, from Al Saqafy, from Muhammad Bin Ali, from Ibrahim Bin Harashah, from Ja'far Bin Ziyad Al Ahmar,

'From Zayd, son of Ali^{asws} Bin Al-Husayn^{asws} having said, 'He^{asws} recited: **And as for the wall, so it belonged to two orphaned boys [18:82]** – the Verse, then said: 'Their Lord^{azwj} Protected them due to the righteousness of their father. The one who was first of the Protection from us^{asws} was Rasool-Allah^{saww}, our^{asws} grandfather^{saww}, and his^{saww} daughter^{asws} chieftess of the women of the Paradise, and the first one to believe in Allah^{azwj} and profess His^{azwj} Oneness and pray Salat, was our^{asws} father^{asws} (Ali^{asws})'.⁴⁰³

8- كا، الكافي محمد بن يحيى عن ابن عيسى عن محمد بن خالد والحسين بن سعيد جميعاً عن النضر بن يحيى الحلبي عن ابن خزيمة عن أبي بصير عن أبي عبد الله ع قال: إن الله عز وجل أغفى نبيكم أن يلقى من أمته ما لقيت الأنبياء من أممها وجعل ذلك علينا.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Nazr, from Yahya Al Halby, from Ibn Kharjah, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Excused your Prophet^{saww} from facing from his^{saww} community what the (other) Prophets^{as} had faced from their^{as} communities, and Made that to be upon us^{asws}'.⁴⁰⁴

9- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قال قال رسول الله صلى الله عليه وآله اشتد غضب الله و غضب رسوله على من أهرق دمي وآذاني في عترتي.

(The book) 'Uyoon Akhbar Al-Reza^{asws} – By the three chains from Al-Reza^{asws}, form his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The Wrath of Allah^{azwj} and anger of His^{azwj} Rasool^{saww} intensified upon the one who spills my^{saww} blood and hurts me^{saww} regarding my^{saww} family^{asws}'.⁴⁰⁵

10- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد قال قال رسول الله ص الويل لظالجي أهل بيتي كأيهم غداً مع المنافقين في الدرك الأسفل من النار.

⁴⁰² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 6

⁴⁰³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 7

⁴⁰⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 8

⁴⁰⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 9

(The book) 'Uyoon Akhbar Al-Reza^{asws}, by this chain, he^{asws} said: 'Rasool-Allah^{saww} said: 'The woe is for the oppressor of People^{asws} of my^{saww} Household, as they would be with them tomorrow, with **The hypocrites would be in the lowest Level of the Fire [4:145]**'.⁴⁰⁶

11- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد قال قال رسول الله ص من قاتلنا آخر الزمان فكأنما قاتلنا مع الدجال.

(The book) 'Uyoon Akhbar Al-Reza^{asws}, by this chain, he^{asws} said: 'Rasool-Allah^{saww} said: 'One who fights against us^{asws}, would be like the one fighting against us^{asws} at the end of times along with Dajjal^{la}'.⁴⁰⁷

12- ن، عيون أخبار الرضا عليه السلام الحافظ عن محمد بن عبد الله بن علي بن الحسين بن زيد بن علي بن الحسين بن علي بن أبي طالب ع قال حدثني أبي قال حدثني علي بن موسى قال حدثني أبي موسى قال حدثني أخي إسماعيل عن أبيه عن الحسين بن علي ع عن النبي ص عن جبرئيل ع عن الله عز وجل قال من عادى أوليائي فقد بارزني بالمحاربة ومن حارب أهل بيتي فقد حل عليه عذابي ومن تولى غيرهم فقد حل عليه غضبي ومن أعز غيرهم فقد آذاني ومن آذاني فله النار.

(The book) 'Uyoon Akhbar Al-Reza^{asws} – Al Hafiz, from Muhammad Bin Abdullah son of Ali Bin Al Husayn Bin Zayd son of Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} who said, 'My father narrated to me said, 'It was narrated to be Ali Bin Musa who said, 'My father narrated to me saying, 'My brother Musa narrated to me saying, 'My father narrated to me from his father,

'From Al-Husayn^{asws} Bin Ali^{asws}, from the Prophet^{saww}: 'From Jibraeel^{as}, from Allah^{azwj} Mighty and Majestic having Said: "One who is inimical to My^{azwj} Guardians^{asws} so he has called Me^{azwj} with the war, and one who is at war against People^{asws} of My^{azwj} Household, so he had released My^{azwj} Punishment upon him, and one who befriends others so he has released My^{azwj} Wrath upon me, and one who endears others so he has hurt Me^{azwj}, and one who hurts Me^{azwj}, for him is the Fire!"⁴⁰⁸

13- ما، الأمايلي للشيخ الطوسي جماعة عن أبي الفضل عن محمد بن الحسين الحنطعي عن عباد بن يعقوب الأسدي عن أنطاة بن حبيب عن عبيد بن دحوان عن عمرو بن خالد قال حدثني زيد بن علي وهو أخذ بشعره قال حدثني أبي علي بن الحسين وهو أخذ بشعره قال سمعت أبي الحسين بن علي وهو أخذ بشعره قال سمعت أمير المؤمنين وهو أخذ بشعره عن رسول الله ص وهو أخذ بشعره قال: من آذى شعرة مني فقد آذاني ومن آذاني فقد آذى الله عز وجل ومن آذى الله عز وجل لَعَنَهُ مَلَأُ السَّمَاوَاتِ وَمَلَأُ الْأَرْضِ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al Husayn Al Khas'amy, from Abbad Bin Yaquob Al Asady, from Artah Bin Habeeb, from Ubeyd Bin Zakwan, from Amro Bin Khalid who said,

'It was narrated to me by Zayd, son of Ali^{asws} Bin Ali^{asws} (Bin Al-Husayn^{asws}), and he^{asws} had grabbed his^{asws} hair, said: 'I^{asws} heard my^{asws} father^{asws} Al-Husayn Bin Ali^{asws} and he^{asws} had grabbed his^{asws} hair, said: 'I^{asws} heard Amir Al-Momineen^{asws}, and he^{asws} had grabbed his^{asws} hair, from Rasool-Allah^{saww} and he^{saww} had grabbed his^{saww} hair, said: 'One who hurts even a hair of mine^{saww}, and he has hurt me^{saww}, and one who hurts me^{asws} so he has hurt Allah^{azwj} Mighty and Majestic, and one who hurts Allah^{azwj} Mighty and Majestic is cursed by the assemblies of the skies and assemblies of the earth'.

⁴⁰⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 10

⁴⁰⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 11

⁴⁰⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 12

وَتَلَا إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا.

And he^{asws} recited: ***Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57]***".

ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق أحمد بن محمد بن زُرْمَةَ عَنْ أَحْمَدَ بْنِ عِيسَى الْعَلَوِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ حَبِيبِ بْنِ أَرْطَاةَ عَنْ مُحَمَّدِ بْنِ دَكْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ إِلَى قَوْلِهِ وَمَلَأُ الْأَرْضَ.

(The books) 'Uyoon Akhbar Al-Reza^{asws} (and) 'Al Amaali' of Al Sadouq – Ahmad Bin Muhammad Bin Ruzma, from Ahmad Bin Isa Al Alawy, from Abbad Bin Yaquoub, from habeeb Bin Artah, from Muhammad Bin Zakwan, from Amro Bin Khalid – up to his^{asws} words: 'And the assemblies of the earth'.⁴⁰⁹

14- شي، تفسير العياشي عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ اشْتَدَّ غَضَبُ اللَّهِ عَلَى الْيَهُودِ حِينَ قَالُوا غُرَيْرُ ابْنِ اللَّهِ وَاشْتَدَّ غَضَبُ اللَّهِ عَلَى النَّصَارَى حِينَ قَالُوا الْمَسِيحُ ابْنُ اللَّهِ وَاشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ أَرَاكَ دَمِي وَآذَانِي فِي عَثْرَتِي.

Tafseer Al Ayyashi – From Atiya Al Awfy, from Abu Saeed Al Khudry who said,

'Rasool-Allah^{saww} said: 'The Wrath of Allah^{azwj} Intensified upon the Jews when they said, 'Uzair^{as} is a son of Allah^{azwj}', and the Wrath of Allah^{azwj} Intensified upon the Christians when they said, 'The messiah is a son of Allah^{azwj}', and the Wrath of Allah^{azwj} will Intensify upon the one who spills my^{saww} blood and hurts me^{saww} regarding my^{saww} family'.⁴¹⁰

15- فر، تفسير فرات بن إبراهيم عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ عَلِيٍّ فِي قَوْلِهِ تَعَالَى وَ أَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ قَالَ فَحَفِظَ الْغُلَامَانِ بِصَلَاحٍ أَبِيهِمَا فَمَنْ أَحَقُّ أَنْ يَرْجُوَ الْحِفْظَ مِنَ اللَّهِ بِصَلَاحٍ مَنْ مَضَى مِنْ آبَائِهِ مَنَّا-

Tafseer Furat Bin Ibrahim – From Al Husayn Bin Saeed, by his chain,

'From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) regarding Words of the Exalted: ***And as for the wall, so it belonged to two orphaned boys [18:82]***, said, 'The two boys were protected due to the righteousness of their father, so who is more rightful to hope for the Protection from Allah^{azwj} due to the righteousness from the ones past from his forefathers than we^{asws} are?

رَسُولُ اللَّهِ ص حَدَّثَنَا وَ ابْنُ عَمِّهِ الْمُؤْمِنُ بِهِ الْمُهَاجِرُ مَعَهُ أَبُونَا وَ ابْنَتُهُ أُمْنَا وَ زَوْجَتُهُ أَفْضَلُ أَزْوَاجِهِ حَدَّثَنَا

Rasool-Allah^{saww} is our grandfather^{saww}, and the son^{asws} of his^{saww} uncle^{as}, the believer in him^{saww} and emigrant with him^{saww}, is our^{asws} father^{asws}, and his^{saww} daughter^{asws} is our mother^{asws}, and his^{asws} wife^{asws} is superior than the wives of our^{asws} grandfather^{saww}.

فَأَيُّ النَّاسِ أَعْظَمُ عَلَيْكُمْ حَقًّا فِي كِتَابِهِ مِنَّا ثُمَّ نَحْنُ مِنْ أُمَّتِهِ وَ عَلَى مِلَّتِهِ نَدْعُوكُمْ إِلَى سُنَّتِهِ وَ الْكِتَابِ الَّذِي جَاءَ بِهِ مِنْ رَبِّهِ أَنْ تُحِلُّوا حَلَالَهُ وَ تُحَرِّمُوا حَرَامَهُ وَ تَعْمَلُوا بِحُكْمِهِ عِنْدَ تَفَرُّقِ النَّاسِ وَ اخْتِلَافِهِمْ.

⁴⁰⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 13

⁴¹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 14

So, which the people are greater unto you of rights in His^{azwj} Book than we are? Then we are from his^{saww} community, and upon his^{saww} Religion. We call you to his^{saww} Sunnah and the Book which he^{saww} came with from his^{saww} Lord^{azwj}, that you should permit his^{as} permissible(s) and you should prohibit his^{saww} prohibitions, and learn with his^{saww} wisdom during the division of the people and their differing”.⁴¹¹ (Not a Hadeeth)

16- فر، تفسیر فرات بن ابراهیم الحسینی بن الحکم بإسناده عن أبي الجارود قال قال زيد بن علي عليه السلام وقرأ الآية و كان أبوهما صالحاً قال حفظهما الله بصلاح أبيهما و ما ذكر منهما صلاح فنحن أحق بالمودة أبونا رسول الله و جدتنا خديجة و أمنا فاطمة الزهراء و أبونا أمير المؤمنين علي بن أبي طالب ع.

Tafseer Furat Bin Ibrahim – Al Husayn Bin Al Hakam, by his chain from Abu Al Jaroud who said,

Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) said, and recited the Verse: **and their father was righteous [18:82]**. He said, ‘Allah^{azwj} Protected them due to the righteousness of their father, and did not Mention any righteousness as being from them. We are more rightful with cordiality of our father^{saww} Rasool-Allah^{saww}, and our grandfather^{as} and our grandmother^{as}, and our mother^{asws} Fatima Al Zahra^{asws}, and our father^{asws} Amir Al Momineen Ali^{asws} Bin Abu Talib^{asws}’.⁴¹² (Not a Hadeeth)

⁴¹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 15

⁴¹² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 8 H 16

باب 9 شدة محنتهم و أنهم أعظم الناس مصيبة و أنهم عليهم السلام لا يموتون إلا بالشهادة

CHAPTER 9 – SEVERITY OF THEIR^{asws} TRIALS, AND THEY ARE THE PEOPLE OF THE GREATEST DIFFICULTIES, AND THEY^{asws} ARE NOT DYING EXCEPT WITH THE MARTYRDOM

1- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُفْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ أَبِي ذُرْعَةَ عَنْ حُمْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: أَكْثَرُ النَّاسِ أَجْرًا فِي الْآخِرَةِ أَكْثَرُهُمْ مُصِيبَةً فِي الدُّنْيَا وَ إِنَّ أَهْلَ الْبَيْتِ أَكْثَرُ النَّاسِ مُصِيبَةً مُصِيبَتَنَا بِرَسُولِ اللَّهِ ص قَبْلُ ثُمَّ يَشْرِكُنَا فِيهِ النَّاسُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Usman Bin Abu Zur'a, from Humran,

'From Muhammad son of Ali^{asws} Bin Abu Talib^{asws} having said, 'The one of the greatest Recompense in the Hereafter would be one (having suffered) the greatest of the difficulties in the world, and that the People^{asws} of the Household are people of the greatest difficulties. Our difficulties with Rasool-Allah^{saww} was (from) before, then the people participated in it'.⁴¹³ (Not a Hadeeth)

2- ما، الأماالي للشيخ الطوسي الحفَّار عَنْ عِيسَى بْنِ مُوسَى عَنْ عَلِيٍّ بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَلَوِيِّ عَنْ إِبْرَاهِيمَ بْنِ عُبَيْدِ اللَّهِ بْنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: مَا زِلْتُ مَظْلُومًا مُذْ كُنْتُ إِنَّهُ كَانَ عَقِيلًا لَيَرْمِدُ فَيَقُولُ لَا تَذَرُونِي حَتَّى تَذَرُونَا أَحْيَا عَلِيًّا فَأَضْجَعُ فَأَذْرِي [فَأَذُرُّ] وَ مَا بِي رَمَدٌ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Haffar, from Isa Bin Musa, from Ali Bin Ubeyd, from Muhammad Bin Sahl, from Abu Abdullah Bin Muhammad al Balwa, from Ibrahim Bin Ubeydullah Bin Al A'ala, from his father,

'From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}, from his father^{asws}, from his grandfathers^{asws}, from Ali^{asws} having said: 'I^{asws} have not ceased to be oppressed since I^{asws} have been. Aqeel used to have sore eyes so he said, 'Do not leave me until you leave my brother^{asws} Ali^{asws}. So, I^{asws} had to lie down and was left, and there was not sore eyes with me^{asws}'.⁴¹⁴

3- ما، الأماالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ زَكْرِيَّا عَنْ حُسَيْنِ بْنِ نَصْرِ بْنِ مُزَاحِمٍ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ ظَهْرٍ عَنْ أَبِيهِ عَنْ مَنْصُورِ بْنِ سَابُورِ التَّرْجَمِيِّ [الْبَرْجُمِيِّ] عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ بُرَيْدَةَ بْنِ حُصَيْبٍ الْأَسْلَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص عَهْدَ إِلَيَّ رَبِّي تَعَالَى عَهْدًا فَقُلْتُ يَا رَبَّ بَيِّنْهُ لِي

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad bin Al Qasim Bin Zakariya, from Husayn Bin Nasr Bin Muzahim, from Ibrahim Bin Al Hakam Bin Zuheyr, from his father, from Mansour Bin Sabour Al Tarjamy, from Abdullah Bin Bureyda, from his father Bureyda Bin Huseyb Al Aslami who said,

⁴¹³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 1

⁴¹⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 2

'Rasool-Allah^{saww} said: 'My^{saww} Lord^{azwj} the Exalted Pacted to me^{saww}, so I^{saww} said: 'O Lord^{azwj}! Explain it to me^{saww}'.

فَقَالَ يَا مُحَمَّدُ اسْمَعْ عَلَيَّ رَايَةَ الْهُدَى وَ إِمَامَ أَوْلِيَائِي وَ نُورَ مَنْ أَطَاعَنِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلَزَمْتُهَا الْمُتَّقِينَ فَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي فَبَشِّرْهُ بِذَلِكَ

He^{azwj} Said: "O Muhammad^{saww}! I^{azwj} Named Ali^{asws} as the 'flag of guidance', and he^{asws} is an Imam^{asws} of My^{azwj} friends, and Noor of the one who obeys Me^{azwj}, and he^{asws} is the Word which I^{azwj} have Necessitated for the pious. The one who loves him^{asws}, so he has loved Me^{azwj}, and one who hates him^{asws}, so he has hated Me^{azwj}, so Give him^{asws} the glad tidings with that!"

قَالَ قُلْتُ اللَّهُمَّ أَجَلِ قَلْبِهِ وَ اجْعَلْ رِبْعَةَ الْإِيمَانِ فِي قَلْبِهِ قَالَ فَقَدْ فَعَلْتُ

He^{saww} said: 'I^{saww} said: 'O Allah^{azwj}! Polish his^{asws} heart and Make the spring of Eman to be in his^{asws} heart'. He^{azwj} Said: "I^{azwj} have Done so!"

ثُمَّ قَالَ إِنِّي مُسْتَخِصُّهُ بِبَلَاءٍ لَمْ يُصِبْ أَحَدًا مِنْ أُمَّتِكَ قَالَ قُلْتُ أَجِي وَ صَاحِبِي قَالَ ذَلِكَ بِمَا قَدْ سَبَقَ مِنِّي إِنَّهُ مُبْتَلَى وَ مُبْتَلَى بِهِ.

Then He^{azwj} Said: "I^{azwj} am going to Particularise him^{asws} with such afflictions, not afflicting anyone from your^{asws} community!" I^{saww} said: 'My^{saww} brother^{asws} and my^{saww} companion!' He^{azwj} Said: "That is from what has Preceded from Me^{azwj} he^{asws} would be Subjected and Subjected with it (the afflictions)!"⁴¹⁵

4- ع، علل الشرائع حمزة العلوي عن الأسدي عن عبيد الله بن حمدون عن الحسين بن نصير عن خالد بن حصين عن يحيى بن عبد الله بن الحسين عن أبيه عن علي بن الحسين عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا زِلْتُ أَنَا وَ مَنْ كَانَ قَبْلِي مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ مُبْتَلَيْنَ بِمَنْ يُؤْذِنَا وَ لَوْ كَانَ الْمُؤْمِنُ عَلَى رَأْسِ جَبَلٍ لَقَبِضَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مَنْ يُؤْذِنُهُ لِیَأْجُرَهُ عَلَى ذَلِكَ

The book 'Illal Al Sharaie' – Hamza al Alawy, from Al Asady, from Ubeydullah Bin Hamdoun, from Al Husayn Bin Nseyr, from Khalid Bin Huseyn, from Yhay Bin Abdullah Bin Al Hassan, from his father,

'From Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} and the ones who were before me^{saww} from the Prophets^{as} and the Momineen, did not cease to be Tried with ones hurting us^{as}, and even if the Momin were to be at the top of a mountain, Allah^{azwj} Mighty and Majestic would Decree one who would hurt him, in order to Recompense him (the Momin) upon that.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا زِلْتُ مَظْلُومًا مُنْذُ وَلَدْتَنِي أُمِّي حَتَّى إِنْ كَانَ عَقِيلٌ لَيَصِيبُهُ رَمَدٌ فَيَقُولُ لَا تَذُرُونِي حَتَّى تَذُرُوا عَلَيَّ فَيَذُرُونِي وَ مَا بِي مِنْ رَمَدٍ.

And Amir Al-Momineen^{asws} said: 'I^{asws} have not ceased to be oppressed since I^{asws} was blessed to my^{asws} mother^{as}, to the extent that if Aqeel was afflicted by sore eyes, he would

⁴¹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 3

say, 'Do not leave me until you leave Ali^{asws}'. So, he would leave me, and although there were no sore eyes with me^{asws}, 416

5- قب، المناقب لابن شهر آشوب أبان بن عثمان قال: سألت الصادق ع عن قوله تعالى و المستضعفين من الرجال و النساء و الولدان الذين يقولون ربنا أخرجنا من هذه القرية الظالم أهلها الآية قال نحن ذلك.

(The book) 'Manaqib' of Ibn Shehr Ashub – Aban Bin Usman who said,

'I asked Al-Sadiq^{asws} about the Words of the Exalted: **And the weak ones from the men and the women, and the children are saying, 'Our Lord! Exit us from this town whose inhabitants are oppressors, [4:75]** – the Verse. He^{asws} said: 'We^{asws} are that'. 417

6- عبدوس الحمداي و ابن قزك الأنصهاري و شيرازي الدليبي عن أبي سعيد الخدري قال: ذكر رسول الله ص علي ع ما يلقي بعده قال فبكي علي ع و قال أسألك بحق قرابي و صحتي إلا دعوت الله أن يفيضني إليه قال يا علي تسألي أن أدعوك الله لأجل مؤجل الخير.

Ubdous Al Hamdany and Ibn Fawk Al Asfahany, and Sheyruwiya Al Daylami, from Abu Saeed Al Khudri who said,

'Rasool Allah^{saww} mentioned to Ali^{asws} what he^{asws} would be facing after him^{saww}. Ali^{asws} wept and said: 'I^{asws} ask you^{saww} by the right of my^{asws} relationship and companionship, if you^{saww} could supplicate to Allah^{azwj} the He^{azwj} Captures (my^{asws} soul) to Him^{azwj}. He^{saww} said: 'O Ali^{asws}! You^{asws} are asking me^{saww} to supplicate to Allah^{azwj} to defer the term'. 418

(Derogatory)

7- و ذهب كثير من أصحابنا إلى أن الأئمة خرجوا من الدنيا على الشهادة و استدلوا بقول الصادق ع و الله ما منا إلا مقتول شهيد.

And a lot of our companions went on to (say), 'The Imams^{asws} exited from the world upon the martyrdom and it is evidence by the words of Al-Sadiq^{asws}: 'By Allah^{azwj}! There is none from us^{asws} except killed as a martyr'. 419

8 أمير المؤمنين ع قال: بينا أنا و فاطمة و الحسن و الحسين عند رسول الله ص إذ التفّت إلي فبكي فقلت ما يبكيك يا رسول الله قال أبكي من ضربتك على القرن و لطم فاطمة خدها و طعنة الحسن في فخذيه و السم الذي يسفاه و قتل الحسين.

Amir Al-Momineen^{asws} said: 'While I^{asws} and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} were in the presence of Rasool Allah^{saww}, when he^{saww} turned towards me^{asws} and cried. I^{asws} said, 'What makes you^{saww} cry, O Rasool Allah^{saww}! He^{saww} said: 'I^{saww} cry your^{asws} being struck upon the forehead, and Fatima^{asws} being slapped, and Al Hassan^{asws} being stabbed, and the poison which would be drunk and kill Al-Husayn^{asws}, 420 (Cannot be right about Imam Al Husayn^{asws} and there is no reference to this one)

9 رأى أمير المؤمنين ع في المنام قائلاً يقول

416 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 4

417 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 5

418 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 6

419 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 7

420 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 8

و سَيِّئِ النِّسَاءِ وَ هَتَكَ السِّتْرِ
وَ قَتَلَ شَبِيرٍ وَ سَمَّ الشَّيْرَ
وَ بَجَرِي عَلَى الْحَدِّ مِنْهُ الدَّرُزُ
فَعِنْدَ الْبَلَاءِ تَكُونُ الْعِبَرُ.

إِذَا ذَكَرَ الْقَلْبُ زَهَطَ النَّبِيِّ
وَ دَبَحَ الصَّبِيَّ وَ قَتَلَ الْوَصِيَّ
تَرْتَقِرُ فِي الْعَيْنِ مَاءُ الْمَوَادِّ
فَيَا قَلْبُ صَبِرًا عَلَى حُزْنِهِمْ

Amir Al-Momineen^{asws} saw in the dream, a speaker saying (in prose), 'When the heart remembers the group of the Prophet^{saww}, and the imprisonment of the women and tearing of the veil, and slaughter of the child, and killing of the successor^{asws}, and Shabbir^{asws} being killed, and Shabbar^{asws} being poisoned, the water of the heart ripples in the eye, and the torrent comes out upon the cheeks. How can a heart be patient upon their^{asws} grief, for during the affliction happens to be the lesson".⁴²¹

10- وَ أَجْمَعَ الْمُفَقَّهَاءُ أَنَّ النَّبِيَّ ص كَانَ يَقْسِمُ الْخُمْسَ مِنَ الْغَنَائِمِ فِي بَنِي هَاشِمٍ.

And the jurists are united that the Prophet^{saww} used to distribute the Khums from the war booty among the clan of Hashim^{as}.⁴²² (Not a Hadeeth)

11- وَ أَوْرَدَ الشَّافِعِيُّ عَنْ أَبِي حَنِيفَةَ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَيْلَى أَنَّ فِي عَهْدِ عُمرُ أَيَّ يَمَالٍ كَثِيرٍ مِنْ فَارِسَ وَ سُوسٍ وَ الْأَهْوَازِ فَقَالَ يَا بَنِي هَاشِمٍ لَوْ أَفْرَضْتُمُونِي حَقَّكُمْ مِنْ هَذِهِ الْغَنَائِمِ لَأَعُوْضُ عَلَيْكُمْ مَرَّةً أُخْرَى فَقَالَ عَلِيٌّ ع يَجُوزُ فَقَالَ الْعَبَّاسُ أَخَافُ فَوْتُ حَقَّنَا فَكَانَ كَمَا قَالَ مَاتَ عُمرُ وَ مَا رَدَّ عَلَيْنَا وَ فَاتَ حَقَّنَا.

And Al Shafie has referred from Abu Haneefa, by his chain from Abdulla Bin Abu Layli,

'During the era of Umar a lot of wealth came from Persia and Syria and Ahwaz. He said, 'O clan of Hashim^{as}! Will you lend to me from this war booty and I shall compensate you another time?' Ali^{asws} said: 'Permitted'. Al Abbas said, 'I fear the loss of our rights', and it happened just as he said. Umar died, and it was not returned to us and our right was lost".⁴²³ (Not a Hadeeth)

12 - وَ سُئِلَ عَلِيٌّ ع عَنِ الْخُمْسِ فَقَالَ الْخُمْسُ لَنَا فَمُنِعْنَا فَصَبَرْنَا

And Ali^{asws} was asked about the Khums, so he^{asws} said: 'The Khums is for us^{asws}. We^{asws} were prevented it and we^{asws} were patient'.

وَ كَانَ عُمرُ بْنُ عَبْدِ الْعَزِيزِ رَدَّهُ إِلَى مُحَمَّدٍ الْبَاقِرِ ع وَ رَدَّهُ أَيْضاً الْمَأْمُونُ فَمَنْ حَرَمَتْ عَلَيْهِ الصَّدَقَةُ وَ فُرِضَتْ لَهُ الْكَرَامَةُ وَ الْمَحَبَّةُ يَتَكَفَّمُونَ ضُرّاً وَ يَهْلِكُونَ فَقَرَأَ يَرَهُنَّ أَحَدَهُمْ سَبَقَهُ وَ يَبِيعُ آخَرَ نُوبَهُ وَ يَنْظُرُ إِلَى فَيْتِهِ بَعِزٍّ مَرِيضَةٍ وَ يَتَشَدَّدُ عَلَى دَهْرِهِ بِنَفْسٍ ضَعِيفَةٍ لَيْسَ لَهُ ذَنْبٌ إِلَّا أَنَّ جَدَّهُ النَّبِيَّ وَ أَبَاهُ الْوَصِيَّ.

And Umar Bin Abdul Aziz had returned it to Muhammad Al-Baqir^{asws}, and Al-Mamoun had returned it as well. So, the one upon whom the charity is Prohibited and the honour and the love is Obligated for him, they would suffer harm, and they would be destroyed out of

⁴²¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 9

⁴²² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 10

⁴²³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 11

poverty. One of them would pawn his sword, and another would sell his clothes, and would look at his 'Fey' with an eye of illness, and would have difficulties in his time with a weak soul. There would be no sin for him except that his grandfather^{saww} was the Prophet^{saww} and his father^{asws} was the successor^{asws}.⁴²⁴ (This paragraph is not a Hadeeth)

13- قب، المناقب لابن شهر آشوب أبو جعفر ع في قوله تعالى و عباد الرحمن الذين يمشون على الأرض هوناً قال هم الأوصياء من مخافة عدوهم.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Abu Ja'far^{asws} regarding the Words of the Exalted: **And the servants of the Beneficent are those who walk on the earth humbly [25:63]**. He^{asws} said: 'They are the successors^{asws} (who walk on earth humbly) from fear of their^{asws} enemies'.⁴²⁵

14- ع، علل الشرائع ل، الخصال القطان عن ابن زكريا القطان عن ابن حبيب عن محمد بن عبد الله عن علي بن حسان عن عبد الرحمن بن كثير عن أبي عبد الله ع قال: إن الكبائر سبع فينا نزلت و منّا استجلت فأولها الشرك بالله العظيم و قتل النفس التي حرم الله و أكل مال اليتيم و غشوق الوالدين و قذف المحصنة و الفزاز من الرّحف و إنكار حقنا

(The books) 'Illal Al Sharaie' (and) 'Al Khisaa' – Al Qataan, from Ibn Zakariya Al Qataan, from Ibn Habeeb, from Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} having said: 'Seven major sins were regarding us^{asws}, and are impossible (to be committed) from us^{asws}. The first of these is the Shirk (association) with Allah^{azwj} the Magnificent, and killing the soul which Allah^{azwj} has Prohibited, and devouring wealth of the orphan, and disloyalty to the parents, and slandering the married woman, and fleeing from the army, and denial of our^{asws} rights.

فأما الشرك بالله فقد أنزل الله فينا ما أنزل و قال رسول الله ص فينا ما قال فكذبوا الله و كذبوا رسول الله فأشركوا بالله عز و حل

As for the Shirk with Allah^{azwj}, So Allah^{azwj} Revealed regarding us^{asws} what He^{azwj} Revealed, and Rasool-Allah^{saww} said regarding us^{asws} what he^{saww} said. But they belied Allah^{azwj} and belied His^{azwj} Rasool^{saww}, and they associated with Allah^{azwj} Mighty and Majestic.

و أما قتل النفس التي حرم الله فقد قتلوا الحسين بن علي ع و أصحابه و أما أكل مال اليتيم فقد ذهبوا بغيرنا الذي جعله الله لنا فأعطوه غيرنا

And as for killing the soul which Allah^{azwj} Prohibited, so they have killed Al-Husayn^{asws} Bin Ali^{asws} and his^{asws} companion. And as for devouring wealth of the orphan, so they have done away with our^{asws} 'Fey' which Allah^{azwj} had Made to be for us^{asws}, and they gave it to others.

و أما غشوق الوالدين فقد أنزل الله عز و حل في كتابه النبي أولى بالمؤمنين من أنفسهم و أزواجه أمهاتهم فعشوا رسول الله ص في ذريته و عشوا أمهم خديجة في ذريتها

⁴²⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 12

⁴²⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 13

And as for disloyalty to the parents, so Allah^{azwj} Mighty and Majestic Revealed in His^{azwj} Book: ***The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers [33:6]***. They were disloyal to Rasool-Allah^{azwj} regarding his^{saww} offspring, and they were disloyal to their mother Khadeeja^{asws} regarding her^{as} offspring.

وَأَمَّا قَدْ ذُفِّ الْمُحْصَنَةِ فَقَدْ قَدْ ذُفِّ فَاطِمَةَ عَ عَلَى مَنَابِرِهِمْ وَ أَمَّا الْفِرَارُ مِنَ الرَّحْفِ فَقَدْ أَعْطُوا أَمِيرَ الْمُؤْمِنِينَ عَ بَيْعَتَهُمْ طَائِعِينَ غَيْرَ مُكْرِهِينَ فَفَرُّوا عَنْهُ وَ خَذَلُوهُ وَ أَمَّا إِنْكَارُ حَقِّهَا فَهَذَا مَا لَا يَتَنَازَعُونَ فِيهِ.

And as for slandering the married woman, so they had slandered (Syeda) Fatima^{asws} upon their pulpits. And as for fleeing from the army, so they had given their allegiances to Amir Al-Momineen^{asws} willingly, without coercion, then they fled from him^{asws}, and abandoned him^{asws}. And as for denial of our^{asws} rights, so this what they cannot dispute in it".⁴²⁶

15- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ قَالَ أَبَانُ بْنُ أَبِي عَبَّاشٍ قَالَ لِي أَبُو جَعْفَرٍ الْبَاقِرُ عَ مَا لَقِينَا أَهْلَ الْبَيْتِ مِنْ ظُلْمٍ قُرَيْشٍ وَ تَطَاهُرِهِمْ عَلَيْنَا وَ قَتْلِهِمْ إِيَّانَا وَ مَا لَقَيْتُ شَيْعَتَنَا وَ مُحِبُّونَا مِنَ النَّاسِ

I (Majlisi) am saying, 'It is found in the book of Suleym Bin Qays Al Hilalo who said, 'Aban Bin Abu Ayyash said,

'Abu Ja'far^{asws} said to me: 'What was faced by us^{asws}, the People^{asws} of the Household, from the injustices of the Quraysh, and what they manifested to us^{asws} and their killing of us^{asws}, and what was meted out to our^{asws} Shias (cruelties towards them) and those that love us^{asws} from the people.

إِنَّ رَسُولَ اللَّهِ صَ قُبِضَ وَ قَدْ قَامَ بِحَقِّنَا وَ أَمَرَ بِطَاعَتِنَا وَ فَرَضَ وَلَا يَتَنَا وَ مَوَدَّتَنَا وَ أَخْبَرَهُمْ بِأَنَّ أَوَّلَى بِهِمْ مِنْ أَنْفُسِهِمْ وَ أَمَرَ أَنْ يُبَلِّغَ الشَّاهِدُ الْغَائِبِ

Rasool-Allah^{saww} passed away, and he^{saww} has established our^{asws} rights and ordered them to be obedient to us^{asws} and obligated our^{asws} Wilayah upon them, and our^{asws} cordiality, and informed them that we^{asws} are foremost with them than their own selves, and ordered them that those present should make it reach to those that are absent from among them.

فَتَطَاهَرُوا عَلَى عَلِيِّ عَ وَ اخْتَجَّ عَلَيْهِمْ بِمَا قَالَ رَسُولُ اللَّهِ صَ فِيهِ وَ مَا سَمِعَتِ الْعَامَّةُ فَقَالُوا صَدَقْتَ قَدْ قَالَ رَسُولُ اللَّهِ صَ وَ لَكِنْ قَدْ نَسَخَهُ

They supported each other against Ali^{asws} and he^{asws} argued against them with what Rasool-Allah^{saww} had said regarding him^{asws} and what the general Muslims had heard. They said, 'You^{asws} speak the truth, Rasool-Allah^{saww} had said it, but he^{saww} had abrogated it.

فَقَالَ إِنَّا أَهْلُ بَيْتِ أَكْرَمَنَا اللَّهُ عَزَّ وَ جَلَّ وَ اصْطَفَانَا وَ لَمْ يَرْضَ لَنَا بِالْدُّنْيَا وَ إِنَّ اللَّهَ لَا يَجْمَعُ لَنَا النُّبُوَّةَ وَ الْخِلَافَةَ فَشَهِدَ لَهُ بِذَلِكَ أَرْبَعَةُ نَفَرٍ عُمَرُ وَ أَبُو عُبَيْدَةَ وَ مُعَاذُ بْنُ جَبَلٍ وَ سَائِمٌ مَوْلَى أَبِي حَذِيفَةَ

(It was alleged that) He^{saww} said: 'We^{asws}, People^{asws} of the Household, Allah^{azwj} Mighty and Majestic Honoured us^{asws}, and Chose us^{asws}, and was not pleased for us^{asws} with the world, and that Allah^{azwj} did not Gather for us^{asws}, the Prophet-hood and the Caliphate', (to this

⁴²⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 14

statement) so four persons testified for him (Abu Bakr) with that – Umar, and Abu Ubeyda, and Muaz Bin Jabal, and Saalim Mawla Abu Huzeyfa.

فَشَبَّهُوا عَلَى الْعَامَّةِ وَ صَدَّقُوهُمْ وَ رَدُّوهُمْ عَلَى أَذْبَارِهِمْ وَ أَخْرَجُوهَا مِنْ مَعْدِنِهَا حَيْثُ جَعَلَهَا اللَّهُ وَ اخْتَجُّوا عَلَى الْأَنْصَارِ بِحَقِّهَا فَعَقَّدُوهَا لِأَبِي بَكْرٍ
ثُمَّ رَدَّهَا أَبُو بَكْرٍ عَلَى عُمَرَ يُكَافِيهِ بِهَا

They confused (the matter) upon the general Muslims and they ratified them, and they turned them back upon their heels and took it (caliphate) out from its mine where Allah^{azwj} had Made it to be, and they argued upon the Helpers with our^{asws} right, and they tied it to Abu Bakr. Then Abu Bakr returned it to Umar sufficing him with it.

ثُمَّ جَعَلَهَا عُمَرُ شُورَى بَيْنَ سِتَّةٍ ثُمَّ جَعَلَهَا ابْنُ عَزَفٍ لِعُثْمَانَ عَلَى أَنْ يَرُدَّهَا عَلَيْهِ فَعَدَرَ بِهِ عُثْمَانُ وَ أَظْهَرَ ابْنُ عَزَفٍ كُفْرَهُ وَ طُعِنَ فِي حَيَاتِهِ وَ زَعَمَ
أَنَّ عُثْمَانَ سَمَّهُ فَمَاتَ

Then Umar made it to be between six. Then Ibn Awf made it to be for Usman upon (a condition) that he would return it to him. Usman was treacherous with him and Ibn Awf manifested his Kufr and he was afflicted by plague during his lifetime, and he claimed that Usman had poisoned him, and he died.

ثُمَّ قَامَ طَلْحَةُ وَ الزُّبَيْرُ قُبَايَعًا عَلَيَّاهُ عَ طَائِعِينَ عَزَبَ مُكْرَهَيْنِ ثُمَّ نَكَّاهَا وَ عَدَرَ وَ ذَهَبَا بِعَائِشَةَ مَعَهُمَا إِلَى الْبَصْرَةِ ثُمَّ دَعَا مُعَاوِيَةَ طُعَاةَ أَهْلِ الشَّامِ إِلَى
الطَّلَبِ بِدَمِ عُثْمَانَ وَ نَصَبَ لَنَا الْحَرْبَ ثُمَّ خَالَفَهُ أَهْلُ حُرُورَاءَ عَلَى أَنَّ الْحُكْمَ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ

Then Talha and Al-Zubeyr stood up and they pledged allegiance to Ali^{asws} willingly, without coercion. Then they broke it and were treacherous, and Ayesha went with them to Al-Basra. Then Muawiya called the tyrants of Syria to seek the blood of Usman and established the war to us^{asws}. Then the people of Haroura opposed him upon that the judgment should be by the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}.

فَلَوْ كَانَا حَكَمًا بِمَا اشْتَرَطَ عَلَيْهِمَا لَحَكَمَا أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ فِي كِتَابِ اللَّهِ وَ عَلَى لِسَانِ نَبِيِّهِ ص وَ فِي سُنَّتِهِ فَخَالَفَهُ أَهْلُ النَّهْرَوَانَ وَ قَاتَلُوهُ

If they had judged with what was stipulated upon them, they would have judged that Ali^{asws} is Emir of the Momineen in the Book of Allah^{azwj} and upon the tongue of His^{azwj} Prophet^{saww}, and in his^{saww} Sunnah. The people of Al-Naharwan opposed him^{asws} and fought against him^{asws}.

ثُمَّ بَايَعُوا الْحَسَنَ بْنَ عَلِيٍّ عَ بَعْدَ أَبِيهِ وَ عَاهَدُوهُ ثُمَّ عَدَرُوا بِهِ وَ أَسْلَمُوهُ وَ وَبَّوْا بِهِ حَتَّى طَعَنُوهُ بِخَنْجَرٍ فِي فَجْدِهِ وَ انْتَهَبُوا عَسْكَرَهُ وَ عَاجَلُوا
خَلَاجِيلَ أُمَّهَاتِ الْأَوْلَادِ

Then they paid allegiance to Al-Hassan^{asws}, after his^{asws} father^{asws} and made promises to him^{asws}, then they betrayed him^{asws} and submitted him^{asws} (to Muawiya) and pounced upon him^{asws} to the extent that they stabbed him^{asws} with a dagger in his^{asws} thigh, and the soldiers rampaged and looted the belongings of his^{asws} army, and the anklets of the mothers of the children.

فَصَالَحَ مُعَاوِيَةَ وَ حَقَّنَ دَمَهُ وَ دَمَ أَهْلِ بَيْتِهِ وَ شِيعَتِهِ وَ هُمْ قَلِيلٌ حَقَّ قَلِيلٌ حَتَّى لَمْ يَجِدْ أَعْوَانًا

So, he^{asws} reconciled with Muawiya and saved his^{asws} blood and blood of his^{asws} family^{asws} and his^{asws} Shias; and they were few, really few, until they could not find supporters.

ثُمَّ بَايَعَ الْحُسَيْنَ ع مِنْ أَهْلِ الْكُوفَةِ ثَمَانِيَةَ عَشَرَ أَلْفًا ثُمَّ غَدَرُوا بِهِ فَخَرَجُوا إِلَيْهِ فَقَاتَلُوهُ حَتَّى قُتِلَ ع

Then Al-Husayn^{asws} was pledged allegiance to from eighteen thousand people of Al-Kufa. Then they betrayed him^{asws} and they came out to him^{asws} and fought against him^{asws} until he^{asws} was killed.

ثُمَّ لَمْ تَزَلْ أَهْلُ الْبَيْتِ مُذْ قُبِضَ رَسُولُ اللَّهِ ص نَذْلٌ وَ نَقْصٌ وَ نُحْزَمٌ وَ نُقْتَلُ وَ نُطْرَدُ وَ نَخَافُ عَلَى دِمَائِنَا وَ كُلٌّ مِنْ يُحِبُّنَا وَ وَجَدَ الْكَذَّابُونَ لِكُذِبِهِمْ مَوْضِعًا يَتَقَرَّبُونَ إِلَى أَوْلِيَائِهِمْ وَ قُضَاتِهِمْ وَ عُمَّالِهِمْ فِي كُلِّ بَلَدٍ يُحَدِّثُونَ غَدْرَنَا وَ وَلَا تَهُمُ الْمَاضِينَ بِالْأَحَادِيثِ الْكَاذِبَةِ الْبَاطِلَةِ

Then we^{asws} the People^{asws} of the Household, since Rasool-Allah^{saww} passed away, did not cease to be humiliated, and reduced, and deprived, and killed, and expelled, and scared upon our^{asws} blood, and every one who loved us^{asws}; and the liars found a place for their lies to draw near to their friends and their judges, and their office bearers in every city, narrating to our^{asws} enemies and their friends of the past with the false invalid Ahadeeth.

وَ يُحَدِّثُونَ وَ يَزُودُونَ عَنَّا مَا لَمْ نَقُلْ تَهْجِينًا مِنْهُمْ لَنَا وَ كَذِبًا مِنْهُمْ عَلَيْنَا وَ تَقَرُّبًا إِلَى وَلَا تَهُمُ وَ قُضَاتِهِمْ بِالزُّورِ وَ الْكَذِبِ وَ كَانَ عِظَمُ ذَلِكَ وَ كَثْرَتُهُ فِي زَمَنِ مُعَاوِيَةَ بَعْدَ مَوْتِ الْحُسَيْنِ ع

And they were narrating Ahadeeth and reporting from us^{asws} what we^{asws} had not said, being a criss-crossing from them to us, and a belying from them upon us^{asws}, and drawing closer to their friends, and their judges with the false testimonies, and the lies, and the greatest of that and its most frequent was during the era of Muawiya after the killing of Al-Husayn^{asws}.

فَقُتِلَتِ الشَّيْعَةُ فِي كُلِّ بَلَدٍ وَ قُطِعَتْ أَيْدِيهِمْ وَ أَرْجُلُهُمْ وَ صَلَبُوهُمْ عَلَى التَّهْمَةِ وَ الظَّنِّ مِنْ ذِكْرِ حُبِّنَا وَ الْإِنْقِطَاعِ إِلَيْنَا

The Shias were killed in every city, and their hands and feet were cut, and they crucified them upon the accusation and the misconception of mentioning our^{asws} love and the isolating to us^{asws}.

ثُمَّ لَمْ يَزَلِ الْبَلَاءُ الشَّدِيدُ يَزْدَادُ مِنْ زَمَنِ ابْنِ زِيَادٍ بَعْدَ قَتْلِ الْحُسَيْنِ ع ثُمَّ جَاءَ الْحُجَّاجُ فَقَتَلَهُمْ بِكُلِّ قَتْلَةٍ وَ بِكُلِّ ظَنَّةٍ وَ بِكُلِّ تَهْمَةٍ حَتَّى إِنَّ الرَّجُلَ لَيَقَالُ لَهُ وَنَذِيقُ أَوْ جُوسِي كَانَ ذَلِكَ أَحَبَّ إِلَيْهِ مِنْ أَنْ يُشَارَ إِلَيْهِ بِأَنَّهُ مِنْ شَيْعَةِ الْحُسَيْنِ ع

Then the severe affliction did not cease to increase from the time of Ibn Ziyad after the killing of Al-Husayn^{asws}. Then came Al-Hajjaj, and he killed them (Shias) with every killing, and with every misconception, and with every accusation to the extent that the (Shia) man would call himself an atheist or a Magian, that being more beloved to him than for him to be indicate to that he is from the Shias of Al Husayn^{asws}.

وَ رُبَّمَا رَأَيْتَ الرَّجُلَ يُدْكِرُ بِالْحَيْرِ وَ لَعَلَّهُ أَنْ يَكُونَ وَرِعًا صَدُوقًا يُحَدِّثُ بِأَحَادِيثٍ عَظِيمَةٍ عَجِيبَةٍ مِنْ تَفْضِيلِ بَعْضٍ مَنْ قَدْ مَضَى مِنَ الْوَلَاةِ لَمْ يَخْلُقِ اللَّهُ مِنْهَا شَيْئًا قَطُّ وَ هُوَ يَحْسَبُ أَنَّهَا حَقٌّ لِكَثْرَةِ مَنْ سَمِعَهَا مِنْهُ يَمُنُّ لَا يَعْرِفُ بِكَذِبٍ وَ لَا بِقَلَةٍ وَرَعَ وَ يَزُودُونَ عَنْ عَلِيٍّ ع أَشْيَاءَ قَبِيحَةً وَ عَنِ الْحُسَيْنِ وَ الْحُسَيْنِ ع مَا يَعْلَمُ اللَّهُ أَنَّهُمْ رَوَوْا فِي ذَلِكَ الْبَاطِلَ وَ الْكَذِبَ وَ الزُّورَ

And sometimes you would see the man mentioned with the good, and perhaps he happens to be devout, truthful, narrating a mighty strange Hadeeth from the merits of one of the rulers who had passed, Allah^{azwj} not having Created anything from it at all, and he reckoned that it is truth due to the frequency of the ones who heard from him, from the one not recognised as being a liar nor with scarcity of the devoutness, and they are reporting ugliness about Ali^{asws}, and about Al-Hassan^{asws} and Al-Husayn^{asws} what Allah^{azwj} Knows they reported in that the invalid, and the lie, and the falsity.

قُلْتُ لَهُ أَصْلَحَكَ اللَّهُ سَمَّ لِي مِنْ ذَلِكَ شَيْئاً

I said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! Specify to me something from that'.

قَالَ رَوَيْتُهُمْ عُمَرُ سَيِّدُ كُهُولِ الْجَنَّةِ وَ إِنَّ عُمَرَ مُحَدَّثٌ وَ إِنَّ الْمَلَكَ يُلْقَنُهُ وَ إِنَّ السَّكِينَةَ تَنْطِقُ عَلَى لِسَانِهِ وَ عُثْمَانُ الْمَلَأِيكَةُ تَسْجِي مِنْهُ وَ أَثْبُتَ حَزَى فَمَا عَلَيْكَ إِلَّا نَبِيٌّ وَ صِدِّيقٌ وَ شَهِيدٌ حَتَّى عَدَّدَ أَبُو جَعْفَرٍ ع - أَكْثَرَ مِنْ مِائَتِي رَوَايَةٍ يَحْسِبُونَ أَنَّهَا حَقٌّ

He^{asws} said: 'Their reporting that Umar is the chief of the elderly of the Paradise, and that Umar is one narrated to (by Angels), and that the Angel indoctrinated him, and that the tranquillity speaks upon his tongue, and Usman is such that the Angels are embarrassed from him, and the whims were affirmed, so there is nothing upon you except a Prophet^{saww} and a truthful, and a martyr' – to the extent that Abu Ja'far^{asws} counted more than two hundred reports they were reckoning that these are true'.

فَقَالَ هِيَ وَ اللَّهُ كُلُّهَا كَذِبٌ وَ زُورٌ قُلْتُ أَصْلَحَكَ اللَّهُ لَمْ يَكُنْ مِنْهَا شَيْءٌ قَالَ مِنْهَا مَوْضُوعٌ وَ مِنْهَا مُحَرَّفٌ فَأَمَّا الْمُحَرَّفُ فِيمَا عَنِ أَنَّ عَلَيْكَ نَبِيٌّ وَ صِدِّيقٌ وَ شَهِيدٌ يَعْنِي عَلِيّاً ع وَ مِثْلُهُ وَ كَيْفَ لَا يُبَارِكُ لَكَ وَ قَدْ عَلَاكَ نَبِيٌّ وَ صِدِّيقٌ وَ شَهِيدٌ يَعْنِي عَلِيّاً

He^{asws} said: 'By Allah^{azwj}! These, all of these are lies, and false'. I said, 'May Allah^{azwj} Keep you^{asws} well! Nothing from these happened?' He^{asws} said: 'From these are clear (forgeries) and from these are distorted. As for the distorted, but rather is that, 'Upon you is a Prophet^{saww}, and a truthful and a martyr' – meaning Ali^{asws}, and similar to it. And how can it not be a Blessing for you, and upon you there is (indeed) a Prophet^{saww}, and a truthful, and a martyr, meaning Ali^{asws}.

اللَّهُمَّ اجْعَلْ قَوْلِي عَلَى قَوْلِ رَسُولِ اللَّهِ ص وَ عَلَى قَوْلِ عَلِيٍّ ع مَا اخْتَلَفَ فِيهِ أُمَّهُ مُحَمَّدٌ ص مِنْ بَعْدِهِ إِلَى أَنْ يَبْعَثَ اللَّهُ الْمَهْدِيَّ ع.

O Allah^{azwj}! My^{asws} word is upon the word of Rasool-Allah^{azwj} and upon the words of Ali^{asws}, what the community of Muhammad^{saww} has differed in from after him^{asws}, up to (the time) Allah^{azwj} Sends the Mahdi^{asws}, 427.

16- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن الهروي عن الرضا ع قال: ما منّا إلا مقتول الخبر.

(The book) 'Uyoon Akhbar Al Reza^{asws} – Tameem Al Qurshy, from his father, from Ahmad Bin Ali Al Ansari, from Al Harwy,

‘From Al-Reza^{asws} having said: ‘There is no one from us^{asws} except killed’’.⁴²⁸

17- ~~عنه العتقاد اعتقادنا في النبي صلى الله عليه وآله وسلم في عزائه خير مما زالت هذه الأكلة شاعروا حتى قطعت أبهزة فمات منها و أمير المؤمنين ع قتل عبد الرحمن بن ملجم لعنه الله و ذين بالبري و الحسن بن علي بن أبي طالب ع سمعته امرأته جده بنت الأشعث الكندي لعنه الله فمات من ذلك و الحسين بن علي ع قتل بكر بلا فتل سنان بن أنس السخي لعنه الله و علي بن الحسين سيد العابدين ع سمع الوليد بن عبد الملك قتل و الباقر محمد بن علي ع سمع إبراهيم بن الوليد قتل و الصادق جعفر بن محمد ع سمع أبو جعفر المنصور قتل و موسى بن جعفر عليه السلام سمع هارون الرشيد قتل و الرضا علي بن موسى ع قتل المأمون بالسهم و أبو [أبي] جعفر محمد بن علي الثاني ع قتل المعتصم بالسهم و علي بن محمد عليه السلام قتل المتوكل بالسهم و الحسن بن علي ع قتل المعتضد بالسهم و اعتقادنا أن ذلك جرى عليهم على الحقيقة و الصفة لا على الحسبان و المبالغة و لا على الشك و الشبهة فمن زعم أنهم شهباء أو واحد منهم فليس من ديننا على شيء و نحن منه برآء و قد أخبر النبي و الأنبياء ع أنهم مقتولون و من قال إنهم لم يقتلوا فقد كذبهم و من كذبهم فقد كذب الله و من كذب الله فقد كفر به و خرج به عن الإسلام و من يبيع غير الإسلام ديناً فكل يقتل منه و هو في الآخرة من الخاسرين.~~

(P.s. – This is an opinion on our beliefs)⁴²⁹

18- نص، كفاية الأثر الحسن بن محمد بن سعيد الخزازي عن عبد العزيز بن يحيى الجلودي عن الجوهري عن عتبة بن الضحاك عن هشام بن محمد عن أبيه قال: خطب الحسن بن علي ع بعد قتل أبيه فقال في خطبته لقد خدني حبيبي جدي رسول الله صلى الله عليه وآله - إن الأمر يملكه أنا عشر إماماً من أهل بيته و صفوته ما منا إلا مقتول أو مسموم.

(The book) ‘Kifayat Al Asar’ – Al Husayn Bin Muhammad Bin Saeed Al Khuzaie, from Abdul Aziz Bin Yahya Al Jaloudy, from Al Jowhary, from Utba Bin Al Zahhak, from Hisham Bin Muhammad, from his father who said,

‘Al-Hassan^{asws} Bin Ali^{asws} addressed after the killing of his^{asws} father^{asws}. He^{asws} said in his^{asws} address: ‘My^{asws} beloved grandfather^{saww} Rasool-Allah^{saww} narrated to me that the command is controlled by twelve Imams^{asws} from People^{asws} of his^{saww} Household, and his^{asws} elites. There is no one from us^{asws} except he^{asws} is either killed or poisoned’’.⁴³⁰

19- نص، كفاية الأثر محمد بن وهبان عن داود بن هيثم عن جده عن إسحاق بن بهلول عن أبيه عن طلحة بن زيد عن الزبير بن عطاء عن عمير بن هاني عن جنادة بن أبي أمية قال قال الحسن بن علي صلووات الله عليهما و الله لقد عهد إلينا رسول الله ص أن هذا الأمر يملكه أنا عشر إماماً من ولد علي و فاطمة ما منا إلا مقتول أو مسموم.

(The book) ‘Kifayat Al Asar’ – Muhammad Bin Wahban, from Dawood Bin Haysam, from his grandfather, from Is’haq Bin Bahloul, from his father, from Talha Bin Zayd, from Al Zubeyr Bin Ata’a, from Umeyr Bin Hany, from Junadah Bin Abu Umayya who said,

‘Al-Hassan^{asws} Bin Ali^{asws} said: ‘By Allah^{azwj}! Rasool-Allah^{saww} took an oath to us^{asws} that this command is controlled by twelve Imams^{asws} from the sons^{asws} of Ali^{asws} and (Syeda) Fatima^{asws}. There is no one from us^{asws} except he^{asws} is either poisoned or killed’’.⁴³¹

⁴²⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 16

⁴²⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 17

⁴³⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 18

⁴³¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 9 H 19

باب 10 ذم مبغضهم و أنه كافر حلال الدم و ثواب اللعن على أعدائهم

CHAPTER 10 – CONDEMNATION OF ONE WHO HATES THEM^{asws} AND HE IS A KAFIR, LEGALISED OF BLOOD (TO BE KILLED), AND REWARDS OF THE CURSING UPON THEIR^{asws} ENEMIES

1- لي، الأمايلي للصدوق العطار عن سعد عن عبد الصمد بن محمد عن حنان بن سدير عن سديف المكي قال حدثني محمد بن علي الباقر ع و ما رأيته محمدياً قط يغدله قال حدثنا جابر بن عبد الله الأنصاري قال خطبنا رسول الله ص فقال: أَيُّهَا النَّاسُ مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يَهُودِيًّا

(The book) 'Al Amaali' of Al Sadouq Al Attar, from Sa'ad, from Abdul Samad Bin Muhammad, from Hanan Bin Sadeyr, from Sudeyr Al Makky who said,

'It was narrated to me by Muhammad^{asws} Bin Ali Al-Baqir^{asws} and I had not seen any Mohammedan equating him^{asws}. He^{asws} said: 'Jabir Bin Abdullah Al-Ansari narrated to me^{asws} saying, 'Rasool-Allah^{saww} addressed us saying: 'O you people! One who hates us^{asws} People^{asws} of the Household, Allah^{azwj} would Resurrect him on the Day of Qiyamah as a Jew'.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ وَ إِنْ صَامَ وَ صَلَّى وَ زَعَمَ أَنَّهُ مُسْلِمٌ.

He (the narrator) said, 'I said, 'O Rasool-Allah^{saww}! And even if Fasts and prays Salat and claims that he is a Muslim?' He^{saww} said: 'And even if he Fasts and prays Salat and claims he is a Muslim''.⁴³²

2- ثو، ثواب الأعمال لي، الأمايلي للصدوق ماجيلويه عن عمه عن محمد بن علي الكوفي عن المفضل بن صالح عن محمد بن مروان عن الصادق عن آبائه ع قال قال رسول الله ص مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَهُودِيًّا قِيلَ يَا رَسُولَ اللَّهِ وَ إِنْ شَهِدَ الشَّهَادَتَيْنِ

(The books) 'Sawaab Al Amaal' (and) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufi, from Al Mufazzal Bin Salih, from Muhammad Bin Marwan,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'One who hates us^{asws} People^{asws} of the Household, Allah^{azwj} would Resurrect him as a Jew'. It was said, 'O Rasool-Allah^{saww}! And even if testifies the two testimonies?'

قَالَ نَعَمْ فَإِنَّمَا اخْتَجَرَ بَيِّنَتَيْنِ الْكَلِمَتَيْنِ عَنْ سَفْكَ دَمِهِ أَوْ يُؤَدِّيَ الْجُرْيَةَ عَنْ يَدٍ وَ هُوَ صَاحِرٌ

He^{saww} said: 'Yes, but he equips with these two phrases to save his blood from being spilt, and paying the taxes from a hand while he is belittled'.

ثُمَّ قَالَ مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَهُودِيًّا قِيلَ وَ كَيْفَ يَا رَسُولَ اللَّهِ قَالَ إِنْ أَدْرَكَ الدَّحَالَ آمَنَ بِهِ.

⁴³² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 1

Then he^{saww} said: 'One who hates us^{asws} People^{asws} of the Household, Allah^{azwj} would Resurrect him as a Jew'. It was said, 'And how come, O Rasool-Allah^{saww}?'. He^{saww} said: 'If he were to come across Dajjal^{la}, he would believe in him^{la}'.⁴³³

3- لي، الأماالي للصدوق ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن إبراهيم بن زياد قال سمعت أبا عبد الله ع يقول لو أن عدو علي جاء إلى الفرات وهو يروح زحياً قد أشرف ماؤه على جنبتيه فتناول منه شربة وقال بسم الله وإذا شربها قال الحمد لله ما كان ذلك إلا ميتة أو دماً مسفوحاً أو لحم خنزير.

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Ibrahim Bin Ziyad who said,

'I heard Abu Abdullah^{asws} saying: 'If an enemy of Ali^{asws} were to come to Euphrates and he pushes through and its water almost comes to his side, then he takes a drink from it and says, 'In the Name of Allah^{azwj}', and when he has drunk it, says, 'The Praise is for Allah^{azwj}', that would not be except **dead, or blood burst forth, or meat of pig, [6:145]**'.⁴³⁴

4- ما، الأماالي للشيخ الطوسي المفيض عن أحمد بن الوليد عن أبيه عن سعيد بن عبد الله بن موسى عن محمد بن عبد الرحمن عن المفضل بن هلال عن الكلبي عن أبي صالح عن ابن عباس قال: قلت للنبي ص أوصني قال عليك بمودة علي بن أبي طالب ع والذي بعثني بالحق نبياً لا يقبل الله من عبد حسنة حتى يسأله عن حب علي بن أبي طالب عليه السلام وهو تعالى أعلم

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ahmad Bin al Waleed, from his father, from Saeed Bin Abdullah Bin Musa, from Muhammad Bin Abdul Rahman, from Al Moalla Bin Hilal, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

'I said to the Prophet^{saww}, 'Advise me'. He^{saww} said: 'Upon you is to be with the cordiality of Ali^{asws} Bin Abu Talib^{asws}. By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! Allah^{azwj} will not Accept any good deed until He^{azwj} asks him about love of Ali^{asws} Bin Abu Talib^{asws}, and although He^{azwj} the Exalted is more Knowing.

فإن جاءه بولايته قبل عمله على ما كان منه وإن لم يأت بولايته لم يسأله عن شيء ثم أمر به إلى النار

So, if he has come with his^{asws} Wilayah, his deeds would be Accepted upon what had been from him, and if he has not come with his^{asws} Wilayah, He^{azwj} would not ask him about anything. Then He^{azwj} would Command with him to the Fire.

يا ابن عباس والذي بعثني بالحق نبياً إن النار لأشد غضباً على مبغض علي ع منها على من زعم أن لله ولداً

O Ibn Abbas! By the One^{azwj} Who Sent me^{saww} with the truth as a Prophet^{saww}! The Fire would be of severe wrath upon the hater of Ali^{asws}, from it upon the one who claims that there is a son for Allah^{azwj}.

يا ابن عباس لو أن الملائكة الموقنين والأنبياء المرسلين اجتمعوا على بغضه وكن يفعلوا لعذبهم الله بالنار

⁴³³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 2

⁴³⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 3

O Ibn Abbas! If the Angels of Proximity and the Messenger Prophets^{as} were to gather upon hating him^{asws}, but they^{as} will never do it, Allah^{azwj} would Punish them^{as} with the Fire’.

قُلْتُ يَا رَسُولَ اللَّهِ وَ هَلْ يُبْغِضُهُ أَحَدٌ قَالَ يَا ابْنَ عَبَّاسٍ نَعَمْ يُبْغِضُهُ قَوْمٌ يَذْكُرُونَ أَنَّهُمْ مِنْ أُمَّتِي لَمْ يَجْعَلِ اللَّهُ لَهُمْ فِي الْإِسْلَامِ نَصِيْبًا

I said, ‘O Rasool-Allah^{saww}! And does anyone hate him^{asws}?’ He^{saww} said: ‘O Ibn Abbas! Yes, he^{asws} would be hated by a people mentioning that they are from my^{saww} community. Allah^{azwj} will not Make a share to be for them in Al-Islam’.

يَا ابْنَ عَبَّاسٍ إِنَّ مِنْ عَلَامَةِ بُغْضِهِمْ لَهُ تَفْضِيلُهُمْ مَنْ هُوَ دُونَهُ عَلَيْهِ وَ الَّذِي بَعَثَنِي بِالْحَقِّ مَا بَعَثَ اللَّهُ نَبِيًّا أَكْرَمَ عَلَيْهِ مِنِّي وَ لَا أَوْصِيَاءَ أَكْرَمَ عَلَيْهِ مِنْ وَصِيِّي عَلَيَّ

O Ibn Abbas! From the signs of their hatred for him^{asws} is their preferring one who is below him^{asws} to be over him^{asws}. By the One^{azwj} Who Sent me^{saww} with the truth! Allah^{azwj} has not Sent any Prophet^{saww} more honourable to Him^{azwj} than me^{saww}, nor any successor^{asws} more honourable to Him^{azwj} that my^{saww} succesors^{asws} Ali^{asws}.

قَالَ ابْنُ عَبَّاسٍ فَلَمْ أَزَلْ لَهُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ص وَ أَوْصَانِي بِمُؤَدَّتِهِ وَ إِنَّهُ لَأَكْبَرُ عَمَلِي عِنْدِي الْخَيْرَ.

Ibn Abbas said, ‘I did not cease to be with him^{asws} just as Rasool-Allah^{saww} had instructed me, and advised me with his^{asws} cordiality, and it is the greatest of my deeds in my presence’⁴³⁵.

5- ما، الأماالي للشيخ الطوسي أَبُو الْقَاسِمِ بْنِ شَيْبِلٍ عَنْ ظَفَرِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهَائِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ عَمْرِو بْنِ شَيْخٍ عَنْ يَعْقُوبَ بْنِ مَيْثَمِ التَّمَّارِ مَوْلَى عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي وَجَدْتُ فِي كُتُبِ أَبِي أَنْ عَلِيًّا ع قَالَ لِأَبِي مَيْثَمٍ أَحِبَّ حَبِيبَ آلِ مُحَمَّدٍ وَ إِنْ كَانَ فَاسِقًا زَانِيًا وَ أَبْغَضْ مُبْغِضَ آلِ مُحَمَّدٍ وَ إِنْ كَانَ صَوَّامًا قَوَّامًا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ يَقُولُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Al Qasim Bin Shibl, from Tafari Bin Hamdoun, from Ibrahim Bin Is’haq Al Nahawandy, from Abdullah Bin Hammad Al Ansary, from Amro Bin Shimr, from Yaqoub Bin Maysam Al Tammar,

‘A slave of Ali^{asws} Bin Al-Husayn^{asws} said, ‘I entered to see Abu Ja’far^{asws}. I said to him^{asws}, ‘May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! If found in the book of my father that Ali^{asws} said to Abu Maysam: ‘Love the one who loves Progeny^{asws} of Muhammad^{saww}, and even if he mischief-makers, and adulterer, and hate a hater of Progeny^{asws} of Muhammad^{saww}, and even if he was a Fasting one and upright, for I^{asws} heard Rasool-Allah^{saww} and he^{saww} was saying: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**’.

ثُمَّ التَفَتَ إِلَيَّ وَ قَالَ هُمْ وَ اللَّهُ أَتَى وَ شِيعَتُكَ يَا عَلِيُّ وَ مِعَادُهُمْ الْخَوْضُ غَدًا غَرًّا مُحْجَلِينَ مُتَوَجِّحِينَ

Then he^{saww} turned to me^{asws} and said: ‘By Allah^{azwj}! They are you^{asws} and your^{asws} Shias, O Ali^{asws}, and your^{asws} appointment and their appointment is as the Fountain tomorrow, resplendent of faces, crowned’.

⁴³⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 4

فَقَالَ أَبُو جَعْفَرٍ ع هَكَذَا هُوَ عَيَانًا فِي كِتَابِ عَلِيٍّ.

Abu Ja'far^{asws} said: 'That is how it is sighted in the Book of Ali^{asws}'.⁴³⁶

6- ما، الأمايلي للشيخ الطوسي الغضائري عن الصدوق عن ابن المتوكل عن السعدآبادي عن البرقي عن أبيه عن محمد بن سينان عن أبي الجارود عن القاسم بن الوليد عن شيخ من ثمالة قال: دخلت على امرأة من تميم عجوز كبيرة وهي تحدث الناس فقلت لها يرحمك الله حدثيني من بعض فضائل أمير المؤمنين ع قالت أحدثك و هذا شيخ كما ترى بين يدي نائم فقلت لها و من هذا فقالت أبو الحمراء خادم رسول الله ص

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Gazairy, from Al Sadouq, from Ibn Al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from his father, from Muhammad Bin Sinan, from Abu Al Jaroud, from Al Qasim Bin Al Waleed, from a sheykh from Sumala who said,

'I entered to see an old woman from Tameem and she was narrating to the people. I said to her, 'May Allah^{azwj} have Mercy on you! Narrate to me some of the merits of Amir Al-Momineen^{asws}'. She said, 'I shall narrate to you, and this old man, as you can see, is sleeping in front of you'. I said to her, 'And who is this?' She said, 'Abu Al-Hamra'a, servant of Rasool-Allah^{saww}'.

فَجَلَسْتُ إِلَيْهِ فَلَمَّا سَمِعَ حِسِّي اسْتَوَى خَالِسًا فَقَالَ مَهْ فَقُلْتُ رَحِمَكَ اللَّهُ حَدِّثْنِي بِمَا رَأَيْتَ مِنْ رَسُولِ اللَّهِ ص يَصْنَعُهُ بِعَلِيِّ ع وَ إِنَّ اللَّهَ يَسْأَلُكَ عَنْهُ فَقَالَ عَلَى الْخَبِيرِ سَقَطَتْ

I sat down to him. When he heard my noise, he sat upright. He said, 'Shh!' I said, 'May Allah^{azwj} have Mercy on you! Narrated to me with what you saw from Rasool-Allah^{saww} doing with Ali^{asws}, and that Allah^{azwj} would ask you about it'. He said, 'You have approached the informed one.

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص يَوْمَ عَرَفَةَ وَ هُوَ آخِذٌ بِيَدِ عَلِيِّ ع فَقَالَ يَا مَعْشَرَ الْخَلَائِقِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَاهَى بِكُمْ فِي هَذَا الْيَوْمِ لِيُغْفِرَ لَكُمْ عَمَاءَهُ ثُمَّ التَفَتَ إِلَى عَلِيِّ ع ثُمَّ قَالَ لَهُ وَ غَفَرَ لَكَ يَا عَلِيُّ خَاصَّةً

Rasool-Allah^{saww} came out to us on the day of Arafaat, and he^{saww} has holding a hand of Ali^{asws}. He^{saww} said: 'O community of creatures! Allah^{azwj} Blessed and Exalted Boasts with you all during this day in order to Forgive you all generally'. Then he^{saww} turned towards Ali^{asws}, then said to him^{asws}: 'And Forgiveness is for your^{asws} (shias), O Ali^{asws}, in particular'.

ثُمَّ قَالَ لَهُ يَا عَلِيُّ اذْنُ مِيٍّ فَدَنَا مِنْهُ فَقَالَ إِنَّ السَّعِيدَ حَقَّ السَّعِيدِ مَنْ أَحَبَّكَ وَ أَطَاعَكَ وَ إِنَّ الشَّقِيَّ كُلَّ الشَّقِيَّ مَنْ عَادَاكَ وَ أَبْغَضَكَ وَ نَصَبَ لَكَ

Then he^{saww} said to him^{asws}: 'O Ali^{asws}! Come near me^{saww}!' He^{asws} went near him^{saww}. He^{saww} said: 'The fortunate one, truly fortunate is one who loves you^{asws}, and obeys you^{asws}, and the wretched of all wretched ones is one who is inimical to you^{asws} and hates you^{asws} and establishes hostility to you^{asws}'.

⁴³⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 5

يَا عَلِيُّ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ يَا عَلِيُّ مَنْ حَارَبَكَ فَقَدْ حَارَبَنِي وَ مَنْ حَارَبَنِي فَقَدْ حَارَبَ اللَّهَ يَا عَلِيُّ مَنْ أْبْغَضَكَ فَقَدْ أْبْغَضَنِي وَ مَنْ أْبْغَضَنِي فَقَدْ أْبْغَضَ اللَّهَ وَ أْتَعَسَ اللَّهُ جَدَّهُ وَ أَدْخَلَهُ نَارَ جَهَنَّمَ.

O Ali^{asws}! He lies, the one who claims that he loves me^{saww} and he hates you^{asws}. O Ali^{asws} One who battles against you^{asws}, so he has battled me^{saww}, and one who battles me^{saww} so he has battled Allah^{azwj}. O Ali^{asws}! One who hates you^{asws}, so he has hated me^{saww}, and one who hates me^{saww}, so he has hated Allah^{azwj}, and Allah^{azwj} would Ruin his hard work, and Enter him into the Fire of Hell”.⁴³⁷

7- ما، الأمايلي للشيخ الطوسي أبو عمرو عني ابن عوف عن جعفر بن محمد بن هشام عن الحسين بن نصر عن أبيه عن عاصم بن الصلت عن الربيع بن المُنْذِر عن أبيه قال سمعتُ محمد بن الحنفية يحدث عن أبيه قال: ما خلق الله عز وجل شيئاً أشَرَّ مِنَ الْكَلْبِ وَ النَّاصِبِ أَشَرُّ مِنْهُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ja’far Bin Muhammad Bin Hisham, from Al Husayn Bin Nasr, from his father, from Assas Bin Al Salt, from Al Rabie Bin Al Munzar, from his father who said,

‘I heard Muhammad Bin Al-Hanafiyya narrating from his father^{asws} having said: ‘Allah^{azwj} Mighty and Majestic has not Created anything eviler than the dog, and the Nasibi (Hostile one) is eviler than him”.⁴³⁸

8- جاء المجلس للمفيد ما، الأمايلي للشيخ الطوسي المفيض عن الجعافي عن محمد بن عبيد الله بن أبي أيوب عن جعفر بن هارون عن خالد بن يزيد عن أبي الصيرفي قال سمعتُ أبا جعفر ع يقول برئ الله بمن يبرأ منا لعن الله من لعننا أهلك الله من عادانا اللهم إنا نسبب الهدى لهم و إنما يعادوننا لك فكن أنت المتفرّد بعذابهم.

(The book) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Al Jiany, from Muhammad Bin Ubeydullah Bin Abu Ayoub, from Ja’far Bin Haroun, from Khalid Bin Yazeed, from Abu Al Sayrafi who said,

‘I heard Abu Ja’far^{asws} saying: ‘Allah^{azwj} Disavows from the one who disavows from us^{asws}, Allah^{azwj} Curses the one who curses us^{asws}, Allah^{azwj} Destroys the one who is inimical to us^{asws}. O Allah^{azwj}! You^{azwj} Know that I^{asws} am the cause of the guidance for them, and rather they are being inimical to us^{asws} for You^{azwj}, so You^{azwj} be the Controller with Punishing them”.⁴³⁹

9- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله و منهم من يؤمن به و منهم من لا يؤمن به و ربك أعلم بالمفسدين من لا يؤمن به هم أعداء آل محمد ص و الفساد المعصية لله و لرسوله.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **And from them is one believes in it and from them is one who does not believe in it, and your Lord is more Knowing of the corrupters**

⁴³⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 6

⁴³⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 7

⁴³⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 8

[10:40]: ‘One who do not believe it are the enemies of Progeny^{asws} of Muhammad^{saww}, and the corruption is the disobedience to Allah^{azwj} and to His^{azwj} Rasool^{saww}’.⁴⁴⁰

10- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص حُرِّمَتِ الْجَنَّةُ عَلَى مَنْ ظَلَمَ أَهْلَ بَيْتِي وَ عَلَى مَنْ قَاتَلَهُمْ وَ عَلَى الْمُعِينِ عَلَيْهِمْ وَ عَلَى مَنْ سَبَّهُمْ أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَ لَا يَكْلُمُهُمُ اللَّهُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُرْكَبُهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ.

(The book) ‘Uyoon Akhbar Al-Reza^{asws}, by the three chain from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The Paradise is Prohibited unto the one who oppresses People^{asws} of my^{saww} Household, and upon the one who fights against them^{asws}, and upon the supporter against them^{asws}, and upon the one who reviles them^{asws}: **there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]**’.⁴⁴¹

11- م، تفسير الإمام عليه السلام قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع قَوْلُهُ عَزَّ وَ جَلَّ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ يَقُولُ أَرْشَدَنَا لِلصِّرَاطِ الْمُسْتَقِيمِ أَيَّ أَرْشَدَنَا لِلزُّومِ الطَّرِيقِ الْمُوَدِّي إِلَى مَحَبَّتِكَ وَ الْمَانِعِ أَنْ تَتَّبِعَ أَهْوَاءَنَا فَتَنُطَبَّ وَ نَأْخُذَ بِأَرَائِنَا فَتَهْلِكَ

Tafseer of the Imam (Hassan Al-Askari^{asws}) - Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} said: ‘The Words of the Mighty and Majestic: **Guide us to the Straight Path [1:6]** – He (the speaker) is saying, ‘Guide us to the Straight Path, Guide us to the Necessitated Path, that leads to Your^{azwj} Love and reaches to Your^{azwj} Paradise, and the preventer from us following our personal desires so we would (end up) being corrupted, or if we take to our opinions so we would be destroyed’.

ثُمَّ قَالَ الصَّادِقُ ع طُوبَى لِلَّذِينَ هُمْ كَمَا قَالَ رَسُولُ اللَّهِ ص يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُذُولٌ يَنْفُونَ عَنْهُ تَحْرِيفَ الْعَالِينَ وَ انْتِحَالَ الْمُبْطِلِينَ وَ تَأْوِيلَ الْجَاهِلِينَ

Then Al-Sadiq^{asws} said: ‘Beatitude is for those who are just as Rasool-Allah^{saww} said: ‘He will bear this knowledge, the one from every refraining descendant, negating from it the alteration of the exaggerators and the plagiarisms of the invalidators, and the explanations of the ignorant’.

فَقَالَ لَهُ رَجُلٌ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي عَاجِزٌ يَدَيَّ عَنْ نُصْرَتِكَمْ وَ لَسْتُ أَمْلِكُ إِلَّا الْبَرَاءَةَ مِنْ أَعْدَائِكُمْ وَ اللَّعْنَ فَكَيْفَ خَالِي

A man said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! I am let down by my body to be (able to) help you^{asws}, but I cannot be at ease unless I disavow from your^{asws} enemies and curse upon them. So how is my state?’

فَقَالَ لَهُ الصَّادِقُ ع حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ أَنَّهُ قَالَ مَنْ ضَعُفَ عَنْ نُصْرَتِنَا أَهْلَ الْبَيْتِ فَلَعَنَ فِي خَلْقَاتِهِ أَعْدَاءَنَا بَلَّغَ اللَّهُ صَوْتَهُ جَمِيعَ الْأَمْثَلِكِ مِنَ الثَّرَى إِلَى الْعَرْشِ

⁴⁴⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 9

⁴⁴¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 10

Al-Sadiq^{asws} said to him: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Rasool-Allah^{saww} having said: 'The one who is (too) weak from helping us^{asws}, the People^{asws} of the Household, so he curses our^{asws} enemies in his privacy, Allah^{azwj} would Make his voice reach the entirety of the kingdoms, from the soil to the Throne.

فَكُلَّمَا لَعَنَ هَذَا الرَّجُلُ أَعْدَاءَنَا لَعْنًا سَاعَدُوهُ وَ لَعْنُوا مَنْ يَلْعَنُهُ ثُمَّ تَنَوَّاهُ فَقَالُوا اللَّهُمَّ صَلِّ عَلَى عَبْدِكَ هَذَا الَّذِي قَدْ بَدَّلَ مَا فِي وَسْعِهِ وَ لَوْ قَدَّرَ عَلَى أَكْثَرِ مِنْهُ لَفَعَلَ

Thus, every time this man curses our^{asws} enemies with a curse, so he gets supported by (all of those) to whom it reaches it (in the skies). Then they are lauding him, so they are saying, 'O Allah^{azwj}! Send Salawaat upon this servant of Your^{azwj}, who has done whatever was in his capacity, and had he been upon more (capacity) than it, he would have done so'.

فَإِذَا النِّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ قَدْ أَجَبْتُ دُعَاءَكُمْ وَ سَمِعْتُ نِدَاءَكُمْ وَ صَلَّيْتُ عَلَى رُوحِهِ فِي الْأَنْوَاحِ وَ جَعَلْتُهُ عِنْدِي مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ.

Then there would be the Call from Allah^{azwj} the Exalted: "I^{azwj} have Answered your supplication, and Heard your call, and have Sent Blessings upon his soul among the souls, and Made him to be, in My^{azwj} Presence, from **the selected ones, the best [38:47]**".⁴⁴²

12- قب، المناقب لابن شهر آشوب الحارثي الأعور و أبو أيوب الأنصاري و جابر بن يزيد و محمد بن مسلم عن أبي جعفر ع و عيسى بن سليمان عن أبي عبد الله ع و دخل بعض الحبر في بغض علياً ع كان يدور في أسواق الكوفة فلعلته امرأة ثلاث مرات

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Haris Al Awr, and Abu Ayoub Al Ansari, and Jabir Bin Yazeed and Muhammad Bin Muslim,

'From Abu Ja'far^{asws}, and Isa Bin Suleyman, from Abu Abdullah^{asws}, and part of the hadeeth is included in part that Ali^{asws} was circling in the markets of Al-Kufa and a woman cursed him^{asws} three times.

فَقَالَ يَا ابْنَةَ سَلَفَلَيْتِ كَمْ قُتِلْتَ مِنْ أَهْلِكَ قَالَتْ سَبْعَةٌ عَشَرَ أَوْ ثَمَانِيَةَ عَشَرَ فَلَمَّا انْصَرَفَتْ قَالَتْ لِأُمِّهَا ذَلِكَ فَقَالَتْ السَّلَفَلَيْتُ مَنْ وَلَدَتْ بَعْدَ خِيضٍ وَ لَا يَكُونُ لَهَا نَسْلٌ فَقَالَتْ يَا أُمُّهُ أَنْتِ هَكَذَا قَالَتْ بَلَى.

He^{asws} said: 'O daughter of Slaqlaqiya! How many of your family members have I^{asws} killed?' She said, 'Seventeen or eighteen'. When she left, she said that to her mother. She said, 'Slaqlaqiya is one who gives birth after menstruation and there does not happen to be any lineage for her'. She said, 'O mother! You are like that?' She said, 'Yes'.⁴⁴³

13- وَ فِي رِوَايَةٍ عَنِ الْبَاقِرِ ع أَنَّهَا قَالَتْ وَ قَدْ حَكَمَ عَلَيْهَا مَا قَضَيْتِ بِالسُّوِيَّةِ وَ لَا تَعْدِلُ فِي الرَّعِيَّةِ وَ لَا قَضَيْتِكَ عِنْدَ اللَّهِ بِالْمَرْضِيَّةِ

And in a report of Al-Baqir^{asws}: 'She said, and he^{asws} had judged against her what he^{asws} had judged with the fairness, 'You^{asws} are not being just among the citizens nor is your^{asws} judgment with the Pleasure in the Presence of Allah^{azwj}'.

⁴⁴² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 11

⁴⁴³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 12

فَنَظَرَ إِلَيْهَا ثُمَّ قَالَ يَا خَزِيئَةَ يَا بَذِيئَةَ يَا سَلْفَعُ أَوْ يَا سَلْسَعُ فَوَلَّتْ تُؤْلُولُ وَ هِيَ تَقُولُ وَائِلِي لَقَدْ هَتَكْتَ يَا ابْنَ أَبِي طَالِبٍ سِتْرًا كَانَ مَسْتُورًا.

He^{asws} looked at her, then said: 'O shameful! O immoral! O domineering!', or 'O closed one!' She turned around and went away and she was saying, 'O woe unto me! O son^{asws} of Abu Talib^{asws}! You^{asws} have torn a veil which was covering (me)'.⁴⁴⁴

14- وَ فِي خَصَائِصِ التَّطَنِّيِّ، قَالَ عَلِيٌّ عَ اللَّهُ أَكْبَرُ قَالَ رَسُولُ اللَّهِ ص لَا يُبْغِضُكَ مِنْ قُرَيْشٍ إِلَّا سَفَاحِيٌّ وَلَا مِنْ الْأَنْصَارِ إِلَّا يَهُودِيٌّ وَلَا مِنَ الْعَرَبِ إِلَّا دَعِيٌّ وَلَا مِنْ سَائِرِ النَّاسِ إِلَّا شَقِيٌّ وَلَا مِنَ النِّسَاءِ إِلَّا سَلْفَلْقِيَّةٌ

And in (the book) 'Khasaais' – Al Natanzy,

'Ali^{asws} said: 'Allah^{azwj} is the Greatest (beyond description)!' Rasool-Allah^{saww} said: 'No one from the Quraysh will hate you^{asws} except a thug, nor from the Helpers except a Jew, nor from the Arabs except a bastard, nor from the rest of the people except a wretched, nor from the women except a Slaqlaqiya'.

فَقَالَتِ الْمَرْأَةُ يَا عَلِيُّ وَمَا السَّلْفَلْقِيَّةُ قَالَ الَّتِي تَحِيضُ مِنْ دُبُرِهَا فَقَالَتِ الْمَرْأَةُ صَدَقَ اللَّهُ وَ صَدَقَ رَسُولُهُ أَخْبَرْتَنِي بِشَيْءٍ هُوَ فِيَّ يَا عَلِيُّ لَا أَعُودُ إِلَى بُغْضِكَ أَبَدًا

The woman said, 'O Ali^{asws}! And what is the Slaqlaqiya?' He^{asws} said: 'The one who menstruates from her behind'. The woman said, 'Allah^{azwj} Speaks the truth, and His^{azwj} Rasool^{saww} speaks the truth. Inform me with something which is in me, O Ali^{asws}, I will not repeat to hating you^{asws}, ever!'

فَقَالَ عَ اللَّهُمَّ إِنْ كَانَتْ صَادِقَةً فَحَوِّلْ طَمَعَهَا حَيْثُ تَطْمِئُ النِّسَاءُ فَحَوَّلَ اللَّهُ طَمَعَهَا

He^{asws} said: 'O Allah^{azwj}! If she was truthful, then Transfer her menstruation to where the women tend to menstruate (from)!' Allah^{azwj} Transferred her menstruation.

وَ قَالَ الْحَارِثُ الْأَعْوَرُ فَتَبِعَهَا عَمْرُو بْنُ حُرَيْثٍ وَ سَأَلَهَا عَنْ مَقَالِهِ فِيهَا فَصَدَّقَتْهُ فَقَالَ عَمْرُو أَرَاهُ سَاحِرًا أَوْ كَاهِنًا أَوْ مَخْذُومًا قَالَتْ بِنِسْمَا قُلْتُ يَا عَبْدَ اللَّهِ لَكِنَّهُ مِنْ أَهْلِ بَيْتِ النَّبِيِّ

And Al-Haris Al-Awr (the narrator) said, 'Amro Bin Hureys followed her and asked her about his^{asws} words. She ratified him^{asws}. Amro said, 'Do you see him^{asws} as a sorcerer, or a sooth-sayer or one served (by the Jinn)?' She said, 'Evil is what you are saying, O servant of Allah^{azwj}! But, he^{asws} is from the People^{asws} of the Household of the Prophet-hood'.

فَأَقْبَلَ ابْنُ حُرَيْثٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَأَخْبَرَهُ بِمَا لَهَا فَقَالَ عَ لَقَدْ كَانَتْ الْمَرْأَةُ أَحْسَنَ قَوْلًا مِنْكَ.

Ibn Hureys came back to Amir Al-Momineen^{asws} and informed him^{asws} with her words. He^{asws} said; 'The woman was of better words than you are'.⁴⁴⁵

⁴⁴⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 13

⁴⁴⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 14

15- جاء المجالس للمفيد مُحَمَّدُ بْنُ الْمُطَفَّرِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ إِدْرِيسَ بْنِ زِيَادٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ سُذَيْفِ الْمَكِّيِّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ ع وَ مَا زَايْتُ مُحَمَّدِيًّا قَطُّ يَغْدِلُهُ قَالَ حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: نَادَى رَسُولُ اللَّهِ ص فِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَخَضَرُوا بِالسَّلَاحِ وَ صَعِدَ النَّبِيُّ ص الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا مَعْشَرَ الْمُسْلِمِينَ مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يَهُودِيًّا

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Ali Muzaffer, from Ja'far Bin Muhammad Al Hasany, from Idrees Bin Ziyad, from Hanan Bin Sadeyr, from Sudeyr Al Makky who said,

'It is narrated to me by Muhammad^{asws} Bin Ali^{asws}, and I have not seen any Mohammedan at all who can equate him^{asws}. He^{asws} said: 'It is narrated to me^{asws} by Jabir Bin Abdullah Al-Ansari saying, 'Rasool-Allah^{saww} called out among the Emigrants and the Helpers, so they presented with the weapons, and the Prophet^{saww} ascended the pulpit. He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'O community of Muslims! One who hates us^{asws} People^{asws} of the Household, Allah^{azwj} would Resurrect him on the Day of Qiyamah as a Jew!'

قَالَ جَابِرٌ فَقُمْتُ إِلَيْهِ فَقُلْتُ يَا رَسُولَ اللَّهِ وَ إِنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَالَ وَ إِنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّمَا احْتَجَرَ مِنْ سَفْكَ دَمِهِ أَوْ يُؤَدِّيَ الْجَزِيَّةَ عَنْ يَدٍ وَ هُوَ صَاغِرٌ

Jabir said, 'I stood up to him^{saww} and said, 'O Rasool-Allah^{saww}! And even if he testifies that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}? He^{saww} said: 'And even if he testifies that there is no god except Allah^{azwj}, for rather he has equipped from his blood being spilt, or paying the taxes from a hand and he is belittled'.

ثُمَّ قَالَ ع مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يَهُودِيًّا فَإِنْ أَذْرَكَ الدَّجَالَ كَانَ مَعَهُ وَ إِنْ هُوَ لَمْ يَذْكُرْهُ بُعِثَ فِي قَبْرِهَ قَامَنَ بِهِ

Then he^{saww} said: 'One who hates us^{asws} People^{asws} of the Household, Allah^{azwj} would Resurrect him on the Day of Qiyamah as a Jew. If he were to come across Al-Dajjal^{la}, he would be with him^{la}, and if he does not come across him^{la}, he would be Resurrected in his grave and believe in him^{la}.

إِنَّ رَبِّي عَزَّ وَ جَلَّ مَثَلٌ لِي أُتِمِّي فِي الطَّبَنِ وَ عَلَّمَنِي أَسْمَاءَهُمْ كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا فَمَرَّ بِي أَصْحَابُ الرَّايَاتِ فَاسْتَعَفَرْتُ اللَّهَ لِعَلِّي وَ شِيعَتِهِ

My^{saww} Lord^{azwj} Mighty and Majestic Resembled my^{saww} community for me^{saww} in the clay, and Taught me^{saww} their names just as He^{azwj} has Taught Adam^{as} the names, all of them. The bearers of the flags passed by me^{saww}, so I^{saww} sought Forgiveness of Allah^{azwj} for Ali^{asws} and his^{asws} Shias'.

قَالَ حَنَانُ بْنُ سَدِيرٍ فَعَرَضْتُ هَذَا الْحَدِيثَ عَلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَقَالَ لِي أَنْتَ سَمِعْتَ هَذَا مِنْ سُذَيْفٍ فَقُلْتُ اللَّيْلَةُ سَبْعٌ مُنْذُ سَمِعْتُهُ مِنْهُ فَقَالَ إِنَّ هَذَا الْحَدِيثَ مَا ظَنَنْتُهُ مِنْ فِي أَبِي إِلَى أَحَدٍ.

Hanan Bin Sadeyr (the narrator) said, 'I presented this Hadeeth to Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws}. He^{asws} said to me: 'You hear this from Sudeyf?' I said, 'It has been seven

nights since I heard it from him'. He^{asws} said: 'This Hadeeth, I^{asws} did not think is from the mouth of my^{asws} father^{asws} to anyone else (but him)'.⁴⁴⁶

16- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة ذكر الشيخ الطوسي في كتاب مصباح الأنوار عن محمد بن إسماعيل عن أبي الحسن المثنى عن ابن مهزيو عن داود بن سليمان عن الرضا عن أبيه ع قال قال رسول الله ص حرّم الله الجنة على أهل بيتي و قاتليهم و شائيتهم و المعين عليهم ثم تلا قوله أولئك لا خلاق لهم في الدنيا و الآخرة الآية.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – The shyekh al Tusi mentioned in the book 'Misbah Al Anwaar', from Muhammad Bin Ismail, from abu Al Hassan Al Musanna, from Ibn Mahrawiya, from Dawood Bin Suleyman,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} has Prohibited the Paradise upon oppressors of People^{asws} of my^{saww} Household, and their^{asws} killers, and their^{asws} adversaries, and the supporters against them^{asws}. Then he^{saww} recited: **there shall be no portion for them** in the world and - **in the Hereafter [3:77]** – the Verse".⁴⁴⁷

17- فر، تفسير فرات بن إبراهيم معنعناً عن جعفر بن محمد ع قال: كلُّ عدوٍّ لنا ناصبٍ منسوبٍ إلى هذه الآية وجوه يومئذ حاشية عاملة ناصبة تصلى ناراً حامية تسقى من عين آية.

Tafseer Furat Bin Ibrahim transmitting,

'From Ja'far^{asws} Bin Muhammad^{asws} having said: 'Every enemy of ours^{asws} establishing hostility (Nasibi) is attributed to this Verse: **Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4] Quenching from a boiling spring [88:5]**'.⁴⁴⁸

18- أقول روى ابن شيرازي في الفردوس عن ابن عباس قال قال رسول الله ص أربعة لعنتهم و لعنهم الله و كلُّ نبيٍّ مجابٍ الزائد في كتاب الله و المكذب بقدر الله و المتعزّز بالجبروت لئلا من أعز الله و يعز من أدل الله و المستحل من عترتي ما حرّم الله.

I (Majlisi) am saying, 'It is reported by Ibn Sheyrawiya in (the book) 'Al Firdows', from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'Four I^{saww} am cursing, and Allah^{azwj} curses them, and (so does) every Prophet^{as} Answered – the adder in the Book of Allah^{azwj}, and the belier of the Pre-determination of Allah^{azwj} and Endearment by the Might of Allah^{azwj}, humiliating the one whom Allah^{azwj} Honoured and honouring the one whom Allah^{azwj} Humiliated, and one targeting (with hostility) from my^{saww} family what Allah^{azwj} Prohibited".⁴⁴⁹

19- و عن أبي هريرة عنه ص ما بال أقوام يؤذون نسي و ذا رجي ألا من أذى نسي و ذا رجي فقد آذاني و من آذاني فقد أذى الله عزّ و جل.

And from Abu Hureyra (well-known fabricator),

⁴⁴⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 15

⁴⁴⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 16

⁴⁴⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 17

⁴⁴⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 18

‘From him^{saww}: ‘What is the matter with a people hurting my^{saww} lineage, and the ones with my^{saww} relationship? Indeed! One who hurts my^{saww} lineage and ones with my^{saww} relationship, so he has hurt me^{saww}, and one who hurts me^{saww}, so he has hurt Allah^{azwj} Mighty and Majestic’’.⁴⁵⁰

20- وَ عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عَنْهُ ص مَا بَالُ أَقْوَامٍ يَتَحَدَّثُونَ فَإِذَا رَأَوْا الرَّجُلَ مِنْ أَهْلِ بَيْتِي قَطَعُوا حَدِيثَهُمْ وَاللَّهُ لَا يَدْخُلُ قَلْبَ رَجُلٍ الْإِيمَانُ حَتَّى يُحِبَّهُمْ لِلَّهِ وَ لِقَرَاتِهِمْ مَنِّي.

And from Abbas son of Abdul Muttalib^{asws}, from him^{saww}: ‘What is the matter with a people discussing, and when they see the man from the People^{asws} of my^{saww} Household, they cut off their discussion. By Allah^{azwj}! The Eman will not enter the heart of a man until he loves them^{asws} for the Sake of Allah^{azwj}, and for their^{asws} kinship with me^{saww}!’⁴⁵¹

21- وَ رَوَى الرَّسَيْي فِي مَشَارِقِ الْأَنْوَارِ، مِنْ كِتَابِ الْوَاحِدَةِ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: مُبْغِضٌ عَلَيَّ ع يُخْرِجُ مِنْ قَبْرِهِ وَ فِي عُنُقِهِ طَوْقٌ مِنْ نَارٍ وَ عَلَى رَأْسِهِ شَيَاطِينٌ يَلْعَنُونَهُ حَتَّى يَرِدَ الْمَوْقِفَ.

And it is reported by Al Bursy in (the book) ‘Mashariq Al Anwaar’, from the book ‘Al Waahida’, from Ibn Abbas who said,

‘Hater of Ali^{asws} would exit from his grace and in his neck would be a yoke of fire, and upon his head would be satans^{la} cursing him until he arrives at the pausing station’’.⁴⁵²

22- وَ مِنْ كِتَابِ الْبَصَائِرِ، عَنْ أَبِي جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: الْمُخَالِفُ لِعَلِيِّ بَغْدِي كَافِرٌ وَ الشَّاكُّ بِهِ مُشْرِكٌ مُعَادِرٌ وَ الْمُحِبُّ لَهُ مُؤْمِنٌ صَادِقٌ وَ الْمُبْغِضُ لَهُ مُنَافِقٌ وَ الْمُحَارِبُ لَهُ مَارِقٌ وَ الرَّادُّ عَلَيْهِ زَاهِقٌ وَ الْمُقْتَفِي لِأَثَرِهِ لَا حِقٌّ.

From the book ‘Al Basair’ – from Abu Jubeyr, from Ibn Abbas,

‘Rasool-Allah^{saww} said: ‘The adversary of Ali^{asws} after me^{saww} is a Kafir, and the doubter in him^{asws} is an associator (Mushrik), away from him^{asws}, and the one loving him^{asws} is a Momin, truthful, and the hater to him^{asws} is a hypocrite, and the battler to him^{asws} is a renegade, and the rejecter upon him^{asws} is a vanishing one, and the tracker (pursuer) of his^{asws} traces would join up’’.⁴⁵³

23- وَ رَوَى ابْنُ بَطْرِيْقٍ فِي الْعُمْدَةِ عَنْ تَفْسِيرِ الثَّعْلَبِيِّ فِي قَوْلِهِ تَعَالَى يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنَظِقَ الطَّيْرِ قَالَ تَقُولُ الْقُبْرَةُ فِي صِبَاغِهَا اللَّهُمَّ الْعَنِ بَاغِضَ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمْ.

And it is reported by Ibn Batreeq in (the book) ‘Al Umdah’, from Tafseer Al Sa’alby (non-Shia source),

⁴⁵⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 19

⁴⁵¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 20

⁴⁵² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 21

⁴⁵³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 22

'Regarding Words of the Exalted: **'O you people! We have been Taught the speech of the birds, [27:16]**. He said, 'The graves say to their counterparts, 'O Allah^{azwj}! Curse the haters to Progeny^{asws} of Muhammad^{saww}!'⁴⁵⁴ (Not a Hadeeth)

24- وَ رُوِيَ أَيْضاً مِنْ كِتَابِ فَضَائِلِ الصَّحَابَةِ لِلْسَّمْعَانِيِّ بِإِسْنَادِهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: كَانَ النَّبِيُّ ص بِعِرْفَاتٍ وَأَنَا وَعَلِيٌّ ع عِنْدَهُ فَأَوْمَأَ النَّبِيُّ ص إِلَى عَلِيٍّ ع فَقَالَ يَا عَلِيُّ صَغَ خَمْسَكَ فِي خَمْسِي يَعْني كَمَكَ فِي كَفِّي يَا عَلِيُّ خُلِفْتُ أَنَا وَأَنْتَ مِنْ شَجَرَةٍ أَنَا أَصْلُهَا وَأَنْتَ فَرْعُهَا وَالْحُسَيْنُ وَالْحُسَيْنُ أَغْصَانُهَا فَمَنْ تَعَلَّقَ بِبَعْضِنِ مِنْ أَغْصَانِهَا دَخَلَ الْجَنَّةَ

And it is reports as well from the book 'Fazail Al Sahaba' of Al Sam'any, by his chain from Jabir Bin Abdullah Al Ansari who said,

'The Prophet^{saww} was at Arafaat, and I and Ali^{asws} were with him^{saww}. The Prophet^{saww} gestured towards Ali^{asws} and said: 'O Ali^{asws}! Place your five in my^{saww} five' – meaning your^{asws} palm in my^{saww} palm – 'O Ali^{asws}! I^{saww} and you^{asws} have been Created from (one) tree. I^{saww} am its origin (root) and your^{asws} are its trunk, and Al-Hassan^{asws} and Al-Husayn^{asws} are its branches. The one who attached with a branch from its branches would enter the Paradise'.

يَا عَلِيُّ لَوْ أَنَّ أُمَّتِي صَامُوا حَتَّى يَكُونُوا كَالْحَنَائِيَا وَ صَلُّوا حَتَّى يَكُونُوا كَالْأَوْتَارِ ثُمَّ أَبْغَضُوكَ لَأَكْبَهُمُ اللَّهُ عَلَى وُجُوهِهِمْ فِي النَّارِ.

O Ali^{asws}! Even if my^{saww} community were to Fast until they become like the bent bow, and they pray Salat until they become like the strings, then they hate you^{asws}, Allah^{azwj} will Fling them upon their faces into the Fire"⁴⁵⁵.

25- وَ بِإِسْنَادِهِ إِلَى الْفَرْدَوْسِ بِإِسْنَادِهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ مَنْ كُنَّ فِيهِ فَلَيْسَ مِنِّي وَ لَا أَنَا مِنْهُ مَنْ أَبْغَضَ عَلِيًّا وَ نَصَبَ لِأَهْلِ بَيْتِي وَ مَنْ قَالَ الْإِيمَانُ كَلَامٌ.

And by his chain to Al Firdows, by his chain from Jabir Bin Abdullah who said,

'Rasool-Allah^{saww} said: 'Three (characteristics) one who has these in him, so he isn't from me^{saww} nor am I^{saww} from him – One who hates Ali^{asws}, and establishes hostility to People^{asws} of my^{saww} Household, and one who says that the Eman is speech"⁴⁵⁶.

26- وَ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي وَ مَنْ سَبَّنِي فَقَدْ سَبَّ اللَّهَ وَ مَنْ سَبَّ اللَّهَ أُذِخِلَ نَارَ جَهَنَّمَ وَ لَهُ عَذَابٌ عَظِيمٌ.

And by his chain from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'One who reviles Ali^{asws} so he has reviled me^{saww}, and one who reviles me^{saww} so he has reviled Allah^{azwj}, and one who reviles Allah^{azwj} would enter into the Fire of Hell, and for him would be a mighty Punishment"⁴⁵⁷.

⁴⁵⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 23

⁴⁵⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 24

⁴⁵⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 25

⁴⁵⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 26

27- قَالَ الْكَرَاجُكِيُّ فِي كَنْزِ الْفَوَائِدِ، حَدَّثَنِي الْقَاضِي أَبُو الْحَسَنِ أَسَدُ بْنُ إِبْرَاهِيمَ السَّلْمِيُّ عَنْ عُمَرَ بْنِ عَلِيٍّ الْعَتَكِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْبَغْدَادِيِّ عَنِ الْحَسَنِ بْنِ عُثْمَانَ الْخَلَّالِ عَنْ أَحْمَدَ بْنِ حَمَّادٍ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الرَّهْزِيِّ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَبَسَ قَطْرَ الْمَطَرِ عَنْ بَنِي إِسْرَائِيلَ بِسُوءِ رَأْيِهِمْ فِي أَنْبِيَائِهِمْ وَ إِنَّهُ حَابِسٌ قَطْرَ الْمَطَرِ عَنْ هَذِهِ الْأُمَّةِ بِبُغْضِهِمْ عَلَيَّ بَنَ أَبِي طَالِبٍ ع.

Al Karajaky in (the book) 'Kunz Al Fawaid' – It is narrated to me by the judge Abu Al Hassan Asad Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Ataky, from Muhammad Bin Ibrahim Al Baghdady, from Al Hassan Bin Usman Al Khallal, from Ahmad Bin Hammad, from Abdul Razzaq, from Ma'mar, from Zuhry, from Ikrimah, from Ibn Abbas,

'From the Prophet^{saww} having said: 'Allah^{azwj} Blessed and Exalted Withheld the drops of rain from the children of Israel due to their evil opinions regarding their Prophets^{as}, and He^{azwj} will Withhold the drops of rain from this community due to their hatred of Ali^{asws} Bin Abu Talib^{asws}, 458

28- قَالَ وَ حَدَّثَنِي السُّلَمِيُّ عَنِ الْعَتَكِيِّ عَنْ أَحْمَدَ بْنِ جَعْفَرٍ الْجَوْهَرِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْمُرُورِيِّ عَنِ الْحَسَنِ بْنِ شَيْبٍ عَنْ خَلْفِ بْنِ أَبِي هَارُونَ الْعَبْدِيِّ قَالَ: كُنْتُ جَالِساً عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَأَتَى نَافِعُ بْنُ الْأَزْرَقِ فَقَالَ وَ اللَّهُ إِنِّي لَأُبْغِضُ عَلِيّاً فَرَفَعَ ابْنُ عُمَرَ رَأْسَهُ فَقَالَ أَبْغِضَكَ اللَّهُ أ تُبْغِضُ وَحْدَكَ رَجُلًا سَابِقَةً مِنْ سَوَابِقِهِ خَيْرٌ مِنَ الدُّنْيَا بِمَا فِيهَا.

And it is narrated to me by Al Sulamy, from Al Atky, from Ahmad Bin Ja'far Al Mowhary, from Ahmad Bin Ali Al Maruzy, from Al Hassan in Shabeeb, from Khalaf Bin Abu Haroun Al Abdy who said,

'I was seated in the presence of Abdullah Bin Umar and Nafau Bin Al-Azraq came and said, 'By Allah^{azwj}! I hate Ali^{asws}! Ibn Umar raised his head and said, 'May Allah^{azwj} Hate you! Woe be unto you! Are you hating a man from whom preceded the preceding good of the world with whatever is in it?' 459

29- وَ حَدَّثَنِي الشَّيْخُ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شاذَانَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الشَّاشِيِّ عَنْ أَحْمَدَ بْنِ زَيْدِ الْقَطَّانِ عَنْ يَحْيَى بْنِ أَبِي طَالِبٍ عَنِ عَمْرِو بْنِ عَبْدِ الْعَقَّارِ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص إِذَا أَقْبَلَ عَلَيَّ بَنَ أَبِي طَالِبٍ ع فَقَالَ النَّبِيُّ ص تَذَرِي مَنْ هَذَا قُلْتُ هَذَا عَلِيٌّ بَنَ أَبِي طَالِبٍ ع فَقَالَ النَّبِيُّ ص هَذَا الْبَحْرُ الرَّاخِرُ هَذَا الشَّمْسُ الطَّالِعَةُ أَسْحَى مِنَ الْفَرَاتِ كَفًّا وَ أَوْسَعُ مِنَ الدُّنْيَا قَلْبًا فَمَنْ أَبْغَضَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ.

And it is narrated to me by the sheykh Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Hassan Bin Shazan, from Muhammad Bin Ahmad Al Shashy, from Ahmad Bin Ziyad Al Qattan, from Yahya Bin Abu Talib, from Amro Bin Abdul Gaffar, from Al Amsh, from Abu Salih, from Abu Hureyra (well-known fabricator) who said,

'I was in the presence of the Prophet^{saww} when Ali^{asws} Bin Abu Talib^{asws} came. The Prophet^{saww} said: 'Do you know who this is?' I said, 'This is Ali^{asws} Bin Abu Talib^{asws}'. The Prophet^{saww} said: 'This is the ocean of treasure, this is the emerging sun, the most generous of palm than the Euphrates, and most capacious heart than the world. The one who hates him^{asws}, upon him is the Curse of Allah^{azwj}, 460

458 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 27

459 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 28

460 Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 29

30- وَ حَدَّثَنَا الْفَقِيه ابْنُ شاذَانَ عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ الدِّيَّاجِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ عَلَى بَابِهَا مَكْتُوباً لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ حَبِيبُ اللَّهِ - عَلِيُّ بْنُ أَبِي طَالِبٍ وَلِيُّ اللَّهِ فَاطِمَةُ أُمَةُ اللَّهِ الْحُسَيْنُ وَ الْحُسَيْنُ صَفْوَةُ اللَّهِ عَلَى مُبَغِضِيهِمْ لَعْنَةُ اللَّهِ.

And it is narrated to us by the jurist Ibn Shazan, from Sahl Bin Ahmad, from Abdullah Al Deybaji,

‘From Musa^{asws} Bin Ja’far^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘I^{saww} entered the Paradise and I^{saww} saw written upon its door: “There is no god except Allah^{azwj}, Muhammad^{saww} is Beloved of Allah^{azwj}, Ali^{asws} Bin Abu Talib^{asws} is Guardian^{asws} of Allah^{azwj}, (Syeda) Fatima^{asws} is Maid of Allah^{azwj}. Al-Hassan^{asws} and Al-Husayn^{asws} are elites of Allah^{azwj}. The Curse of Allah^{azwj} is upon their^{asws} haters”’.⁴⁶¹

31- وَ حَدَّثَنَا ابْنُ شاذَانَ عَنْ عُمَرَ بْنِ إِبْرَاهِيمَ الْكِنَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَعَوِيِّ عَنْ عُبيدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ سَالِمِ الْبَرْزَازِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ هَذِهِ الْأُمَّةِ مِنْ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ فَمَنْ قَالَ غَيْرَ هَذَا فَعَلَيْهِ لَعْنَةُ اللَّهِ.

And it is narrated by Ibn Shazan, from Umar Bin Ibrahim Al Kinany, from Abdullah Bin Muhammad Al Baghawiy, from Ubeydullah Bin Umar, from Abdul Malik Bin Umeyr, from Salim Al Bazzaz, from Abu Hureyra (well-known fabricator) who said,

‘Rasool-Allah^{saww} said: ‘The best of this community from after me^{saww} is Ali^{asws} Bin Abu Talib^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}. So, the one who says other than this, upon him is the Curse of Allah^{azwj}’.⁴⁶²

32- قَالَ وَ حَدَّثَنِي الْقَاضِي أَسَدُ بْنُ إِبْرَاهِيمَ السُّلَمِيُّ عَنْ عُمَرَ بْنِ عَلِيٍّ الْعَتَكِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سُلَيْمَانَ الْجَوْهَرِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ السَّرِيِّ عَنْ هِشَامِ بْنِ مُحَمَّدٍ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ السَّائِبِ عَنْ أَبِيهِ قَالَ: جَمَعَنَا زِيَادٌ فِي الرَّحْبَةِ فَمَلَأَ مِنَّا الرَّحْبَةَ وَ الْقَصْرَ وَ حَمَلَنَا عَلَى شَتْمِ عَلِيٍّ ع وَ الْبَرَاءَةِ عَنْهُ وَ النَّاسِ فِي أَمْرِ عَظِيمٍ

He said, ‘And it is narrated to me by the judge Asad Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Ataky, from Ahmad Bin Muhammad Bin Suleyman Al Jowhary, from his father, from Muhammad Bin Al Sarry, from Hisham Bin Muhammad bin Al Sa’ib, from his father, from Abdul Rahman Bin Al Saib, from his father who said,

‘Ziyad gathered us in Al-Rahba and Al-Rahba was filled with us, and the castle, and he carried us upon reviling Ali^{asws}, and the disavowment from him^{asws}, and the people were indulging in a grievous matter.

قَالَ أَبِي فَهَوَّمْتُ بِرَأْسِي هَوْمَةً فَإِذَا شَيْءٌ أَهْدَبَ أَهْدَلْ دُوْ مِشْفَرٍ طَوِيلٍ مُتَدَلٍّ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَقَزَعْتُ وَ قُلْتُ مَنْ أَنْتَ قَالَ أَنَا النَّقَّادُ دُو الرَّقَبَةِ أُرْسَلَنِي رَبُّكَ إِلَى صَاحِبِ هَذَا الْقَصْرِ فَانْتَبَهْتُ فَحَدَّثْتُ أَصْحَابِي فَقَالُوا أَنْتَ بَجْنُونُ فَمَا بَرَحْنَا أَنْ خَرَجَ الْأَذِنُ فَقَالَ انْصَرِفُوا فَإِنَّ الْأَمِيرَ قَدْ شَغِلَ وَ إِذَا الْفَالِيجُ قَدْ ضَرَبَهُ

My father said, ‘I shook my head from a little nap and there was something, a tall man or ruffled hair with long lips, drooping from the sky to the earth. I panicked and said, ‘Who are you?’ He said, ‘I am the reviewer with the (long) neck. Your Lord^{azwj} has Sent me to the

⁴⁶¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 30

⁴⁶² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 31

owner of this castle'. I woke up and narrated it to my companions. They said, 'You are insane'. So, we were relieved from the proclaimer going out. He said, 'Leave, for the Emir is busy for the paralysis has struck him.

فَأَنْشَأَ عَبْدُ الرَّحْمَنِ يَقُولُ

حَتَّى تَنَازَلَهُ النَّقَادُ ذُو الرَّقَبَةِ
كَمَا تَنَازَلُ مِنْهُ صَاحِبُ الرَّحْبَةِ.

مَا كُنَّا مُنْتَهِيًا عَمَّا أَرَادَ بِنَا
فَأَسْقَطَ الشَّقُّ مِنْهُ بَضْرِيَّةً تَبَثَّتْ

Abdul Rahman prosed saying, 'We were not finished from what he intended with us, until the one with the long neck grabbed him, and the side fell from him by a firm strike just as the one of the Al Rahba had been seized'.⁴⁶³ (Not a Hadeeth)

33- وَ حَدَّثَنِي السُّلَمِيُّ عَنِ الْعَتَكِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْأَمْدَانِيِّ عَنْ مُحَمَّدِ بْنِ مَتَوَيْهِ الْوَاسِطِيِّ عَنِ الْقَاسِمِ بْنِ عَيْسَى عَنْ رَحْمَةِ بْنِ مُصْعَبٍ الْبَاهِلِيِّ عَنْ قُرَّةَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ رَجَا الْعُطَارِدِي لَا تَسُبُّوا هَذَا الرَّجُلَ يَعْني عَلِيًّا ع فَإِنَّ رَجُلًا سَبَّهُ فَرَمَاهُ اللَّهُ بِكَوْكَبَيْنِ فِي عَيْنَيْهِ.

And it is narrated to me by Al Sulamy, from Al Ataky, from Muhammad Bin Al Husayn Al Hamdany, from Mahmoud Bin Mutawayh Al Wasity, from Al Qasim Bin Isa, form Rahmat Bin Mus'ab Al Bahily, from Qurra Bin Khalid who said, 'Abu Abdullah Raja Al Utardy said,

'Do not revile this man' – meaning Ali^{asws} – 'For if a man were to revile him^{asws}, Allah^{azwj} would Strike him with whiteness in his eyes".⁴⁶⁴ (Not a Hadeeth)

34- وَ حَدَّثَنِي أَيْضًا السُّلَمِيُّ عَنِ الْعَتَكِيِّ عَنْ مُحَمَّدِ بْنِ صَالِحٍ الرَّازِيِّ عَنْ أَبِي زُرْعَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْمَلِكِ عَنِ ابْنِ أَبِي فُدَيْكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ: كُنْتُ مُسْتَنِدًّا إِلَى الْمَقْصُورَةِ وَ خَالِدٌ بُنْ عَبْدِ الْمَلِكِ عَلَى الْمِنْبَرِ يَخْطُبُ وَ هُوَ يُؤْذِي عَلِيًّا ع فِي خُطْبَتِهِ فَذَهَبَ بِي النَّوْمُ فَرَأَيْتُ الْقُبْرَ قَدْ انْفَرَجَ فَاطْلَعَ مِنْهُ مُطْلَعٌ فَقَالَ آذَيْتَ رَسُولَ اللَّهِ لَعَنَكَ اللَّهُ آذَيْتَ رَسُولَ اللَّهِ لَعَنَكَ اللَّهُ آذَيْتَ رَسُولَ اللَّهِ لَعَنَكَ اللَّهُ.

And it is narrated to me as well by Al Sulami, from Al Ataky, from Muhammad Bin Salih Al Razy, from Abu Zur'ah, from Abdul Rahman Bin Abdul Malik from Ibn Abu Fudeyk, from Abdul Rahman Bin Abdullah, from Abdullah Bin Al Fazl Al Hashimy who said,

'I was resting by the booth and Khalid Bin Abdul Malik was upon the pulpit addressing and he was hurting Ali^{asws} in his sermon. The sleep seized me and I saw the grave to have been split and an emerging one coming out from it. He said, 'You hurt Rasool-Allah^{saww}, may Allah^{azwj} Curse you! You hurt Rasool-Allah^{saww}, may Allah^{azwj} Curse you! You hurt Rasool-Allah^{saww}, may Allah^{azwj} Curse you!".⁴⁶⁵ (Not a Hadeeth)

35- وَ حَدَّثَنِي السُّلَمِيُّ عَنِ الْعَتَكِيِّ عَنْ أَحْمَدَ بْنِ هَاشِمٍ عَنْ أَحْمَدَ بْنِ حَارِثٍ عَنْ جَعْفَرِ بْنِ عَوْنٍ عَنْ عُمَرَ بْنِ مُوسَى الْبَرْبَرِيِّ عَنْ أَبِيهِ عَطِيَّةَ الْعَوْنِيِّ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يُبَغِضُ عَلِيًّا إِلَّا فَاسِقٌ أَوْ مُنَافِقٌ أَوْ صَاحِبُ بَدَائِعٍ.

⁴⁶³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 32

⁴⁶⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 33

⁴⁶⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 34

And it is narrated to me by Al Sulmy, from Al Ataky, from Ahmad Bin Muhammad Bin Haroun, from Ahmad Bin Jazim, from Ja'far Bin Awn, from Umar Bin Musa Al Berbery, from his father Atiyya Al Awqy, from Abu Saeed who said,

'Rasool-Allah^{saww} said: 'No one will hate Ali^{asws} except a mischief-maker, or a hypocrite, or owner of an innovation (in Religion)'.⁴⁶⁶

36- وَ أَخْبَرَنِي شَيْخُنَا الْمُفِيدُ عَنِ الْجَعَابِيِّ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنِ الْأَعْمَشِ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع عَلَى الْمِنْبَرِ وَ هُوَ يَقُولُ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدَ النَّبِيِّ ص إِلَيَّ أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

And I was informed by our sheykh Al Mufeed, from Al Jiany, from Muhammad Bin Sahl, from Ahmad Bin Umar, from Muhammad Bin Kaseer, from Ismail Bin Muslim, from Al Amsh, from Adayy Bin Sabit, from Zirr Bin Hubeysh who said,

'I saw Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} upon the pulpit and he^{asws} was saying: 'By the One^{azwj} Who Split the seed and Formed the person, the Prophet^{saww} Took an oath with me^{asws}: 'No one will love you^{asws} except a Momin, nor hate you^{asws} except a hypocrite'.⁴⁶⁷

37- وَ أَخْبَرَنِي الْمُفِيدُ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْمَرْزُبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَغَوِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ الْقَوَارِيرِيِّ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنِ النَّضْرِ بْنِ حُمَيْدٍ عَنْ أَبِي الْجَارُودِ عَنِ الْحَارِثِ الْأَمْدَانِيِّ قَالَ: رَأَيْتُ عَلِيًّا ع جَاءَ حَتَّى صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ قَضَاءُ قَضَاءِ اللَّهِ عَزَّ وَ جَلَّ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ ص أَنَّهُ لَا يُحِبُّنِي إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُنِي إِلَّا مُنَافِقٌ وَ قَدْ خَابَ مَنْ افْتَرَى.

And I was informed by Al Mufeed, from Muhammad Bin Umar Al Marzubani, from Abdullah Bin Muhammad Al Bagawi, from Ubeydullah Bin Umar al Qawariry, from Ja'far Bin Suleyman, from Al Nazar Bin Humejd, from Abu Al Jaroud, from Al Haris Al Hamdani who said,

'I saw Ali^{asws} come until he^{asws} ascended the pulpit. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj} and Said: 'The Decree of Allah^{azwj} Mighty and Majestic was judged upon the tongue of the Prophet^{saww}, the Ummiy (Makkan) that no one will love me^{asws} except a Momin, nor hate me^{asws} except a hypocrite: **and the one who fabricates would be disappointed**' [20:61].⁴⁶⁸

38- وَ أَخْبَرَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شاذَانَ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ الدَّهْقَانِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ أَحْمَدَ بْنِ عِيسَى الْعُلَوِيِّ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ص وَ هُوَ فِي بَعْضِ حُجَرَاتِهِ فَاسْتَأْذَنْتُ عَلَيْهِ فَأَذِنَ لِي فَلَمَّا دَخَلْتُ قَالَ لِي يَا عَلِيُّ أَمَا عَلِمْتَ أَنَّ بَيْتِي بَيْتُكَ فَمَا لَكَ تَسْتَأْذِنُ عَلَيَّ

And I was informed by Muhammad Bin Ahmad Bin Shazan, from Muhammad Bin Saeed Al Dihqan, form Ibn Uqdah, form Muhammad Bin Mansour, form Ahmad Bin Isa Al Alawy, form Al Husayn Bin Ulwan, from Amro Bin Khalid,

'From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}), from his father^{asws}, from his grandfather^{asws}, from Amir Al-Momineen^{asws} having said: 'I^{asws} entered to see the Prophet^{saww} and he^{saww} was in one his^{saww} chambers. I^{asws} sought permission to see him^{saww}. He^{saww} permitted for me^{saww}.

⁴⁶⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 35

⁴⁶⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 36

⁴⁶⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 37

When I^{asws} entered, he^{saww} said to me^{asws}: 'Do you^{asws} not know that my^{saww} house is your^{asws} house, so what is the matter you^{asws} sought permission to see me^{saww}?'

فَقُلْتُ يَا رَسُولَ اللَّهِ أَحْبَبْتُ أَنْ أَفْعَلَ ذَلِكَ قَالَ يَا عَلِيُّ أَحْبَبْتُ مَا أَحَبَّ اللَّهُ وَ أَخَذْتُ بِآدَابِ اللَّهِ يَا عَلِيُّ أَمَا عَلِمْتَ أَنَّ أَبِي خَالِقِي وَ زَارِقِي أَنْ يَكُونَ لِي سِرٌّ دُونَكَ

I^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} loved to do that'. He^{saww} said: 'O Ali^{asws}! You^{asws} loved what Allah^{azwj} Loves, and took with the Education of Allah^{azwj}. O Ali^{asws}! Do you^{asws} not know that my^{saww} Creator and Sustainer Refused for there should not happen to be any secret for me^{saww} besides you^{asws}?'

يَا عَلِيُّ أَنْتَ وَصِيِّي مِنْ بَعْدِي وَ أَنْتَ الْمَظْلُومُ الْمُضْطَّهِدُ بَعْدِي يَا عَلِيُّ الثَّابِتُ عَلَيْكَ كَالْمُتَمِيمِ مَعِيَ وَ مُفَارِقُكَ مُفَارِقِي يَا عَلِيُّ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ لِأَنَّ اللَّهَ تَعَالَى خَلَقَنِي وَ إِيَّاكَ مِنْ نُورٍ وَاحِدٍ.

O Ali^{asws}! You^{asws} are my^{saww} successor^{asws} from after me^{saww}, and you^{asws} are the oppressed and persecuted after me^{saww}. O Ali^{asws}! The one steadfast upon you^{asws} is like the one standing with me^{saww}, and one separating from you^{asws} separates from me^{azwj}. O Ali^{asws}! He lies, the one who claims that he loves me^{saww} and hates you^{asws}, because Allah^{azwj} the Exalted Created me^{saww} and you^{asws} from one Noor (light)".⁴⁶⁹

39- ع، علل الشرائع أبي عن سعدٍ عن أحمد بن محمد عن علي بن الحكم عن ابن عميرة عن ابن فرقد قال: قلت لأبي عبد الله ع ما تقول في قتل الناصب

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibn Aameyrah, from Ibn Farqad who said,

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding killing the Nasibi (Hostile one)?'

قَالَ خَلَالُ الدَّمِ اتَّقِي عَلَيْكَ فَإِنْ قَدَرْتَ أَنْ تَقْلِبَ عَلَيْهِ حَائِطًا أَوْ تُغْرِقَهُ فِي مَاءٍ لِكَيْ لَا يُشْهَدَ بِهِ عَلَيْكَ فَأَفْعَلْ قُلْتُ فَمَا تَرَى فِي مَالِهِ قَالَ تَوَّ مَا قَدَرْتَ عَلَيْهِ.

He^{asws} said: 'The blood is Permissible (but) I^{asws} fear upon you, so if you are able upon overturning a wall upon him, or drown him in water, if there is no witness with it against you, then do so'. I said, 'So what is your^{asws} view regarding his wealth?' He^{asws} said: 'Destroy whatever you are able upon".⁴⁷⁰

40- مع، معاني الأخبار ماجيلويه عن عمه عن البرقي عن النهيكي بإسناده يرفعه إلى أبي عبد الله ع أنه قال: مَنْ مَثَلَ مَثَلًا أَوْ افْتَنَى كَلْبًا فَقَدْ خَرَجَ عَنِ الْإِسْلَامِ فَقِيلَ لَهُ هَلْكَ إِذَا كَثُرَ مِنَ النَّاسِ

(The book) 'Ma'any Al Akhbar' – From his uncle, from Al Barqy, from Al Naheyki, by his chain, raising it to,

⁴⁶⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 38

⁴⁷⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 39

'Abu Abdullah^{asws} having said: 'One who makes a resemblance or possesses a dog, so he has exited from Al-Islam'. It was said to him^{asws}, 'Then a lot of people are destroyed!'

فَقَالَ لَيْسَ حَيْثُ دَهَبْتَ إِنَّمَا عَنَيْتُ بِقَوْلِي مَنْ مَثَلَ مِثَالًا مَنْ نَصَبَ دِينًا غَيْرَ دِينِ اللَّهِ وَ دَعَا النَّاسَ إِلَيْهِ وَ يَقُولِي مَنْ اقْتَنَى كَلْبًا مُبِغِضًا لَنَا أَهْلَ الْبَيْتِ اقْتَنَاهُ فَأَطَعَمَهُ وَ سَقَاهُ مَنْ فَعَلَ ذَلِكَ فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ.

He^{asws} said: 'It isn't where you are going (with it). But rather I^{asws} meant by my^{asws} words: 'One who makes a resemblance', one who establishes a religion other than the Religion of Allah^{azwj} and calls the people to it; and by my^{asws} words: 'One who keeps a dog', is a hater to us^{asws} People^{asws} of the Household. He keeps him, feeds him and quenches him. One who does that, so he has exited from Al-Islam".⁴⁷¹

41- ع، علل الشرائع أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا تَرَى فِي رَجُلٍ سَبَّابَةٍ لِعَلِيٍّ قَالَ هُوَ وَاللَّهِ خَالَ الدَّمِ لَوْ لَا يُعْمُ بِهِ بَرِيئًا قُلْتُ أَيُّ شَيْءٍ يُعْمُ بِهِ بَرِيئًا قَالَ يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ.

(The book) 'Illal Al Sharaie' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Ali Bin Al Hakam, from Hisham Bin Salim who said,

'I said to Abu Abdullah^{asws}, 'What is your^{asws} view regarding a man who is reviling to Ali^{asws}?' He^{asws} said: 'By Allah^{azwj}! His blood is Permissible if the citizens were not generalised by him'. I said, 'And which thing is 'Citizens were not generalised by him?' He^{asws} said: 'A Momin would be killed by a Kafir (in retaliation)".⁴⁷²

42- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ النَّاصِبُ مَنْ نَصَبَ لَنَا أَهْلَ الْبَيْتِ لِأَنَّكَ لَا تَجِدُ رَجُلًا يَقُولُ أَنَا أَتْبَعُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ لَكِنَّ النَّاصِبَ مَنْ نَصَبَ لَكُمْ وَ هُوَ يَعْلَمُ أَنَّكُمْ تَتَوَلَّوْنَا وَ أَنْتُمْ مِنْ شِيعَتِنَا.

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ashary, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abdullah bin Sinan,

'From Abu Abdullah^{asws} having said: 'A Nasibi (Hostile one) isn't the one who establishes hostility towards us^{asws} People^{asws} of the Household, because you will not find any man saying, 'I hate Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}', but the Nasibi (Hostile one) is one who establishes hostility to you (Shias), and he knows you are following us^{asws} and you are from our^{asws} Shias".⁴⁷³

43- مع، معاني الأخبار ماجيلويه عَنْ عَمِّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ ابْنِ فَضَالٍ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَيْسَ النَّاصِبُ إِلَى قَوْلِهِ وَ هُوَ يَعْلَمُ أَنَّكُمْ تَتَوَلَّوْنَا وَ تَتَّبِعُونَا مِنْ أَعْدَائِنَا وَ قَالَ ع مَنْ أَشْبَعَ عَدُوًّا لَنَا فَقَدْ قَتَلَ وَلِيًّا لَنَا.

(The book) 'Ma'ani Al Akhbar – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufi, from Ibn Fazzal, from Al Moalla Bin Khuneys who said,

⁴⁷¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 40

⁴⁷² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 41

⁴⁷³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 42

'I heard Abu Abdullah^{asws} saying: 'The Nasibi (Hostile one) isn't' – up to his^{asws} words: 'And he knows that you are following us^{asws} and disavowing from our^{asws} enemies'. And he^{asws} said: 'One who satiates an enemy of ours^{asws}, so he has killed a friend of ours^{asws}'.⁴⁷⁴

44- لي، الأماالي للصدوق أبي عن علي عن أبيه عن إبراهيم بن رجا عن أحمد بن يزيد عن أبان عن ابن عباس أو عن أبان عن ابن ثابت عن أنس قال قال رسول الله ص من ناصب علياً حارب الله و من شك في علي فهو كافر.

(The book) 'Al Amaali' of Al Sadouq – My father, from Ali, from his father, from Ibrahim Bin Raja, from Ahmad Bin Yazeed, from Aban, from Ibn Abbas, or from Aban, from Ibn Sabit, from Anas (well-known fabricator) who said,

'Rasool-Allah^{saww} said: 'One establishes hostility to Ali^{asws} battles Allah^{azwj}, and one who doubts regarding Ali^{asws}, he is a Kafir'.⁴⁷⁵

45- ثو، ثواب الأعمال ابن الوليد عن الصفار عن أحمد بن محمد بن فضال عن ابن فضال عن الهيثم عن إسماعيل الجعفي عن أبي عبد الله ع قال قال رسول الله ص لا ينجسنا أهل البيت أحد إلا بعنه الله يوم القيامة أجدم.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ahmad Bi Muhammad, from Ibn Fazzal, from Al Haysam, from Ismail Al Jufy,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'No one will hate us^{asws} People^{asws} of the Household except Allah^{azwj} would Resurrect him on the Day of Qiyamah as a leper'.⁴⁷⁶

46- ثو، ثواب الأعمال ابن المتوكل عن محمد بن جعفر عن موسى بن عمران عن التوفلي عن البطائني عن أبي بصير قال قال أبو عبد الله ع مدين الحمر كعابد الوثني والناسب لآل محمد شر منه

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkal, from Muhammad Bin Ja'far, from Musa Bin Imran, from Al Nowfali, from Al Batainy, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'A habitual of the wine is like a worshipper of the idols, and the one hostile to Progeny^{asws} of Muhammad^{saww} is eviler than him'.

قلت جعلت فداك و من شر من عابد الوثني فقال إن شارب الحمر تدركه الشفاعة يوماً ما و إن الناسب لآل محمد شر منه الأرض لم يشفعوا.

I said, 'May I be sacrificed for you^{asws}! And who (why) is he eviler than a worshipper of the idols?' He^{asws} said: 'A drinker of the wine will come across the intercession one day (Day of Qiyamah), and the Nasibi (Hostile one) is such, even if the inhabitants of the skies and the earth were to intercede for him, he would not be interceded for'.⁴⁷⁷

⁴⁷⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 43

⁴⁷⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 44

⁴⁷⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 45

⁴⁷⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 46

47- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ أَنَّ كُلَّ مَلَكٍ خَلَقَهُ اللَّهُ عَزَّ وَجَلَّ وَكُلَّ نَبِيٍّ بَعَثَهُ اللَّهُ وَكُلَّ صِدِّيقٍ وَكُلَّ شَهِيدٍ شَفَعُوا فِي نَاصِبٍ لَنَا أَهْلِ الْبَيْتِ أَنْ يُخْرِجَهُ اللَّهُ جَلَّ وَعَزَّ مِنَ النَّارِ مَا أَخْرَجَهُ اللَّهُ أَبَدًا وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ مَا كَثُرَ فِيهِ أَبَدًا.

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ashary, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Ibn Bukeyr, from Humran,

'From Abu Ja'far^{asws} having said: 'Even if every Angel Created by Allah^{azwj} Mighty and Majestic, and every Prophet^{saww} Sent by Allah^{azwj}, and every truthful, and every martyr were to intercede regarding a Nasibi (Hostile one) to us^{asws} People^{asws} of the Household, if Allah^{azwj} Mighty and Majestic were to Extract (some people) from the Fire, Allah^{azwj} would not Extract him, ever! And Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book: **Remaining in it for ever [18:3]** (P.s. refer to 43:77)".⁴⁷⁸

48- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْجَامُورَانِيِّ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: يُخْشَرُ الْمُرْجَةُ عُثْمَانًا وَإِمَامُهُمْ أَعْمَى فَيَقُولُ بَعْضُ مَنْ يَزَاهِمُ مِنْ غَيْرِ أُمَّتِنَا مَا نَرَى أُمَّةَ مُحَمَّدٍ إِلَّا عُثْمَانًا فَيَقَالُ لَهُمْ لَيْسُوا مِنْ أُمَّةِ مُحَمَّدٍ ص إِنَّهُمْ بَدَّلُوا فَبَدَّلَ بِهِمْ وَغَيَّرُوا فَعَيَّرَ مَا بِهِمْ.

(The book) 'Sawaab Al Amaal' - Ibn Al Waleed, from Muhammad Al Attar, from Al Ashary, from Al Jamourany, from Ali Bin Suleyman, raising it to,

'Amir Al-Momineen^{asws} having said: 'The Murjiites will be Resurrected blind and their imam (also) blind. Someone from other than our community who sees them would say, 'We do not see community of Muhammad^{saww} except as blind'. It would be said, 'They aren't from the community of Muhammad^{saww}. They replaced, so it is replaced with them, and they changed, so it changed what was with them".⁴⁷⁹

49- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدِ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنِ الْفَضْلِ بْنِ كَثِيرٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ إِنَّ اللَّهَ [لِلَّهِ] عَزَّ وَجَلَّ فِي كُلِّ وَقْتٍ صَلَاةٌ يُصَلِّيَهَا هَذَا الْخَلْقُ يَلْعَنُهُمْ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Muhammad Bin Isa, from Al Fazl Bin Kaseer, from Saeed Bin Abu Saeed wo said,

'I heard Abu Al-Hassan^{asws} saying: 'There is a Salat (wherein are Curses) for Allah^{azwj} Mighty and Majestic Sending it to these people, cursing them'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ وَ لَمْ قَالَ بِجُحُودِهِمْ حَقًّا وَ تَكْذِيبِهِمْ إِثْمًا.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! And why?' He^{asws} said: 'Due to their rejecting our^{asws} rights and their belying us^{asws}'.⁴⁸⁰

⁴⁷⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 47

⁴⁷⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 48

⁴⁸⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 49

50- ثُو، ثَوَابُ الْأَعْمَالِ أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ عَدُوَّ عَلِيٍّ ع لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَجْرَعَ جُرْعَةً مِنَ الْحَمِيمِ وَ قَالَ سَوَاءٌ عَلَيَّ مَنْ خَالَفَ هَذَا الْأَمْرَ صَلَّى أَوْ زَنَى.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Ali Al Hamdany, from Hanan Bin Sadeyr, from his father who said,

'I heard Abu Ja'far^{asws} saying: 'An enemy of Ali^{asws} would not exit from the world until he is given a dosage from the scalding water'. And he^{asws} said: 'It is the same upon the one who opposes this matter, whether he prays Salat or commits adultery'.⁴⁸¹

51- وَ فِي حَدِيثٍ آخَرَ قَالَ الصَّادِقُ ع إِنَّ النَّاصِبَ لَنَا أَهْلَ الْبَيْتِ لَا يُبَالِي صَامَ أَمْ صَلَّى زَنَى أَمْ سَرَقَ إِنَّهُ فِي النَّارِ إِنَّهُ فِي النَّارِ.

And in another Hadeeth – Al-Sadiq^{asws} said: 'The Nasibi (Hostile one) to us^{asws} People^{asws} of the Household, it does not matter whether he prays Salat, commits adultery, or steals, he would be in the Fire, he would be in the Fire!'⁴⁸²

52- ثُو، ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَصْبَحَ عَدُوًّا عَلَيَّ شَقَا حُفْرَةٍ مِنَ النَّارِ وَ كَانَ شَقَا حُفْرَتِهِ قَدْ انْهَارَتْ بِهِ فِي نَارٍ جَهَنَّمَ فَتَعَسَّأَ لِأَهْلِ النَّارِ مَثْوَاهُمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَيَنْسَ مَثْوَى الْمُتَكَبِّرِينَ وَ مَا مِنْ أَحَدٍ يَفْضُرُ عَنْ حُبِّنَا بِخَيْرٍ جَعَلَهُ اللَّهُ عِنْدَهُ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Al haka, Bin Miskeen, from Abu Saeed Al Mukary, from a man,

'From Abu Abdullah^{asws} who said, 'Amir Al-Momineen^{asws} said: 'Our^{asws} enemies have become upon the brink of a pit from the Fire, and the brink of his pit has almost collapsed with him into the Fire of Hell. They dwelling would be evil for the inhabitants of the Fire. Allah^{azwj} Mighty and Majestic is Saying: **and evil is the abode of the arrogant ones [39:72]**. And there is no one being deficient from our^{asws} love would be with good Allah^{azwj} Making it to be with him'.⁴⁸³

53- ثُو، ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ أَبِي الْمُعْتَرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ عَلِيٍّ الصَّائِنِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْمُؤْمِنَ لَيَشْفَعُ لِحَمِيمِهِ إِلَّا أَنْ يَكُونَ نَاصِبًا وَ لَوْ أَنَّ نَاصِبًا شَفَعَ لَهُ كُلُّ نَبِيٍّ مُرْسَلٍ وَ مَلَكٍ مُقَرَّبٍ مَا شَفَعُوا.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Isa, from Muhammad Bin Khalid, from Al Nazr, from Yahya Al Halby, from Abu Al Magra'a, from Abu Baseer, from Ali Al Saig who said,

'Abu Abdullah^{asws} said: 'The Momin would intercede for his intimate one unless he happens to be a Nasibi (Hostile one), and if a Nasibi were to be interceded for by every Messenger^{as} Prophet^{as}, and Angel of Proximity, they would not be interceded for'.⁴⁸⁴

54- ثُو، ثَوَابُ الْأَعْمَالِ يَحْيَى الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ حَمَّزَةَ بْنِ عَبْدِ اللَّهِ عَنْ هَاشِمِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نُوحًا ع حَمَلَ فِي السَّفِينَةِ الْكَلْبَ وَ الْحَنْزِيرَ وَ لَمْ يَحْمِلْ فِيهَا وَلَدَ الزَّانَا وَ النَّاصِبِ شَرٌّ مِنْ وَلَدِ الزَّانَا.

⁴⁸¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 50

⁴⁸² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 51

⁴⁸³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 52

⁴⁸⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 53

(The book) 'Sawaab Al Amaal' – By this chain, from Muhammad Bin Khalid, from Hamza Bin Abdullah, from Hashim Bin Abu Saeed, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Noah^{as} carried in his^{as} ship, the dog, and the pig, and did not carry in it a son of adultery, and the Nasibi (Hostile one) is eviler than the son of adultery".⁴⁸⁵

55- ثواب الأعمال أبي عن محمد بن يحيى عن أحمد بن محمد بن أبي فضال عن علي بن عتبة عن عمر بن أبان عن عبد الحميد قال: قلت لأبي جعفر إن لنا جاراً ينتهك المحارم كلها حتى إنه ليدع الصلاة فضلاً فقال سبحانه الله وأعظم ذلك

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba, from Umar Bin Aban, from Abdul Hameed who said,

'I said to Abu Ja'far^{asws}, 'There is a neighbour of ours violating the Prohibitions, all of them to the extent that he leaves the Salat as well'. He^{asws} said: 'Glory be to Allah^{azwj}, and how grievous is that!'

ثم قال أ لا أخبرك بمن هو شر منه قلت بلى قال الناصب لنا شر منه.

Then he^{asws} said: 'Shall I^{asws} inform you with one who is eviler than him?' I said, 'Yes'. He^{asws} said: 'The Nasibi (Hostile one) to us^{asws} is eviler than him".⁴⁸⁶

56- سن، المحاسن بعض أصحابنا محمد بن علي أو غيره رفعه قال: قلت لأبي عبد الله ع أكان حذيفة بن اليمان يعرف المنافقين

(The book) 'Al Mahasin' – One of our companions, Muhammad Bin Ali or someone else, raising it, said,

'I said to Abu Abdullah^{asws}, 'Did Huzeyfa Bin Al-Yaman used to recognise the hypocrites?'

فقال رجل كان يعرف اثني عشر رجلاً و أنت تعرف اثني عشر ألف رجل إن الله تبارك و تعالى يقول لتعرفنهم في حق القول فهل تدري ما حق القول قلت لا و الله قال بعض علي بن أبي طالب ع و رب الكعبة.

He^{asws} said: 'He was a man who recognised twelve men (plotting to kill Rasool-Allah^{saww} at Aqabah), and you (Shias) can recognise twelve thousand men. Allah^{azwj} Blessed and Exalted is Saying: **'and you can (already) recognise them by their tone of speech, [47:30].** Do you know what is the tone of speech?' I said, 'No, by Allah^{azwj}!' He^{asws} said: 'Hatred for Ali^{asws} Bin Abu Talib^{asws}, by the Lord^{azwj} of Kabah!'⁴⁸⁷

57- و روي في المجمع، عن الخدري قال: حق القول بعضهم علي بن أبي طالب عليه السلام قال و كنا نعرف المنافقين على عهد رسول الله ص ببعضهم علي بن أبي طالب ع

And it is reported in (the book) 'Al Majmua', from Al Khudry who said,

⁴⁸⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 54

⁴⁸⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 55

⁴⁸⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 56

‘The tone of speech is their hatred of Ali^{asws} Bin Abu Talib^{asws}. He said, ‘We used to recognise the hypocrites in the ear of Rasool-Allah^{azwj} by their hatred towards Ali^{asws} Bin Abu Talib^{asws}’.

وَرُويَ مِنْهُ عَنْ جَابِرٍ وَ قَالَ أَنَسٌ مَا خَفِيَ مُنَافِقٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ص بَعْدَ هَذِهِ الْآيَةِ.

And similar to it is reported from Jabir. And Anas (well-known fabricator) said, ‘A hypocrite was not hidden in the era of Rasool-Allah^{saww} after this Verse (47:30)’.⁴⁸⁸

58- سن، المحاسن أبي عن النضر عن يحيى بن عمران الحلبي عن ابن مسكان عن أبي بصير قال: قلت لأبي عبد الله ع أ رأيت الرائد علي هذا الأمر كالأرداء عليكم فقال يا با محمد من رد عليك هذا الأمر فهو كالأرداء على رسول الله ص.

(The book) ‘Al Mahasin’ – My father, from Al Nazar, from Yahya Bin Imran Al Halby, from Ibn Muskan, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘What is your^{asws} view of the one who rejects to me this matter, is he like the rejecter to you (Imams^{asws})?’ He^{asws} said: ‘O Abu Muhammad! One who rejects this matter upon you, is like the rejecter upon Rasool-Allah^{saww}’.⁴⁸⁹

59- سن، المحاسن أبي عن النضر عن يحيى الحلبي عن أبي المغراء عن أبي بصير قال: قلت لأبي عبد الله ع من نصب لعلبي ع حزبا كان كمن نصب لرسول الله ص

(The book) ‘Al Mahasin’ – My father, from Al Nazar, from Yahya Al Halby, from Abu Al Magra’a, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘On who establishes a war to Ali^{asws} would be like the one who establishes (war) to Rasool-Allah^{saww}?’

فَقَالَ إِي وَ اللَّهُ وَ مَنْ نَصَبَ لَكَ أَنْتَ لَا يُنْصَبُ لَكَ إِلَّا عَلَى هَذَا الدِّينِ كَمَا كَانَ نَصَبَ لِرَسُولِ اللَّهِ ص.

He^{asws} said: ‘Yes, by Allah^{azwj}! And the one who is hostile to you (Shias). You will not be hostile against except upon this Religion, just as they had been hostile to Rasool-Allah^{saww}’.⁴⁹⁰

60- سن، المحاسن ابن يزيد عن المبارك عن عبد الله بن جبلة عن حميدة عن جابر عن أبي جعفر ع قال قال رسول الله ص التاركون ولاية علي ع المنكرون لفضلهم المظاهرون أعداءه خارجون عن الإسلام من مات منهم على ذلك.

(The book) ‘Al Mahasin’ – Ibn Yazeed, from Al Mubarik, from Abdullah Bin Jabala, from Hameeda, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The neglecters of the Wilayah of Ali^{asws} are like the deniers to his^{asws} merits, the backers of his^{asws} enemies, they are outside from Al-Islam, one from whom who dies upon that’’.⁴⁹¹

⁴⁸⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 57

⁴⁸⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 58

⁴⁹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 59

⁴⁹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 60

61- قب، المناقب لابن شهر آشوب سئل الباقر ع عن هذه الآية قال يَقْفُونَ فَيُسْأَلُونَ مَا لَكُمْ لَا تَنَاصَرُونَ فِي الْآخِرَةِ كَمَا تَعَاوَنْتُمْ فِي الدُّنْيَا عَلَى عَلِيٍّ ع

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Al-Baqir^{asws} was asked about this Verse. He^{asws} said: 'They will be paused and questioned: **What is the matter with you that you are not helping each other? [37:25]**, in the Hereafter just as they used to support each other in the world against Ali^{asws}'.

قَالَ يَقُولُ اللَّهُ بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْمُونَ إِلَى قَوْلِهِ كَالْمُجْرِمِينَ.

He^{asws} said: 'Allah^{azwj} Says: **But they, on the Day, would be submissive [37:26] And some of them would advance towards others, blaming each other [37:27]** – up to His^{azwj} Words: **the Criminals [37:34]**'.⁴⁹²

62- شي، تفسير العياشي عن عُمَرَ الطَّبَّالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدَوًّا بَغْزٍ عَلِيمٍ قَالَ فَقَالَ يَا عُمَرُ رَأَيْتَ أَحَدًا يَسُبُّ اللَّهَ قَالَ فَقُلْتُ جَعَلَنِي اللَّهُ فِدَاكَ فَكَيْفَ قَالَ مَنْ سَبَّ وَلِيَّ اللَّهِ فَقَدْ سَبَّ اللَّهَ.

Tafseer Al Ayyashi – From Umar Al Tayalisi,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about the Words of Allah^{azwj}: **And do not insult those who are supplicating to the ones besides Allah so they would (in retaliation) be insulting Allah in enmity, without knowledge [6:108]**, so the Imam^{asws} said: 'O Umar! Have you ever seen anyone abuse Allah^{azwj}? I said, 'May I be sacrificed for you^{asws}, then how?' He^{asws} said: 'The one who abuses the Guardian (Imams^{asws}) (Appointed by) Allah^{azwj} so he has abused Allah^{azwj}'.⁴⁹³

⁴⁹² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 61

⁴⁹³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 10 H 62

باب 11 عقاب من قتل نبيا أو إماما و أنه لا يقتلهم إلا ولد زنا

CHAPTER 11 – PUNISHMENT OF THE ONE WHO KILLS A PROPHET^{as} OR AN IMAM^{asws}, AND NO ONE WOULD KILL THEM^{as} EXCEPT ONE BORN OF ADULTERY

1- ل، الخصال ابن الوليد عن سعد عن الأصهباني عن المنقري قال سمعت غير واحد من أصحابنا يزوي عن أبي عبد الله ع أنه قال قال النبي ص لن يعمل ابن آدم عملا أعظم عند الله تبارك و تعالى من رجل قتل نبيا أو إماما أو هدم الكعبة التي جعلها الله عز و جل قبلة لعباده أو أفرغ ماءه في امرأة حراما.

(The book) 'Al Khisaal – Ibn Al Waleed, from Sa'ad, from Al Asbahany, from Al Minqary who said, 'I heard someone else from our companion reporting

'From Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'A son of Adam^{as} can never do a deed more grievous in the Presence of Allah^{azwj} Blessed and Exalted than a man who kills a Prophet^{as}, or an Imam^{asws}, or demolishes the Kabah which Allah^{azwj} Mighty and Majestic has Made is as a direction for His^{azwj} servants, or pours his water (seed) into a Prohibited woman".⁴⁹⁴

2- ل، الخصال ابن الوليد عن الصغار عن ابن أبي الخطاب عن ابن أسباط عن إسماعيل بن منصور عن رجل عن أبي عبد الله ع في قول فرعون ذروني أقتل موسى من كان بمنعه قال منعه رشده و لا يقتل الأنبياء و أولاد الأنبياء إلا أولاد الزنا.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Ismail Bin Mansour, from a man,

'From Abu Abdullah^{asws} regarding the words of Pharaoh^{la}: **And Pharaoh said, 'Leave me alone! I will kill Musa [40:26],** who prevented him^{la}? He^{asws} said: 'His rightful guide (Momin from people of Pharaoh^{la}) prevented him^{la}, and no one will kill the Prophets^{as} and the children of the Prophets^{as} except children of adultery".⁴⁹⁵

3- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن أبيه عن سعد عن ابن عيسى عن عثمان بن عيسى عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: لا يقتل النبيين و لا أولادهم إلا أولاد الزنا.

(The book) 'Qasas Al Anbiya' – By the chain to Al Sadouq, from his father, from Sa'ad, from Ibn Isa, from Usman Ibn Isa, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'None kill the Prophets^{as} nor their^{as} children except children of adultery".⁴⁹⁶

⁴⁹⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 1

⁴⁹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 2

⁴⁹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 3

4- ص، قصص الأنبياء عليهم السلام بالإسناد عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ عَاقِرَ نَاقَةٍ صَالِحٍ كَانَ أَزْرَقَ ابْنٍ بَغِيٍّ وَ إِنَّ قَاتِلَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ ابْنُ بَغِيٍّ وَ كَانَتْ مُرَادٌ تَقُولُ مَا نَعْرِفُ لَهُ فِينَا أَبًا وَ لَا نَسَبًا وَ إِنَّ قَاتِلَ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ ابْنُ بَغِيٍّ وَ إِنَّهُ لَمْ يَقْتُلِ الْأَنْبِيَاءَ وَ لَا أَوْلَادَ الْأَنْبِيَاءِ إِلَّا أَوْلَادُ الْبَغَايَا.

(The book) 'Qasas Al Anbiya' – By the chain from Jabir,

'From Abu Ja'far^{asws} having said: 'The slayer of the she-camel of Salih^{as} was a blue-eyed son of a prostitute, and that the killer of Ali^{asws} was a son of a prostitute, and the (clan) of Murad were saying, 'We do not recognise among us any father for him nor any lineage', and that the killer of Al-Husayn Bin Ali^{asws} was a son of a prostitute, and it is such that no one would kill the Prophets^{as} and the children of the Prophets^{as} except children of adultery'.⁴⁹⁷

5- مل، كامل الزيارات أَبِي وَ ابْنُ الْوَلِيدِ عَنْ سَعْدٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عُثْمَانَ بْنِ عِمْسَى عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا يَقْتُلُ النَّبِيِّنَّ وَ أَوْلَادَ النَّبِيِّنَّ إِلَّا أَوْلَادُ زِنَا.

(The book) 'Kamil Al Ziyaraat' – My father, and Ibn Al Waleed, from Sa'ad, from Ibrahim Bin Hashim, from Usman Bin Isa, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'No one will kill the Prophets^{as} and the children of the Prophets^{as} except the children of adultery'.⁴⁹⁸

6- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ وَ الْحَمِيرِيِّ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْعَمَرِيِّ عَنِ الْحُسَيْنِ بْنِ شَدَّادِ الْجُعْفِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَا يَقْتُلُ الْأَنْبِيَاءَ وَ وَلَدَ الْأَنْبِيَاءِ إِلَّا وَلَدُ زِنَا.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad and Al Himeyri, from Al Barqy, from his father, from al Azeem Al has any, from Al Hassan Bin Al Husayn Al Umry, from Al Husayn Bin Shddad Al Ju'fy, from Jabir,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'No one will kill the Prophets^{as} and children of the Prophets^{as} except a son of adultery'.⁴⁹⁹

7- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ خَالِهِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ مُثَنَّى عَنْ سَدِيدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ جَلَّ وَ عَزَّ جَعَلَ قَتْلَ أَوْلَادِ النَّبِيِّنَّ فِي الْأُمَمِ الْمَاضِيَةِ عَلَى يَدَيِ أَوْلَادِ الزِّنَا.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from his uncle Muhammad Bin Al Husayn, from Ali Bin Al Numan, from Musanna, from Sadeyr who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Majestic and Mighty Made the killing of the children of the Prophets^{as} among the previous communities, to be upon the hands of children of adultery'.⁵⁰⁰

⁴⁹⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 4

⁴⁹⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 5

⁴⁹⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 6

⁵⁰⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 7

8- **عبد المعتقد** اعتقادنا في فتلة الأنبياء و فتلة الأئمة ع أنهم كثر مشركون مخلدون في أسفل ذلك من النار و من اعتقادهم غير ما ذكرناه
فليس عندنا من دين الله على شيء.

(Opinion of beliefs)⁵⁰¹

⁵⁰¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 11 H 8

CHAPTER 12 – REWARDS OF THE ONE IS MARTYRED WITH PROGENY^{asws} OF MUHAMMAD^{saww}

1- سن، المحاسن إسماعيل بن إسحاق عن الحسن بن الحسين عن سعيد بن خنيس عن محمد بن القاسم عن زيد بن علي قال: من استشهد معنا أهل البيت له سبع رقوات قيل و ما سبع رقوات قال سبع درجات و يُشَفَّعُ في سبعين من أهل بيته.

(The book) 'Al Mahasin' – Ismail Bin Is'haq, from Al Hassan Bin Al Husayn, from Saeed Bin Khaysam, from Muhammad Bin Al Qasim,

'From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) said, 'One who is martyred with us^{asws} People^{asws} of the Household, for him would be seven steps'. It was said, 'And what are seven steps?' He said, 'Seven levels, and he would (be able to) intercede regarding seventy from his family members'.⁵⁰² (Not a Hadeeth)

⁵⁰² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 12 H 1

باب 13 حق الإمام على الرعية و حق الرعية على الإمام

CHAPTER 13 – RIGHTS OF THE IMAM^{asws} UPON THE CITIZENS AND RIGHTS OF THE CITIZENS UPON THE IMAM^{asws}

1- مع، معاني الأخبار الطالقاني عن أحمد الحمداي عن علي بن الحسن بن فضال عن أبيه عن الرضا ع قال: صعد النبي ص المنبر فقال من ترك ديناً أو ضياعاً فعليّ وإلى من ترك مالا فلورثته فصار بذلك أولى بهم من آبائهم وأمهاتهم وصار أولى بهم بأنفسهم وكذلك أمير المؤمنين ع بعده جرى ذلك له مثل ما جرى لرسول الله ص.

(The book) 'Ma'any Al Akhbar' – Al Talaqany, from Ahmad al Hamdany, from Ali Bin Al Hassan Bin Fazala, from his father,

'From Al-Reza^{asws} having said: 'The Prophet^{saww} ascended the pulpit. He^{saww} said: 'One who leaves debts or estate, so it is upon me^{saww} and to me^{saww}, and one who leaves wealth, it is for his inheritors. So, I^{saww} have become due to that foremost with them than their own fathers and their mothers, and became foremost with them than their own selves, and like that is Amir Al-Momineen^{asws} after him^{saww}. That flows for him^{asws} similar to what flowed for Rasool-Allah^{saww}, 503

2- فس، تفسير القمي النبي أولى بالمؤمنين من أنفسهم وأزواجه أمهاتهم قال نزلت وهو أب لهم ومعنى أزواجه أمهاتهم فجعل الله المؤمنين أولاد رسول الله ص وجعل رسول الله ص أباً لهم لمن لم يقدر أن يصبون نفسه ولم يكن له مال وليس له على نفسه ولاية فجعل الله تبارك وتعالى نبيه أولى بالمؤمنين من أنفسهم

Tafseer Al-Qummi - **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers [33:6].** He said, 'It was Revealed, 'And he^{saww} is a father to them', and the meaning of, 'And his^{saww} wives are their mothers', so Allah^{azwj} Made the Momineen to be the children of Rasool-Allah^{saww}, and Made Rasool-Allah^{saww} a father to them, to the one who is not able upon protecting himself and there does not happen to be any wealth for him, and there isn't any wilayah (governance) upon him, so Allah^{azwj} Blessed and Exalted Made His^{azwj} Prophet^{saww} foremost with the Momineen than their own selves.

(This paragraph is not Hadeeth)

وهو قول رسول الله ص بغير خم أيها الناس ألسنت أولى بكم من أنفسكم قالوا بلى

And it is the word of Rasool-Allah^{saww} at Ghadeer Khumm: 'O you people! Am I^{saww} not foremost with you all than your own selves?' They said, 'Yes'.

ثم أوجب لأئمة المؤمنين ع ما أوجب له نفسه عليهم من الولاية فقال ألا من كنت مولاه فعليّ مولاه

Then he^{saww} obligated for Amir Al-Momineen^{asws} what had been Obligated for himself^{saww} upon them of the Wilayah. He^{saww} said: 'Indeed! One whose Master I^{saww} was, so Ali^{asws} is his Master'. (This paragraph is not Hadeeth)

⁵⁰³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 1

فَلَمَّا جَعَلَ اللَّهُ النَّبِيَّ صَ أَبَ الْمُؤْمِنِينَ أَلَزَمَهُ مَثُورَتَهُمْ وَ تَرْبِيَةَ أَيْتَامِهِمْ فَعِنْدَ ذَلِكَ صَعِدَ رَسُولُ اللَّهِ ص فَقَالَ مَنْ تَرَكَ مَالًا فَلَوْزَيْتِهِ وَ مَنْ تَرَكَ دِينًا أَوْ ضَيَاعًا فَعَلَيَّ وَ إِلَيَّ

When Allah^{azwj} Made the Prophet^{saww} a father of the Momineen, Obligated supporting them and nourishing their orphans. During that, Rasool-Allah^{saww} ascended (the pulpit) and said: 'One who leaves wealth so it is for his inheritors, and one leaves debts or estate, so it is upon me^{saww} and to me^{saww}.'

فَأَلَزَمَ اللَّهُ نَبِيَّهُ لِلْمُؤْمِنِينَ مَا يُلْزِمُ الْوَالِدَ لِلْوَلَدِ وَ أَلَزَمَ الْمُؤْمِنِينَ مِنَ الطَّاعَةِ لَهُ مَا يُلْزِمُ الْوَلَدَ لِلْوَالِدِ

Allah^{azwj} Obligated His^{azwj} Prophet^{saww} for the Momineen what is obliges the father for the children, and obliged the Momineen^{asws} to be obedient to him^{saww} of what obliges the child to the parent. (This paragraph is not Hadeeth)

فَكَذَلِكَ أَلَزَمَ أَمِيرَ الْمُؤْمِنِينَ مَا أَلَزَمَ رَسُولَ اللَّهِ ص مِنْ ذَلِكَ وَ بَعْدَهُ الْأَيْمَةُ وَاحِدًا وَاحِدًا وَ الدَّلِيلُ عَلَى أَنَّ رَسُولَ اللَّهِ ص وَ أَمِيرَ الْمُؤْمِنِينَ ع هُمَا الْوَالِدَانِ قَوْلُهُ وَ اعْبُدُوا اللَّهَ وَ لَا تُشْرِكُوا بِهِ شَيْئًا وَ بِالْوَالِدَيْنِ إِحْسَانًا قَالُوا لِذَلِكَ رَسُولُ اللَّهِ ص وَ أَمِيرَ الْمُؤْمِنِينَ ع

Similar to that, it Obliges Amir Al-Momineen^{asws} from that what obliged Rasool-Allah^{saww}, and after him^{asws} the Imams^{asws}, one by one, and the evidence upon that is that Rasool-Allah^{saww} and Amir Al-Momineen^{asws} are the two fathers. His^{azwj} Words: **And worship Allah and do not associate anything with Him and be good with the parents [4:36]**. So, the parents are Rasool-Allah^{saww} and Amir Al-Momineen^{asws}. (This paragraph is not Hadeeth)

وَ قَالَ الصَّادِقُ ع وَ كَانَ إِسْلَامُ عَامَّةِ الْيَهُودِ بِهَذَا السَّبَبِ لِأَنَّهُمْ آمَنُوا عَلَى أَنْفُسِهِمْ وَ عِيَالِهِمْ.

And Al-Sadiq^{asws} said: 'And such was the conversion to Islam of the generality of the Jews, because they believed upon themselves and their dependants''⁵⁰⁴.

3- جاء المجلس للمفيد عَنِ الصَّادِقِ ع قَالَ النَّبِيُّ ص فِي خُطْبَةٍ مِئِ أَيْهَا النَّاسُ مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَ لَوَزَيْتِهِ وَ مَنْ تَرَكَ كَلًّا أَوْ ضَيَاعًا فَعَلَيَّ وَ إِلَيَّ.

(The book) Al Majaalis' of Al Mufeed,

'From Al-Sadiq^{asws}: 'The Prophet^{saww} said in a sermon at Mina: 'O you people! One who leaves wealth, so it is for his family and for his inheritors, and one who leaves dependants or estates, so it is upon me^{saww} and to me^{saww}''⁵⁰⁵.

4- كا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنِ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي حَمَزَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع مَا حَقُّ الْإِمَامِ عَلَى النَّاسِ قَالَ حَقُّهُ عَلَيْهِمْ أَنْ يَسْمَعُوا لَهُ وَ يُطِيعُوا

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Hammad bin Usman, from Abu Hamza who said,

⁵⁰⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 2

⁵⁰⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 3

'I asked Abu Ja'far^{asws}, 'What is the right of the Imam^{asws} upon the people?' He^{asws} said: 'His^{asws} right is that they listen to him^{asws}, and obey'.

قُلْتُ فَمَا حَقُّهُمْ عَلَيْهِ قَالَ يُسَمُّ بِتَتَهُم بِالسَّوِيَّةِ وَ يَغْدِلُ فِي الرَّيَّةِ فَإِذَا كَانَ ذَلِكَ فِي النَّاسِ فَلَا يُبَالِي مَنْ أَخَذَ هَاهُنَا وَ هَاهُنَا.

I said, 'So what is their right upon him^{asws}: 'He^{asws} said: 'He^{asws} should distribute between them with the equality and dispense justice among the citizens. So, when it would be that among the people, then it does not matter if one takes from here and there'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ بَرِيْعٍ عَنْ مَنْصُورٍ بْنِ يُوسُفَ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ عٍ مِثْلَهُ إِلَّا أَنَّهُ قَالَ هَكَذَا وَ هَكَذَا وَ هَكَذَا يَغْنِي مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Bazie, from Mansour Bin Yunus, from Abu Hamza,

'From Abu Ja'far^{asws} – similar to it, except that he^{asws} said: 'Like this, and like this, and like this!' – meaning from his^{asws} front, and from behind him^{asws}, and his^{asws} right, and from his^{asws} left'.

عن أمير المؤمنين صلوات الله عليه بسبب ذلك حيث سوى بين الرؤساء و الضعفاء في العطاء.

From Amir Al-Momineen^{asws} with that reason where he^{asws} equated between the chiefs and the weak one regarding the awards.⁵⁰⁶

5- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَحْتَاوُوا وَلَا تَكْتُمُوا وَ لَا تَعُشُّوا هُدَايَكُمْ وَ لَا تُجْهَلُوا أَيْمَانَكُمْ وَ لَا تَصَدُّعُوا عَنْ حَبْلِكُمْ فَتَفْشَلُوا وَ تَذْهَبَ رِجْلُكُمْ وَ عَلَى هَذَا فَلْيَكُنْ تَأْسِيسُ أُمُورِكُمْ وَ الزُّمُومُ هَذِهِ الطَّرِيقَةَ فَإِنَّكُمْ لَوْ عَابَيْتُمْ مَا عَلَيْنَ مَنْ قَدْ مَاتَ مِنْكُمْ بَمَنْ خَالَفَ مَا قَدْ تُدْعَوْنَ إِلَيْهِ لَبَدَرْتُمْ وَ خَرَجْتُمْ وَ لَسَمِعْتُمْ وَ لَكِنْ تَحْجُوبُ عَنْكُمْ مَا قَدْ عَابَيْتُمْ وَ قَرِيباً مَا يُطْرَحُ الْحِجَابُ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from one of our companions, from Haroun, from Ibn Sadaqah,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Neither betray your leaders nor deceive your guides, nor be ignorant of your Imams^{asws}, nor crack your unity for you will fail and your power will go away, and upon this, so let the foundation of your affairs be upon this, and necessitate this way, for if you all were to witness what was witnessed by the ones who opposed you who have died, what they had been called to, you would rush and come out and listen, but it is veiled from you what they had witnessed, and very soon the veil would be put away'.⁵⁰⁷

6- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ وَ غَيْرِهِ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نُعِيَتْ إِلَى النَّبِيِّ ص نَفْسُهُ وَ هُوَ صَحِيحٌ لَيْسَ بِهِ وَجَعٌ قَالَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ قَالَ فَتَنَادَى ع الصَّلَاةَ جَامِعَةً وَ أَمَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارَ بِالسَّلَاحِ فَاجْتَمَعَ النَّاسُ

⁵⁰⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 4

⁵⁰⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 5

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Abdul Rahman Bin Hammad, and someone else, from Hanan Bin Sadeyr who said,

'I heard Abu Abdullah^{asws} saying: 'The news of death was given to the Prophet^{saww} himself^{saww} and he^{saww} was healthy, there wasn't any pain with him^{saww}. The Trustworthy Spirit descended with it. So he^{saww} called for the congregational *Salat* and ordered the Emigrants and the Helpers with the weapons (to be ready). And the people gathered.

فَصَعِدَ النَّبِيُّ ص الْمِنْبَرَ فَتَنَعَ إِلَيْهِمْ نَفْسَهُ ثُمَّ قَالَ أَذْكُرُ اللَّهَ الْوَالِيَّ مِنْ بَعْدِي عَلَى أُمَّتِي أَلَّا يَرْحَمَ عَلَى جَمَاعَةِ الْمُسْلِمِينَ فَأَجَلَ كَبِيرُهُمْ وَ رَحِمَ ضَعِيفُهُمْ وَ وَقَرَّ عَالِمُهُمْ وَ لَمْ يُضِرَّ بِهِمْ فَيْدُهُمْ وَ لَمْ يُفْقِرْهُمْ فَيْكْفِرْهُمْ وَ لَمْ يُغْلِقْ بَابَهُ دُونَهُمْ فَيَأْكُلَ قُوَّتُهُمْ ضَعِيفُهُمْ وَ لَمْ يَحْزِنْهُمْ فِي بُعُوثِهِمْ فَيَقْطَعَ نَسْلَ أُمَّتِي

The Prophet^{saww} ascended the Pulpit, and gave the news of death to them himself^{saww}, then said: 'I^{saww} remind and caution of Allah^{azwj} the ruler from after me^{saww} upon my^{saww} community, that he should be merciful upon the group of Muslims, honour their elders and be merciful to their young ones, and dignify their scholars, and do not harm them so he would humiliate them, and not to impoverish them so they would disbelieve, and not close his door from them so their strong ones would devour their weak ones, and not pain them in their campaigns, so the lineages of my^{saww} community would be cut off'.

ثُمَّ قَالَ قَدْ بَلَغْتُ وَ نَصَحْتُ فَاشْهَدُوا قَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا آخِرُ كَلَامٍ تَكَلَّمَ بِهِ رَسُولُ اللَّهِ ص عَلَى مِنْبَرِهِ.

Then he^{saww} said: 'I^{saww} have delivered and advised, therefore, bear witness!' And Abu Abdullah^{asws} said: 'This is the last speech Rasool-Allah^{saww} spoke with upon his^{saww} Pulpit'.⁵⁰⁸

7- كا، الكافي مُحَمَّدُ بْنُ عَلِيٍّ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَجُلٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع عَسَلٌ وَ تَيْنٌ مِنْ هَمْدَانَ وَ خُلُوفَانِ فَأَمَرَ الْعُرَفَاءَ أَنْ يَأْتُوا بِالنِّتَامَى فَأَمَكْنَهُمْ مِنْ رُئُوسِ الْأَنْزَاقِ يَلْعَنُونَهَا وَ هُوَ يُقْسِمُهَا لِلنَّاسِ قَدْحاً قَدْحاً فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هُمْ يَلْعَنُونَهَا فَقَالَ إِنَّ الْإِمَامَ أَبُو النِّتَامَى وَ إِنَّمَا أَلْعَنُوهُمْ هَذَا بِرِغَايَةِ الْأَبَاءِ.

(The book) 'Al Kafi' – Muhammad Bin Ali, and someone else from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from a man from Habeeb Bin Abu Sabit who said,

'There came to Amir Al-Momineen^{asws}, honey and figs from Hamdan, and gifts. He^{asws} ordered the officers that they should bring the orphans. He^{asws} enabled them from top for the tasting. They were licking it and he^{asws} was distribution to the people, cup by cup. It was said to him^{asws}, 'O Amir Al-Momineen^{asws}! What is for them that they should be licking it?' He^{asws} said: 'The Imam^{asws} is a father of the orphans, and rather this treat of theirs is due to the care of the father'.⁵⁰⁹

8- كا، الكافي الْعِدَّةُ عَنِ الْبَرْقِيِّ وَ عَلِيٍّ عَنْ أَبِيهِ جَمِيعاً عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ النَّبِيَّ ص قَالَ: أَنَا أَوَّلُ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ وَ عَلِيٌّ أَوَّلُ بِهِ مِنْ بَعْدِي فَقِيلَ لَهُ مَا مَعْنَى ذَلِكَ فَقَالَ قَوْلُ النَّبِيِّ ص مَنْ تَرَكَ دِيناً أَوْ ضَيَّاعاً فَعَلَى وَ مَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ

⁵⁰⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 6

⁵⁰⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 7

(The book) 'Al Kafi' – The number, from al Barqy and Ali, from his father, altogether from Al Asbahany, from Al Minqary, from Sufyan Bin Uyayna,

'From Abu Abdullah^{asws} that the Prophet^{saww} said: "I^{asws} am closer with every *Momin* than his own self, and Ali^{asws} is the closest with it from after me^{saww}". It was said to him^{asws}, 'What is the meaning of that?' He^{asws} said: 'The words of the Prophet^{saww}: 'The one who leaves debts or losses, so it is upon me^{saww}, and the one who leaves wealth, so is it for his inheritors'.

فَالرَّجُلُ لَيْسَتْ لَهُ وَلَايَةٌ عَلَى نَفْسِهِ إِذَا لَمْ يَكُنْ لَهُ مَالٌ وَ لَيْسَ لَهُ عَلَى عِيَالِهِ أَمْرٌ وَ لَا نَهْيٌ إِذَا لَمْ يُجِرْ عَلَيْهِمُ النَّفَقَةَ وَ النَّبِيُّ وَ أَمِيرُ الْمُؤْمِنِينَ وَ مَنْ بَعْدَهُمَا أَلَزَمَهُمْ هَذَا

Thus, the man is such that there isn't an authority upon himself when there does not happen to be any wealth for him, and there isn't any authority for him upon his dependants nor any forbidding when he does not cause the expenses to flow upon them. And the Prophet^{saww} and Amir Al-Momineen^{asws}, and their^{asws} successors^{asws} have made it (providing maintenance) a binding upon themselves.

فَمِنْ هُنَاكَ صَارُوا أَوْلَى بِهِمْ مِنْ أَنْفُسِهِمْ وَ مَا كَانَ سَبَبُ إِسْلَامِ عَامَّةِ الْيَهُودِ إِلَّا مِنْ بَعْدِ هَذَا الْقَوْلِ مِنْ رَسُولِ اللَّهِ ص وَ أَنَّهُمْ آمَنُوا عَلَى أَنْفُسِهِمْ وَ عِيَالِهِمْ.

For this reason, they have a greater authority over them than their own selves. The general masses of the Jews accepted Islam only after these words of Rasool-Allah^{saww}. They found peace for themselves and for their dependents"⁵¹⁰.

9- كا، الكافي العبد عن أحمد بن محمد عن علي بن الحكم عن أنبان بن عثمان عن صباح بن سبيابة عن أبي عبد الله ع قال قال رسول الله ص إنما مؤمن أو مسلم مات وترك ديناً لم يكن في فساد ولا إسراف فعلى الإمام أن يقضيه فإن لم يقضه فعليه إنم ذلك

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Sabbah Bin Sayaba,

'From Abu Abdullah^{asws} having said: "Rasool-Allah^{saww} said: 'Whichever *Momin* or Muslim dies and leaves debts which do not happen to be regarding corruption or extravagance, so it is upon the Imam^{asws} that he^{asws} fulfils it. Therefore, if he^{asws} does not fulfil it, the sin of that would be upon him^{asws}.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ الْآيَةُ فَهُوَ مِنَ الْعَارِمِينَ وَ لَهُ سَهْمٌ عِنْدَ الْإِمَامِ فَإِنْ حَبَسَهُ فَإِنَّهُ عَلَيْهِ.

Allah^{azwj} Blessed and Exalted is Saying: **But rather, the charities are for the poor and the needy, [9:60]** – the Verse. So, he is from the debtors, and for him would be a share with the Imam^{asws}, and if he^{asws} were to withhold it, so its sin would be upon him^{asws}.⁵¹¹

⁵¹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 8

⁵¹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 9

10- كا، الكافي علي بن إبراهيم عن صالح بن السندی عن جعفر بن بشير عن حنان عن أبيه عن أبي جعفر ع قال قال رسول الله ص لا تصلح الإمامة إلا لرجل فيه ثلاث خصال وزع يخرجه عن معاصي الله و حلم يملك به غضبه و حسن الولاية على من يلي حتى يكون لهم كالوالد الرحيم و في رواية أخرى حتى يكون للزعيم كالأب الرحيم.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from hanan, from his father,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The Imamate is not correct except for a man in whom there are three characteristics – piety detaining him^{asws} from disobeying Allah^{azwj}, and forbearance he^{asws} can control his^{asws} anger with, and good guardianship upon the ones he^{asws} rules over until he^{asws} happens to be like the merciful father to them".⁵¹²

11- كا، الكافي علي بن محمد عن سهل عن معاوية بن حكيم عن محمد بن أسلم عن رجل من طبرستان يقال له محمد قال قال معاوية و لقيت الطبري محمداً بعد ذلك فأخبرني قال سمعت علي بن موسى ع يقول المغمم إذا تدبّر أو استدان في حق الوهم من معاوية أجل سنة فإن اتسع و إلا قضى عنه الإمام من بيت المال.

(The book) 'Al Kafi' – Ali Bin Muhammad, from Sahl, from Muawiya Bin Hukeym, from Muhammad Bin Aslam, from a man from Tayristan called Muhammad who said, 'Muawiya said, and met Al Tabari Muhammad after that, and he informed me saying,

'I heard Ali^{asws} Bin Musa^{asws} saying: 'The debtor, when he lends a loan', or 'borrows regarding a right' - the uncertainty if from Muawiya (the narrator), 'he will be given one year's time to pay. If he still cannot pay the Imam^{asws} would fulfil it on his behalf from the Public Treasury".⁵¹³

12- نهج، نهج البلاغة قال أمير المؤمنين ع في بعض خطبه أيها الناس إن لي عليكم حقاً و لكم علي حق فأمّا حقكم علي فالتصحية لكم و توفير فيئكم عليكم و تعليمكم كي لا تجهلوا و تأديتكم كي ما تعلموا

(The book) 'Nahj Al Balagah' –

Amir Al-Momineen^{asws} said in one of his^{asws} sermons: 'O you people! There is a right for me^{asws} upon you all, and there is a right for you all upon me^{asws}. As for your right upon me^{asws}, it is the counselling you, and fulfil your war booty upon you, and teach you so that you would not be ignorant, and educate you lest you do not know.

و أمّا حقّي عليكم فالوفاء بالبيعة و التصحية في المشهد و المغيب و الإجابة حين أَدْعُوكم و الطاعة حين أَمْرُكم.

And as for my^{asws} right upon you, it is the loyalty with the allegiance, and the advice among the ones present and the absentees, and the answering when I^{asws} call you, and the obedience when I^{asws} instruct you".⁵¹⁴

13- و قال ع لكم علينا عمل كتاب الله تعالى و سيرة رسول الله ص و القيام بحقه و التمسك بسنته.

⁵¹² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 10

⁵¹³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 11

⁵¹⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 12

And he^{asws} said: 'For you, upon us^{asws}, is the acting by the Book of Allah^{azwj} the Exalted, and the way of Rasool-Allah^{saww}, and the standing with his^{saww} right, and establishing of his^{saww} Sunnah".⁵¹⁵

14- وَ مِنْ حُطْبَةٍ لَهُ عَ حُطْبَتَهَا بِصِفَتَيْنِ أَمَّا بَعْدُ فَقَدْ جَعَلَ اللَّهُ لِي عَلَيْكُمْ حَقًّا بِوِلَايَةِ أَمْرِكُمْ وَ لَكُمْ عَلَيَّ مِنَ الْحَقِّ مِثْلُ الَّذِي لِي عَلَيْكُمْ

And from a sermon of his^{asws} he^{asws} addressed at (the battle of) Siffeen: 'As for after, Allah^{azwj} has Made a right to be for me^{asws} upon you all with the Wilayah (governance) of your affairs, but there is the right (for you) upon me^{asws} similar to that which is for me^{asws} upon you.

فَالْحَقُّ أَوْسَعُ الْأَشْيَاءِ فِي التَّوَاضُّفِ وَ أَضْيَقُهَا فِي التَّنَاضُّفِ لَا يَجْرِي لِأَحَدٍ إِلَّا جَرَى عَلَيْهِ وَ لَا يَجْرِي عَلَيْهِ إِلَّا جَرَى لَهُ

The truth is the vastest of the things in description and narrowest in the fairness of action. It does not flow for anyone except it flows against him (as well), nor does it flow against except it flows for him (as well).

وَ لَوْ كَانَ لِأَحَدٍ أَنْ يَجْرِيَ لَهُ وَ لَا يَجْرِيَ عَلَيْهِ لَكَانَ ذَلِكَ خَالِصًا لِلَّهِ سُبْحَانَهُ دُونَ خَلْقِهِ لِقُدْرَتِهِ عَلَى عِبَادِهِ وَ لِعَدْلِهِ فِي كُلِّ مَا جَرَتْ عَلَيْهِ صُرُوفُ قَضَائِهِ وَ لَكِنَّهُ جَعَلَ حَقَّهُ عَلَى الْعِبَادِ أَنْ يُطِيعُوهُ وَ جَعَلَ خِزَاءَهُمْ عَلَيْهِ مُضَاعَفَةً الثَّوَابِ تَفَضُّلاً مِنْهُ وَ تَوْسَعاً بِمَا هُوَ مِنَ الْمَزِيدِ أَهْلُهُ

And had it been for anyone that if flows for him and does not flow against him, that would be purely for Allah^{azwj} the Glorious besides His^{azwj} creatures for His^{azwj} Power over His^{azwj} servants and for His^{azwj} Justice in all what flows against him variety of His^{azwj} Judgments, but He^{saww} Made His^{azwj} right to be upon the servant that they should obey Him^{azwj} and Made their Recompenses to be upon it, multiple Rewards as a Grace from Him^{azwj} and vastness with what He^{azwj} is rightful of the increase.

ثُمَّ جَعَلَ سُبْحَانَهُ مِنْ حُقُوقِهِ حُقُوقاً افْتَرَضَهَا لِبَعْضِ النَّاسِ عَلَى بَعْضٍ فَجَعَلَهَا تَنَكُّافاً فِي وُجُوهِهَا وَ يُوجِبُ بَعْضُهَا بَعْضاً وَ لَا يُسْتَوْجِبُ بَعْضُهَا إِلَّا بِبَعْضٍ وَ أَعْظَمُ مَا افْتَرَضَ سُبْحَانَهُ مِنْ تِلْكَ الْحُقُوقِ حَقُّ الْوَالِي عَلَى الرَّعِيَّةِ وَ حَقُّ الرَّعِيَّةِ عَلَى الْوَالِي فَرِيضَةٌ فَرَضَهَا اللَّهُ سُبْحَانَهُ لِكُلِّ عَلَى كُلِّ

Then He^{azwj} the Glorious Made rights from His^{azwj} rights Obligation some of the people upon the others. He^{azwj} Made these as sufficing in its aspects, and Obligating each other, and part of it is not Obligatory except by part, and the greatest of what the Glorious Obligated from those rights is the right of the ruler upon the citizens, and right of the citizens upon the ruler, being an Obligation Obligated by Allah^{azwj} the Glorious, for every one upon every one.

فَجَعَلَهَا نِظَاماً لَا لَفْتِيهِمْ وَ عَزّاً لِدِينِهِمْ فَلَيْسَتْ تَصْلُحُ الرَّعِيَّةُ إِلَّا بِصَلَاحِ الْوَلَاةِ وَ لَا تَصْلُحُ الْوَلَاةُ إِلَّا بِاسْتِقَامَةِ الرَّعِيَّةِ فَإِذَا أَدَّتِ الرَّعِيَّةُ إِلَى الْوَالِي حَقَّهُ وَ أَدَّى الْوَالِي إِلَيْهَا حَقَّهَا عَزَّ الْحَقُّ بَيْنَهُمْ وَ قَامَتْ مَنَاهِجُ الدِّينِ وَ اعْتَدَلَتْ مَعَالِمُ الْعَدْلِ وَ جَرَتْ عَلَى أَذْلَاهَا السُّنُنُ

He^{azwj} Made these to be a system as a kindness to them and honour of their Religion. Thus, the citizens cannot be correct except by the correct ruler, nor can the ruler be correct except by the steadfastness of the citizens. So, when the citizens fulfil to the ruler his right and the ruler fulfils to them of their rights, the truth would be honour between them, and the manifesto of the Religion would stand, and the affairs of justice would be judicial, and the flow of the Sunnah would flow upon them.

⁵¹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 13

فَصَلَحَ بِذَلِكَ الزَّمَانُ وَ طُمِعَ فِي بَقَاءِ الدَّوْلَةِ وَ تَبَسَّتْ مَطَامِعُ الْأَعْدَاءِ وَ إِذَا غَلَبَتِ الرَّعِيَّةُ وَ لَيْسَ أَوْ أَحْجَفَ الْوَالِي بِرَعِيَّتِهِ اخْتَلَفَتْ هُنَالِكَ الْكَلِمَةُ وَ ظَهَرَتْ مَعَالِمُ الْجَوْرِ وَ كَثُرَ الْإِذْغَالُ فِي الدِّينِ وَ تَرَكْتُ حَاجِجَ السُّنَنِ

Thus, by that, the times would be correct and there would be a convection in the lasting of the government, and the greed of the enemies would be despaired of. When the citizens overcome upon its ruler, or the ruler suppresses his citizens, the word would differ over there and the affairs of tyranny would appear, and mischief in the Religion would be frequent, and the middle way of the Sunnah would be neglected.

فَعَمِلَ بِأَهْوَى وَ عَطَلَتِ الْأَحْكَامُ وَ كَثُرَتْ عِلَلُ النُّفُوسِ فَلَا يُسْتَوْحَشُ لِعَظِيمِ حَقِّ عَطَلٍ وَ لَا لِعَظِيمِ بَاطِلٍ فَعِلَ فَهَنَالِكَ تَذَلُّ الْأَنْبَرِ وَ تَعَزُّ الْأَشْرَارُ وَ تَعْظُمُ تَبَعَاتُ اللَّهِ عِنْدَ الْعِبَادِ

So, they would work with the whims, and suspend the rulings, and the illnesses of the soul would be abundant. There would be no fear of suspending greater rights nor doing greater wrongs. Over there, the righteous would be humiliated and the evil ones would be honoured, and there would be great repercussions of Allah^{azwj} with the servants.

فَعَلَيْكُمْ بِالتَّنَاصُحِ فِي ذَلِكَ وَ حُسْنِ التَّعَاوُنِ عَلَيْهِ فَلَيْسَ أَحَدٌ وَ إِنِ اشْتَدَّ عَلَى رِضَا اللَّهِ حِرْصُهُ وَ طَالَ فِي الْعَمَلِ اجْتِهَادُهُ بِبَالِغِ حَقِيقَةِ مَا اللَّهُ أَهْلُهُ مِنْ الطَّاعَةِ لَهُ وَ لَكِنْ مِنْ وَاجِبِ حُقُوقِ اللَّهِ عَلَى الْعِبَادِ النَّصِيحَةُ بِمَبْلَغِ جُهْدِهِمْ وَ التَّعَاوُنُ عَلَى إِقَامَةِ الْحَقِّ بَيْنَهُمْ

Upon you is to be with counselling each other during that, and goodly support upon it. There isn't anyone, and even if he is intensely eager upon pleasing Allah^{azwj}, and prolongs his struggle in the deeds, to be able to reach the reality of what Allah^{azwj} is Rightful of, from the obedience to Him^{azwj}. But, from the Obligatory rights of Allah^{azwj} upon the servants is the council to the extent of their efforts, and co-operating with each other upon establishment of the truth between them.

وَ لَيْسَ امْرُؤٌ وَ إِنِ عَظُمَتْ فِي الْحَقِّ مَنَزَلَتُهُ وَ تَقَدَّمَ فِي الدِّينِ فَضِيلَتُهُ بِفَوْقِ أَنْ يُعَانَ عَلَى مَا حَمَلَهُ اللَّهُ مِنْ حَقِّهِ وَ لَا امْرُؤٌ وَ إِنِ صَغُرَتْهُ النُّفُوسُ وَ افْتَحَمَتْهُ الْعُيُونُ بِدُونِ أَنْ يُعِينَ عَلَى ذَلِكَ أَوْ يُعَانَ عَلَيْهِ

There isn't any person, and even if he is great of status regarding the truth, and advanced in his merit of the Religion, to be above from co-operating (with others) upon what Allah^{azwj} has Loaded upon him of His^{azwj} Rights, nor is there any person, and even if the people have belittled him, and the eyes have humbled him, to be below from co-operating upon that, or assisting upon it.'.

فَأَجَابَهُ رَجُلٌ مِنْ أَصْحَابِهِ بِكَلامٍ طَوِيلٍ يُكَيِّدُ فِيهِ الثَّنَاءَ عَلَيْهِ وَ يَذْكُرُ سَمْعَهُ وَ طَاعَتَهُ لَهُ

A man from his^{asws} companions answered him with a long speech, frequenting the praise upon him^{asws} in it, and mentioning his listening and obedience to him^{asws}.

فَقَالَ عَ إِنَّ مِنْ حَقِّ مَنْ عَظُمَ خَلَالُ اللَّهِ فِي نَفْسِهِ وَ حَلَّ مَوْضِعُهُ مِنْ قَلْبِهِ أَنْ يَصْغُرَ عِنْدَهُ لِعَظَمِ ذَلِكَ كُلِّ مَا سِوَاهُ وَ إِنَّ أَحَقَّ مَنْ كَانَ كَذَلِكَ لَمَنْ عَظُمَتْ نِعْمَةُ اللَّهِ عَلَيْهِ وَ لَطُفَ إِحْسَانُهُ إِلَيْهِ فَإِنَّهُ لَمْ تَعْظُمْ نِعْمَةُ اللَّهِ عَلَى أَحَدٍ إِلَّا أَزْدَادَ حَقِّ اللَّهِ عَلَيْهِ عِظَمًا

He^{asws} said: 'Surely, from a right is that one should magnify the Majesty of Allah^{azwj} within himself, and Majesty of His^{azwj} Position from him, that he should belittle in his presence all what is besides it, and that the most rightful is one who was like that to the one who revered the Attributes of Allah^{azwj} unto him, and Kindness of His^{azwj} favours to him, for the one who does not revere the Attributes of Allah^{azwj} upon anyone except it would increase the reverence of rights of Allah^{azwj} upon him.

وَإِنَّ مِنْ أَسْخَفِ حَالَاتِ الْوَلَاةِ عِنْدَ صَالِحِ النَّاسِ أَنْ يُظَنَّ بِهِمْ حُبَّ الْفَخْرِ وَ يُوضَعَ أَمْرُهُمْ عَلَى الْكِبَرِ وَقَدْ كَرِهَتْ أَنْ يَكُونَ جَالٌ فِي ظَنِّكُمْ أَنِّي أَحِبُّ الْإِطْرَاءَ وَ اسْتِمَاعَ الثَّنَاءِ وَ لَسْتُ بِحَمْدِ اللَّهِ كَذَلِكَ وَ لَوْ كُنْتُ أُحِبُّ أَنْ يُقَالَ ذَلِكَ لَتَرَكْتُهُ إِحْطَاطًا لِلَّهِ سُبْحَانَهُ عَنْ تَنَاوُلِ مَا هُوَ أَحَقُّ بِهِ مِنَ الْعُظْمَةِ وَ الْكِبَرِيَاءِ

The most absurd of the states of the ruler in the presence of the righteous people is that he thinks with them loving the pride and places their affairs upon the arrogance. And I^{asws} have disliked that there should be roaming in your thoughts that I^{asws} love the listening to the eulogies and the praises, but I^{asws} do not like that, by the praise of Allah^{azwj}. And if I^{asws} had loved for that to be said, I^{asws} would have neglected it in submissiveness to Allah^{azwj} the Glorious from taking what He^{azwj} is more rightful with it, of the Magnificence and the Sublimeness.

وَ رُبَّمَا اسْتَخْلَى النَّاسُ الثَّنَاءَ بَعْدَ الْبَلَاءِ فَلَا تُثْنَوْنَا عَلَيَّ بِحَمِيلِ ثَنَاءٍ لِإِخْرَاجِي نَفْسِي إِلَى اللَّهِ وَ إِلَيْكُمْ مِنَ التَّقِيَّةِ فِي حُقُوقٍ لَمْ أَفْرُغْ مِنْ أَدَائِهَا وَ فَرَضٍ لَا بُدَّ مِنْ إِمْضَائِهَا

And sometimes the people release the praises after the afflictions, so you should not extol praises upon me^{asws} with the beautiful praises of my^{asws} extracting myself^{asws} to Allah^{azwj} and to you all of the dissimulation (Taqiyyah) regarding the rights I^{asws} could not be free from fulfilling these, and the Obligations there was no escape from implementing these.

فَلَا تُكَلِّمُونِي بِمَا تُكَلِّمُ بِهِ الْجَبَابِرَةَ وَ لَا تَتَحَفَّظُوا مِنِّي بِمَا يُتَحَفَّظُ بِهِ عِنْدَ أَهْلِ الْبَادِرَةِ وَ لَا تُخَالِطُونِي بِالْمُصَانَعَةِ وَ لَا تَظُنُّوا بِي اسْتِثْقَالًا فِي حَقِّ قِيلَ لِي وَ لَا اتِّمَاسٍ إِعْظَامٍ لِنَفْسِي فَإِنَّهُ مَنْ اسْتَثْقَلَ الْحَقَّ أَنْ يُقَالَ لَهُ أَوْ الْعَدْلَ أَنْ يُعْرَضَ عَلَيْهِ كَانَ الْعَمَلُ بِهِمَا أَثْقَلَ عَلَيْهِ

So do not speak to me^{asws} with what you would speak to the tyrants with, nor keep away from me^{asws} with what the people of passion are evaded, nor mingle with me^{asws} with the deception, nor think of me^{asws} as being heaving regarding a truth said to me, and I^{asws} do not seek magnificence for myself^{asws}, for the one who considers the truth to be heavy if it is said to him, or the justice if it is presented to him, the acting with these would be heaving upon him.

فَلَا تُكْفُوا عَنْ مَقَالَةٍ بِحَقٍّ أَوْ مَشُورَةٍ بِعَدْلِ فَإِنِّي لَسْتُ فِي نَفْسِي بِفَوْقٍ أَنْ أُخْطِئَ وَ لَا آمَنْ ذَلِكَ مِنْ فِعْلِي إِلَّا أَنْ يَكْفِيَنِي اللَّهُ مِنْ نَفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِّي فَإِنَّمَا أَنَا وَ أَنْتُمْ عِبِيدٌ مَمْلُوكُونَ لِزَبِّ لَا رَبَّ غَيْرُهُ يَمْلِكُ مِنَّا مَا لَا يَمْلِكُ مِنْ أَنْفُسِنَا وَ أَخْرَجْنَا بِمَا كُنَّا فِيهِ إِلَى مَا صَلَحْنَا عَلَيْهِ فَأَبْدَلْنَا بَعْدَ الضَّلَالَةِ بِالْهُدَى وَ أَعْطَانَا الْبَصِيرَةَ بَعْدَ الْعَمَى.

Do not refrain from speaking the truth, or consultation with fairness, for I^{asws} am not within myself, above from erring, nor is that safe from my^{asws} deeds. Indeed! Allah^{azwj} Restrains myself^{asws}, who He^{azwj} is more controlling with it than I^{asws} am, for rather I and you are owned slaves of a Lord^{azwj}, there is no Lord^{azwj} other than Him^{azwj}. He^{azwj} Own from us what

we do not own from ourselves, and He^{azwj} Extracts us from what we would be indulging in, to what He^{azwj} Corrects us upon. Thus, He^{azwj} Replaces us with the guidance after straying, and Gives us the insight after the blindness”⁵¹⁶.

15- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ رَفَعَهُ عَنِ ابْنِ نُبَاتَةَ قَالَ: خَطَبَ عَلِيٌّ ع وَ قَالَ فِي خُطْبَتِهِ إِنَّ أَحَقَّ مَا يَتَعَاهَدُ الرَّاعِي مِنْ رَعِيَّتِهِ أَنْ يَتَعَاهَدَهُمْ بِاللَّهِ الَّذِي لِلَّهِ عَلَيْهِمْ فِي وَطَائِفِ دِينِهِمْ وَ إِنَّمَا عَلَيْنَا أَنْ نَأْمُرَكُمْ بِمَا أَمَرَكُمُ اللَّهُ بِهِ وَ أَنْ نَنْهَاكُمْ عَمَّا نَهَاكُمُ اللَّهُ عَنْهُ وَ أَنْ نُقِيمَ أَمْرَ اللَّهِ فِي قَرِيبِ النَّاسِ وَ بَعِيدِهِمْ لَا نُبَالِي فِيْمَنْ جَاءَ الْحَقُّ عَلَيْهِ إِلَى آخِرِ الْخُطْبَةِ.

The book ‘Al Garaat’ of Ibrahim Bin Muhammad Al Saqafy, raising it from Ibn Nubata who said,

‘Ali^{asws} addressed and said in his^{asws} sermon: ‘The most rightful of what the shepherd (ruler) can pledge from his citizens is that he pledges to them with that which is for Allah^{azwj} upon them regarding the function of their Religion. And rather, upon us^{asws} is that we^{asws} instruct you all with what Allah^{azwj} has Commanded you with, about what Allah^{azwj} has Forbidden you from, and that we^{asws} establish the Commands of Allah^{azwj} among the near people and their remote ones. We^{asws} don’t mind among who the truth comes upon’ – up to the end of the Hadeeth”⁵¹⁷.

⁵¹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 14

⁵¹⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 15

CHAPTER 14 – ANOTHER REGARDING THE TEN ETTIQUETTES WITH THE IMAM^{asws}

1- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن أبي عبد الله الرازي عن ابن أبي عثمان عن أحمد بن نوح عن رجل عن أبي عبد الله ع قال: قال الحارث الأعور لأمر المؤمنين ع يا أمير المؤمنين أنا والله أحبك

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Al Shary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Ahmad Bin Nuh, from a man,

'Abu Abdullah^{asws} having said: 'Al-Haris Al-Awr said to Amir Al-Momineen^{asws}, 'O Amir Al-Momineen^{asws}! By Allah^{azwj}, I love you^{asws}!'

فَقَالَ لَهُ يَا حَارِثُ أَمَّا إِذَا أَحْبَبْتَنِي فَلَا تُخَاصِمْنِي وَلَا تُلَاعِبْنِي وَلَا تُجَارِبْنِي وَلَا تُمَارِخْنِي وَلَا تُوَاضِعْنِي وَلَا تُرَافِعْنِي.

He^{asws} said to him: 'O Haris! But, when you love me^{asws}, then neither dispute with me^{asws}, nor play around with me^{asws}, nor test me^{asws}, nor mock with me^{asws}, nor drop me^{asws} (below my^{asws} rank), nor argue with me^{asws}.'⁵¹⁸

2- ن، عيون أخبار الرضا عليه السلام أحمد بن إبراهيم الخويزي عن زيد بن محمد البغدادي عن عبد الله بن محمد الطائي عن أبيه عن الرضا ع أبائهم ع قال: دعا علياً ع رجل فقال علي أن تضمن لي ثلاث خصال قال وما هي يا أمير المؤمنين

(The book) 'Uyoon Akhbar Al Reza^{asws} – Ahmad Bin Ibrahim Al Khowzy, from Zayd Bin Muhammad al Baghdady, from Abdullah Bin Muhammad al Taie, from his father,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Ali^{asws} was called by a man (invited Imam^{asws} for a meal). He^{asws} said: 'Upon that (conditions that) you guarantee three aspects for me^{asws}. He said, 'And what are these, O Amir Al-Momineen^{asws}?'

قَالَ لَا تُدْخِلْ عَلَيْنَا شَيْئاً مِنْ خَارِجٍ وَلَا تَدْخِرْ عَنَّا شَيْئاً فِي الْبَيْتِ وَلَا تُجَحِفْ بِالْعِيَالِ قَالَ ذَلِكَ لَكَ فَأَجَابَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

He^{asws} said: 'You will not enter (buy) anything from outside upon us^{asws}, nor will you hoard anything from us^{asws}, nor will you be prejudicial with the dependants'. He said, 'That is for you^{asws}. So Amir Al-Momineen^{asws} answered him (his invitation)'.⁵¹⁹

3- ب، قرب الإسناد ابن سعد عن الأزدي قال: خرجنا من المدينة نريد منزل أبي عبد الله عليه السلام فلحقنا أبو بصير خارجاً من زقاني من أرقعة المدينة وهو جنب ونحن لا علم لنا حتى دخلنا على أبي عبد الله ع

(The book) 'Qurb Al Asnad' – Ibn Sa'ad, from Al Azdy who said,

⁵¹⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 14 H 1

⁵¹⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 14 H 2

‘We went out from Al-Medina intending the house of Abu Abdullah^{asws}, and Abu Baseer joined up with us from an alley of the alleyways of Al-Medina, and he was with sexual impurity, and we did not know of it until we entered to see Abu Abdullah^{asws}.

فَسَلَّمْنَا عَلَيْهِ فَرَفَعَ رَأْسَهُ إِلَى أَبِي بَصِيرٍ فَقَالَ لَهُ يَا أَبَا بَصِيرٍ أَمَا تَعْلَمُ أَنَّهُ لَا يَنْبَغِي لِلْجُنُبِ أَنْ يَدْخُلَ بُيُوتَ الْأَنْبِيَاءِ فَرَجَعَ أَبُو بَصِيرٍ وَدَخَلْنَا.

We greeted unto him^{asws}. He^{asws} raised his^{asws} head towards Abu Baseer and said to him: ‘O Abu Baseer! Do you not know that it is not appropriate for the one with sexual impurity that he entered the houses of the Prophets^{as}. So, Abu Baseer returned and we entered’⁵²⁰.

4- عم، إعلام الوری شا، الإرشاد روى أبو بصير قال: دخلت المدينة وكانت معي جويرية لي فأصبت منها ثم خرجت إلى الحمام فلقيت أصحابنا الشيعة وهم متوجهون إلى جعفر بن محمد فحفت أن يسبقوني وبقوتني الدخول إليه فمشيت معهم حتى دخلنا الدار معهم

(The books) ‘Alaam Al Wara’ (and) ‘Al Irshad’ – It is reported by Abu Baseer who said,

‘I entered Al-Medina with me was a slave girl of mine. I attained from her, then returned to the bathhouse, and I met our Shia companions, and they were heading towards Ja’far^{asws} Bin Muhammad^{asws}. I feared them to precede me and the entry to see him^{asws} would be missed by me. So, I walked with them until I entered the house with them.

فَلَمَّا مَثَلْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ عَ نَظَرَ إِلَيَّ ثُمَّ قَالَ يَا أَبَا بَصِيرٍ أَمَا عَلِمْتَ أَنَّ بُيُوتَ الْأَنْبِيَاءِ وَأَوْلَادِ الْأَنْبِيَاءِ لَا يَدْخُلُهَا الْجُنُبُ فَاسْتَحْيَيْتُ وَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لَقِيتُ أَصْحَابَنَا فَخَشِيتُ أَنْ يَقُوتَنِي الدُّخُولُ مَعَهُمْ وَ لَنْ أَعُودَ إِلَى مِثْلِهَا.

When I appeared in front of Abu Abdullah^{asws}, he^{asws} looked at me, then said: ‘O Abu Baseer! But, do you not know that the houses of the Prophets^{as} and the children of the Prophets^{as}, the one with sexual impurity cannot enter these?’ So, I was embarrassed and said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! I met our companions and feared that the entry along with them would be missed by me, and I shall never repeat to it’s like’⁵²¹.

5- كا، الكافي محمد بن يحيى عن ابن عيسى عن صفوان قال: كنت عند الرضا ع فعطس فقلت له صلى الله عليك ثم عطس فقلت صلى الله عليك

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ibn Isa, from Safwan who said,

‘I was in the presence of Al-Reza^{asws}, and he^{asws} sneezed. I said to him^{asws}, ‘May Salawaat of Allah^{azwj} be upon you^{asws}’. Then he^{asws} sneezed, so I said, ‘May the Salawaat of Allah^{azwj} be upon you’. Then he^{asws} sneezed, so I said, ‘May the Salawaat of Allah^{azwj} be upon you^{asws}’.

و قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِذَا عَطَسَ مِثْلَكَ تَقُولُ لَهُ كَمَا يَقُولُ بَعْضُنَا لِبَعْضٍ يَرْحَمُكَ اللَّهُ أَوْ كَمَا نَقُولُ

And I said to him^{asws}, ‘May I be sacrificed for you^{asws}! When (someone) sneezes like you, we say to him just as some of us say to the others, ‘May Allah^{azwj} have Mercy on you’, or just as we (I) said’.

⁵²⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 14 H 3

⁵²¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 14 H 4

قَالَ نَعَمْ أَلَيْسَ تَقُولُ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ قُلْتُ بَلَى قَالَ قَالَ قَدْ صَلَّى عَلَيْهِ وَرَحِمَهُ وَإِنَّمَا صَلَوَاتُنَا عَلَيْهِ رَحْمَةٌ لَنَا وَفُرْجَةٌ.

He^{asws} said: 'Yes! Aren't you saying, 'May the Salawaat of Allah^{azwj} be upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}? I said, 'Yes'. He^{asws} said: 'Mercy be on Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}'. I said, 'Yes'. He^{asws} said: 'And you have sent Salawaat upon him^{saww} and His^{azwj} Mercy, and rather our Salawaat is upon him^{saww} is a Mercy for us^{asws} and kinship'.⁵²²

6- كا، الكافي الحسين بن محمد عن مَعْلَى بن مُحَمَّدٍ عَنْ أَحْمَدَ بنِ مُحَمَّدٍ بنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بنِ نُوحٍ قَالَ: عَطَسَ يَوْمًا وَأَنَا عِنْدَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا يُقَالُ لِلْإِمَامِ إِذَا عَطَسَ قَالَ يَقُولُونَ صَلَّى اللَّهُ عَلَيْكَ.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ayoub Bin Nuh who said,

'He^{asws} sneezed one day and I was in his^{asws} presence. So, I said, 'May I be sacrificed for you^{asws}! What should be said to the Imam^{asws} when he^{asws} sneezes?' He^{asws} said: 'They should be saying, 'May the Salawaat of Allah^{azwj} be upon you^{asws}!''⁵²³

⁵²² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 14 H 5

⁵²³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 14 H 6

باب 15 الصلاة عليهم صلوات الله عليهم

CHAPTER 15 – THE SALAWAAT UPON THEM^{asws}

1- يف، الطرائف رَوَى مُسْلِمٌ فِي صَحِيحِهِ فِي أَوَاسِطِ الْجُزْءِ الرَّابِعِ بِإِسْنَادِهِ إِلَى كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ أَمَّا السَّلَامُ عَلَيْكَ فَقَدْ عَرَفْنَا عَرَفْنَا الصَّلَاةَ عَلَيْكَ قَالَ ص قُولُوا.

(The book) 'Al Taraaif' – It is reported by Muslim in his (book) 'Saheeh', in the middle of the fourth volume, by his chain to Ka'ab Bin Ujzah who said,

'We said, 'O Rasool-Allah^{saww}! As for the greetings (Salaam) upon you^{asws}, so we have recognised. Introduce the Salawaat upon you^{asws}. He^{asws} said:

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ

'Say, 'Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Ibrahim just as You^{azwj} have Sent upon Ibrahim^{as} and the progeny of Ibrahim^{as}'.⁵²⁴

2- وَ مِنْ ذَلِكَ مَا رَوَاهُ الْبُخَارِيُّ فِي الْجُزْءِ السَّادِسِ فِي أَوَّلِ كُرَّاسٍ مِنْ أَوَّلِهِ بِإِسْنَادِهِ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ هَذَا التَّسْلِيمُ فَكَيْفَ نُصَلِّي عَلَيْكَ

And from that is what is reported by Al Bukhary in the sixth volume in the first pages from its beginning, by his chain, said,

'We said, 'O Rasool-Allah^{saww}! This is the greeting. So, how do we send Salawaat upon you?'

فَقَالَ فِي رِوَايَتِهِ عَنِ ابْنِ صَالِحٍ عَنِ اللَّيْثِ

He^{saww} said, in his reported from Ibn Salih, from Al-Lays:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ

'O Allah^{azwj}! Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Sent upon Ibrahim^{as} and progeny of Ibrahim^{as}'.⁵²⁵

وَ رَوَى الْبُخَارِيُّ نَحْوَ ذَلِكَ أَيْضاً فِي هَذَا الْمَوْضِعِ مِنَ الْجُزْءِ الْمَذْكُورِ عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ص -

And it is reported by Al-Bukhari, approximately that as well in this subject, from the mentioned volume, from Ka'ab, from the Prophet^{saww}.

وَ رَوَاهُ أَيْضاً الْبُخَارِيُّ فِي الْجُزْءِ الرَّابِعِ مِنْ صَحِيحِهِ فِي الْكُرَّاسِ الرَّابِعِ مِنْهُ وَ كَانَ الْجُزْءُ تِسْعَ كُرَّاسٍ مِنَ النُّسخَةِ الْمَنْقُولِ مِنْهَا

And it is reported as well by Al-Bukhari in the fourth volume from his (book) 'Saheeh', in the fourth page from it, and the ninth in pages from the copy transmitted from it.

⁵²⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 1

⁵²⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 2

3- وَ مِنْ ذَلِكَ مَا رَوَاهُ الْحُمَيْدِيُّ فِي الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ فِي مُسْنَدِ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي الْحَدِيثِ الْخَامِسِ مِنْ إِفْرَادِ الْبُخَارِيِّ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ هَذَا السَّلَامُ عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ

And from that is what is reported by Al Humeydi in (the book) 'Jam'a Bayn Al Sahihey'n' in (the book) 'Musnad' of Abu Saeed Al Khudry' in the fifth Hadeeth from numbering of Al Bukhari, said,

'I said, 'O Rasool-Allah^{saww}! This is the greeting (Salam) upon you^{saww}. How do we send Salawaat upon you^{saww}?'

قَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ.

He^{saww} said: 'Be saying, 'O Allah^{azwj}! Send Salawaat upon Muhammad^{saww} Your^{azwj} servant and Your^{azwj} Rasool^{saww}, and Progeny^{asws} of Muhammad^{saww}, just as You^{azwj} Send Salawaat upon Ibrahim^{as} and progeny of Ibrahim^{as}, and Bless upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Blessed upon Ibrahim^{as} and progeny of Ibrahim^{as}'.⁵²⁶

4- وَ مِنْ ذَلِكَ مَا رَوَاهُ الْحُمَيْدِيُّ أَيْضاً فِي الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ فِي مُسْنَدِ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ فِي الْحَدِيثِ الثَّانِي مِنْ إِفْرَادِ مُسْلِمٍ قَالَ قَالَ يُسَيِّرُ أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ فَكَيْفَ نُصَلِّي عَلَيْكَ يَا رَسُولَ اللَّهِ فَسَكَتَ رَسُولُ اللَّهِ ص حَتَّى تَمَنَيْنَا أَنَّهُ لَمْ يَسْأَلْهُ

And from that is what is reported by Al Humeydi as well in (the book) 'Jam'a Bayn Al Sahihey'n' in (the book) 'Musnad' of Abu msoud Uqba Bin Amro Al Ansari, in the second Hadeeth from the numbering of Muslim who said,

'Yuseyr said, 'Allah^{azwj} has Comanded us that we send Salawaat upon you^{saww}, O Rasool-Allah^{saww}, so how do we send Salawaat upon you^{saww}, O Rasool-Allah^{saww}?' Rasool-Allah^{saww} was silent until we wished he had not asked him^{saww}.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

Then Rasool-Allah^{saww} said: 'Be saying, 'O Allah^{azwj}! Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Send upon Ibrahim^{as} and progeny of Ibrahim^{as}, and Bless upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Blessed upon Ibrahim^{as} and progeny of Ibrahim^{as}, You^{azwj} are the Praised, the Glorified!'⁵²⁷

5- وَ مِنْ ذَلِكَ مَا رَوَاهُ الثَّعْلَبِيُّ بِإِسْنَادِهِ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

And from that is what is reported by Al-Sa'alby, (non-Shia source), by his chain, in his Tafseer of the Words of the Exalted: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].**

⁵²⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 3

⁵²⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 4

قُلْنَا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا السَّلَامَ عَلَيْكَ فَكَيْفَ الصَّلَاةُ عَلَيْكَ

We said, 'O Rasool-Allah^{saww}! We have known the greetings (Salaam) upon you^{saww}, so how is the Salawaat upon you^{saww}?'

قَالَ قُولُوا لِلَّهِمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

He^{saww} said: 'Be saying, 'O Allah^{azwj}! Send Salawat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Sent upon Ibrahim^{as} and progeny of Ibrahim^{as}, You^{azwj} are the Praised, the Glorified, and Bless upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Blessed upon Ibrahim^{as} and progeny of Ibrahim^{as}, You^{azwj} are the Praised, the Glorified!'”⁵²⁸

6- أَقُولُ رَوَى ابْنُ شَيْرَوَيْهِ فِي الْفَرْدَوْسِ عَنِ الْبُخَارِيِّ وَ مُسْلِمٍ بِإِسْنَادِهِمَا عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ص قَالَ: قُولُوا لِلَّهِمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

I am saying, 'It is reported by Ibn Sheyrawiya in (the book) 'Al Firdows', from Al Bukhari and Muslim by their chains from Ka'ab Bin Ujrah,

'From the Prophet^{saww} having said: 'Be saying, 'O Allah^{azwj}! Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Send upon Ibrahim^{as} and progeny of Ibrahim^{as}, You^{azwj} are the Praised, the Glorified! O Allah^{azwj}! Bless upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Blessed upon Ibrahim^{as} and progeny of Ibrahim^{as}, You^{azwj} are Praised, Glorified!'”⁵²⁹

7- وَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ: مَا مِنْ دُعَاءٍ إِلَّا وَ بَيْنَهُ وَ بَيْنَ السَّمَاءِ حِجَابٌ حَتَّى يُصَلَّى عَلَى النَّبِيِّ مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ فَإِذَا فَعَلَ ذَلِكَ انْخَرَقَ ذَلِكَ الْحِجَابُ وَ دَخَلَ الدُّعَاءُ وَ إِذَا لَمْ يَفْعَلْ ذَلِكَ رَجَعَ الدُّعَاءُ.

And from Ali^{asws} Bin Abu Talib^{asws}, from the Prophet^{saww} having said: 'There is no supplication except and between it and the sky there is a veil until one sends Salawaat upon the Prophet^{saww} Muhammad^{saww} and upon the Progeny^{asws} of Muhammad^{saww}. So, when that is done, that veil is pierced and the supplication enters (through), and when he does not do that, the supplication returns'”⁵³⁰

8- وَ رَوَى الْبُزْجِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَمَّا خَلَقَ اللَّهُ الْعَرْشَ خَلَقَ سَبْعِينَ أَلْفَ مَلَكٍ وَ قَالَ لَهُمْ طُوفُوا بِعَرْشِ النُّورِ وَ سَبِّحُونِي وَ احْمِلُوا عَرْشِي

And it is reported by Al Bursy in (the book) 'Mashariq Al Anwaar' –

⁵²⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 5

⁵²⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 6

⁵³⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 7

'From the Prophet^{saww} having said: 'When Allah^{azwj} Created the Throne, Created seventy thousand Angels and Said to them: "Perform Tawaaf of the Throne of Noor and Glorify Me^{azwj}, and carry My^{azwj} Throne!"

فَطَافُوا وَ سَبَّحُوا وَ أَرَادُوا أَنْ يَحْمِلُوا الْعَرْشَ فَمَا قَدَرُوا فَقَالَ لَهُمُ اللَّهُ طُوفُوا بِعَرْشِ النُّورِ فَصَلُّوا عَلَى نُورِ جَلَالِي مُحَمَّدٍ حَبِيبِي وَ احْمِلُوا عَرْشِي

They (angels) performed Tawaaf and Glorified and wanted to carry the Throne but were not able to. Allah^{azwj} Said to them: "Perform Tawaaf of the Throne of Noor and send Salawaat upon the Noor of My^{azwj} Majesty, Muhammad^{saww} My^{azwj} Beloved, and (then) carry My^{azwj} Throne!"

فَطَافُوا بِعَرْشِ الْجَلَالِ وَ صَلُّوا عَلَى مُحَمَّدٍ وَ حَمَلُوا الْعَرْشَ فَأَطَاعُوا حَمْلَهُ فَقَالُوا رَبَّنَا أَمَرْتَنَا بِتَسْبِيحِكَ وَ تَقْدِيرِكَ

They performed Tawaaf of the Throne of Majesty and sent Salawaat upon Muhammad^{saww} and carried the Throne, and they performed Tawaaf carrying it. They said, 'Our Lord^{azwj}! You^{azwj} Commanded us with Glorifying You^{azwj} and extolling Your^{azwj} Holiness'.

فَقَالَ اللَّهُ لَهُمْ يَا مَلَائِكَتِي إِذَا صَلَّيْتُمْ عَلَى حَبِيبِي مُحَمَّدٍ فَقَدْ سَبَّحْتُمُونِي وَ قَدَّسْتُمُونِي وَ هَلَّلْتُمُونِي.

Allah^{azwj} Said to them: 'O My^{azwj} Angels! When you send Salawaat upon My^{azwj} Beloved Muhammad^{saww}, so you have (already) Glorified Me^{azwj}, and extolled My^{azwj} Holiness, and exclaimed My^{azwj} Oneness!'"⁵³¹

9- قَالَ وَ رَوَى ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ أَلْفَ صَلَاةٍ فِي أَلْفِ صَفٍّ مِنَ الْمَلَائِكَةِ وَ لَمْ يَبْقَ رَطْبٌ وَ لَا يَابِسٌ إِلَّا وَ صَلَّى عَلَى ذَلِكَ الْعَبْدِ لِصَلَاةِ اللَّهِ عَلَيْهِ.

He said, 'And it is reported by Ibn Abbas,

'From the Prophet^{saww} having said: 'One who sends Salawaat upon me^{saww}, one Salawaat, Allah^{azwj} Sends a thousand Salawaats upon him, among a thousand rows of the Angels, and there does not remain any wet or dry (thing) except and it sends Salawaat upon that servant for the Salawaat of Allah^{azwj} upon him'"⁵³².

10- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُجَّادِ عَنْ شُعَيْبٍ عَنِ الْحَكَمِ قَالَ سَمِعْتُ ابْنَ أَبِي لَيْلَى يَقُولُ لَقِيتُ كَعْبُ بْنَ عُجْرَةَ فَقَالَ أَلَا أُهْدِي إِلَيْكَ هَدِيَّةً قُلْتُ بَلَى قَالَ إِنَّ رَسُولَ اللَّهِ ص خَرَجَ إِلَيْنَا فَقُلْتُ يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا كَيْفَ السَّلَامَ عَلَيْكَ فَكَيْفَ الصَّلَاةُ عَلَيْكَ

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Ali Bin Al Ja'ad, from Shuayb, from Al Hakam who said,

'I heard Abu Layli saying, 'Ka'ab Bin Ujrah met me and said, 'Shall I gift to you a gift?' I said, 'Yes'. He said, 'Rasool-Allah^{saww} came out to us, so I said, 'O Rasool-Allah^{saww}! We have learnt how the greetings is to be upon you^{saww}, so how is the Salawaat upon you^{saww}?'

⁵³¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 8

⁵³² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 9

قَالَ قُولُوا لِلّٰهِمْ صَلَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ.

He^{saww} said: 'Be saying, 'O Allah^{azwj}! Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Sent upon Ibrahim^{as} and progeny of Ibrahim^{as}, You^{azwj} are the Praised, Glorified! And Bless upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Blessed upon Ibrahim and progeny of Ibrahim^{as}, You^{azwj} are Praised, Glorified!''⁵³³

11- وَ رُوِيَ مِنَ الْبُخَارِيِّ أَيْضاً بِسَنَدٍ آخَرَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ هَذَا التَّسْلِيمُ فَكَيْفَ نُصَلِّي عَلَيْكَ

It is reported from Al Bukhari as well by another chain, from Abu Saeed Al Khudri who said,

'We said, 'O Rasool-Allah^{saww}! This is the greetings, so how do we send Salawaat upon you^{saww}?'

قَالَ قُولُوا لِلّٰهِمْ صَلَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ

He^{saww} said: 'Be saying, 'O Allah^{azwj}! Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Sent Salawaat upon Ibrahim^{as} and progeny of Ibrahim^{as}, and Bless upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Blessed upon Ibrahim^{as}.'.

وَ بِسَنَدٍ آخَرَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ.

And by another chain: 'Just as You^{azwj} Sent upon Ibrahim^{as}''⁵³⁴.

12- وَ قَالَ أَبُو صَالِحٍ عَنِ اللَّيْثِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ.

And Abu Salih said, from Al-Lays: 'Upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} Blessed upon Ibrahim^{as}''⁵³⁵.

13- وَ رَوَى بِإِسْنَادِهِ عَنِ ابْنِ الْمَعْزَلِيِّ عَنْ أَحْمَدَ بْنِ الْمُطَفَّرِ الْعَطَّارِ الشَّافِعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ عَنْ عَلِيِّ بْنِ يُونُسَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكِنْدِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةً مَرَّةٍ قَضَى اللَّهُ لَهُ مِائَةً حَاجَةً.

And it is reported by his chain from Ibn Al Magazily, from Ahmad Bin Al Muzaffar Al Attar Al Shafie, from Abdullah Bin Ahmad Bin Usman, from abdullah Bin zayd, from Ali Bin Yunus, from Muhammad Bin Al Al Kindy, from Muhammad Bin Muslim,

'From Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'One who sends Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} one hundred times, Allah^{azwj} would Fulfil one hundred needs for him''⁵³⁶.

⁵³³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 10

⁵³⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 11

⁵³⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 12

14- وَ بِإِسْنَادِهِ أَيْضاً عَنْ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ دُعَاءٍ إِلَّا بَيْنَهُ وَ بَيْنَ السَّمَاءِ حِجَابٌ حَتَّى يُصَلَّى عَلَى النَّبِيِّ وَ عَلَى آلِ مُحَمَّدٍ فَإِذَا فُعِلَ ذَلِكَ انْخَرَقَ ذَلِكَ الْحِجَابُ وَ دَخَلَ الدُّعَاءُ فَإِذَا لَمْ يُفْعَلْ ذَلِكَ رَجَعَ الدُّعَاءُ.

And by his chain as well,

‘From him^{asws} having said: ‘Rasool-Allah^{saww} said: ‘There is no supplication except between it and the sky there is a veil, until he (the duplicator) sends Salawaat upon the Prophet^{saww} and upon the Progeny^{asws} of Muhammad^{saww}. So, when he does that, that veil is pierced and the supplication enters (through). When he does not do that, the supplication returns’’.⁵³⁷

15- وَ مِنْ كِتَابِ مَنَاقِبِ الصَّحَابَةِ لِلْسَّمْعَانِيِّ، بِإِسْنَادِهِ أَيْضاً عَنِ الْحَارِثِ وَ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيٍّ ع قَالَ: كُلُّ دُعَاءٍ مَحْجُوبٌ حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

And from the book ‘Manaqib Al Sahaaba’ of Al Sam’any, by his chain as well, from Al Haris and Aasim Bin Zamrah,

‘From Ali^{asws} having said: ‘Every supplication is veiled until he (the supplicatory) sends Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}’’.⁵³⁸

⁵³⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 13

⁵³⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 14

⁵³⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 15 H 15

باب 16 ما يحبهم عليهم السلام من الدواب و الطيور و ما كتب على جناح الهدد من فضلهم و أنهم يعلمون منطق الطيور و البهائم

CHAPTER 16 – WHAT LOVES THEM^{asws}, FROM THE ANIMALS, AND THE BIRDS, AND WHAT IS WRITTEN UPON THE WINGS OF THE HOOPOE OF THEIR^{asws} MERITS, AND THEY^{asws} KNOW THE TALK OF THE BIRDS AND THE BEASTS

1- ن، عيون أخبار الرضا عليه السلام عبد الله بن محمد بن عبد الوهاب عن منصور بن عبد الله عن المُنذر بن محمد عن الحسين بن محمد عن سليمان بن جعفر عن الرضا عن آبائه عن علي ع قال: في جناح كل هُدْهُدٍ خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ مَكْتُوبٌ بِالسُّرْيَانِيَّةِ آلُ مُحَمَّدٍ خَيْرُ الْبَرِيَّةِ.

(The book) 'Uyoon Akhbar Al Reza^{asws} – Abdullah Bin Muhammad Bin Abdul Wahab, from Mansour Bin Abdullah, from Al Munzar Bin Muhammad, from al Husayn Bin Muhammad, from Suleyman Bin Ja'far,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'In the wings of every hoopoe Allah^{azwj} Mighty and Majestic Created, is written in Assyrian: 'Progeny^{asws} of Muhammad^{saww} are the best of Created beings'.⁵³⁹

2- ما، الأمايلي للشيخ الطوسي هلال بن محمد بن عيسى المقرئ عن سعيد بن أحمد البراز عن المُنذر بن محمد بن محمد عن أبيه عن الرضا عن آبائه عن علي صلوات الله عليهم قال قال رسول الله ص ما من هُدْهُدٍ إِلَّا وَ فِي جَنَاحِهِ مَكْتُوبٌ بِالسُّرْيَانِيَّةِ آلُ مُحَمَّدٍ خَيْرُ الْبَرِيَّةِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Hilal Bin Muhammad Bin Isa al Muqry, from Saeed Bin Ahmad Al Bazzaz, from Al Munzar Bin Muhammad Bin Muhammad, from his father,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'There is no hoopoe except and in its wings is written in Assyrian: 'Progeny^{asws} of Muhammad^{saww} are the best of Created beings'.⁵⁴⁰

3- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن إبراهيم بن إسحاق عن الحسن بن زياد عن داود الرقي قال: بَيْنَمَا نَحْنُ فُعُودٌ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ مَرَّ بِنَا رَجُلٌ بِيَدِهِ خُطَّافٌ مَذْبُوحٌ فَوَثَبَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ ع حَتَّى أَخَذَهُ مِنْ يَدِهِ ثُمَّ دَخَا بِهِ الْأَرْضَ ثُمَّ قَالَ أَعَالِمُكُمْ أَمْرُكُمْ بِهَذَا أَمْ فَقِيهِكُمْ

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Al Ashary, from Ibrahim Bin Is'haq, from Al Hassan Bin Ziyad, from Dawood Al Raqqy who said,

'While we were seated in the presence of Abu Abdullah^{asws} when a man passed by us, in his hand was a martin (swallow) slaughtered. Abu Abdullah^{asws} leapt towards him until he^{asws} seized it from his hand, then laid it in the ground, then said: 'Did your scholar instruct you with this, or your jurist?'

⁵³⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 1

⁵⁴⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 2

لَقَدْ أَخْبَرَنِي أَبِي عَنْ جَدِّي ع أَنَّ رَسُولَ اللَّهِ ص نَهَى عَنْ قَتْلِ سِتَّةِ النَّحْلَةِ وَ النَّمْلَةِ وَ الضَّفْدَعِ وَ الصُّرْدِ وَ الْهُذُودِ وَ الْخُطَّافِ وَ سَاقِ الْحَدِيثِ إِلَى أَنْ قَالَ وَ أَمَّا الْخُطَّافُ فَإِنَّ دَوْرَانَهُ فِي السَّمَاءِ أَسْفَلَ لِمَا فَعَلَ بِأَهْلِ بَيْتِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ تَسْبِيحُهُ قِرَاءَةُ الْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ أ لَا تَرَوْنَهُ وَ هُوَ يَقُولُ وَ لَا الضَّالِّينَ.

My^{asws} father^{asws} has informed me from my^{asws} grandfather^{asws} that Rasool-Allah^{saww} has forbidden from killing six – the bee, and the ant, and the frog, and the shrike, and the hoopoe, and the martin’ – and continued the Hadeeth until he^{asws} said: ‘And as for the martin, its circling is in the sky out of grief to what was done with People^{asws} of the Household of Muhammad^{saww}, and its glorification is recitation of **‘The Praise is for Allah the Lord of the Worlds [1:2],’**. Don’t you see it and it is saying, **‘nor of the straying ones [1:7]’**.⁵⁴¹

4- ع، حليل الشرائع الطائفي عن الحسن بن علي العدوي عن حمص المندلسي عن عيسى بن إبراهيم عن أحمد بن حسان عن أبي صالح عن أبي عبيد الله قال: معاشر الناس اعلموا أن الله تبارك و تعالى خلق خلقاً ليس لهم من ذرية آدم يلعنون مبعضي أمير المؤمنين ع فتعيل له و من هذا الخلق قال القائل تقول في السحر اللهم العن مبعضي علي ع اللهم أبغض من أبغضه و أحب من أحبه.

(This is not a Hadeeth)⁵⁴²

5- قل، إقبال الأعمال من كتاب النثر و الطي عن الرضا ع في خبر طويل في فضل يوم الغدير قال: و في يوم الغدير عرض الله الولاية على أهل السموات السبع فسبق إليها أهل السماء السابعة فزين بها العرش ثم سبق إليها أهل السماء الرابعة فزينتها بالبيت المعمور ثم سبق إليها أهل السماء الدنيا فزينتها بالكواكب

(The book) ‘Iqbal Al Amaal’, from the book ‘Al Nashr Wa Al Tayy’ –

From Al-Reza^{asws} in a lengthy Hadeeth regarding the merit of the day of Ghadeer, he^{asws} said: ‘And during the day of Al-Ghadeer, Allah^{azwj} Presented the Wilayah unto the inhabitants of the seven skies, and the inhabitants of the seventh sky preceded to it, so it was adorned by the Throne. Then the inhabitants of the fourth sky preceded to it, so it was adorned by the Bayt Al-Mamour. Then the inhabitants of the world preceded to it, and it was adorned by the stars.

ثم عرضها على الأرضين فسبقت إليها مكة فزينتها بالكعبة ثم سبقت إليها المدينة فزينتها بالمصطفى محمد ص ثم سبقت إليها الكوفة فزينتها بأمر المؤمنين ع

Then He^{azwj} Presented it unto the lands, so Makkah preceded to it and it was adorned with the Kabah. Then Al-Medina preceded to it, so it was adorned with the Chosen one, Muhammad^{saww}. Then Al-Kufa preceded to it, and it was adorned by Amir Al-Momineen^{asws}.

و عرضها على الجبال فأول جبل أقر بذلك ثلاثة أجنال العقيق و جبل الفيروز و جبل الياقوت فصارت هذه الجبال جواهر و أفضل الجواهر و سبقت إليها جبال آخر فصارت معادن الذهب و الفضة و ما لم يقر بذلك و لم يعقل صارت لا تُنبئ شيئاً

⁵⁴¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 3

⁵⁴² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 4

And He^{azwj} Presented it to the mountains, and the first mountains to acknowledge with that were three mountains – Al-Aqeeq (agate), and mountain of Al-Firouzaj (turquoise), and mountain of Al-Yaqout (ruby). Thus, these mountains became these mountains and the most superior of the jewels. And another mountain preceded to it and it became a mine of gold and silver. And what did not acknowledge with that and did not accept, became not growing anything.

وَعَرَضَتْ فِي ذَلِكَ الْيَوْمِ عَلَى الْمِيَاهِ فَمَا قَبِلَ مِنْهَا صَارَ عَذْبًا وَ مَا أَنْكَرَ صَارَ مِلْحًا أَجَاجًا

And during that it was Presented unto the waters, so whatever from these accepted, because sweet, and whatever denies became salty, bitter.

وَعَرَضَهَا فِي ذَلِكَ الْيَوْمِ عَلَى النَّبَاتِ فَمَا قَبِلَهُ صَارَ حُلْوًا طَيِّبًا وَ مَا لَمْ يَقْبَلْ صَارَ مُرًّا

And during that is was Presented unto the vegetation, so whatever accepted it became sweet, good, and whatever did not accept became bitter.

ثُمَّ عَرَضَهَا فِي ذَلِكَ الْيَوْمِ عَلَى الطَّيْرِ فَمَا قَبِلَهَا صَارَ فَصِيحًا مُصَوِّتًا وَ مَا أَنْكَرَهَا صَارَ أَحْرًا أَلْكَنَ إِلَى آخِرِ الْحَبَرِ.

Then during that day it was Presented unto the birds, so whatever accepted it, became eloquent of voice, and whatever denied it became mute, silent’ – up to the end of the Hadeeth”.⁵⁴³

6- ير، بصائر الدرجات ابن هاشم عن الحسين بن سيف عن أبيه عن أبي الصائغ في قول الله عز وجل وَ سَمِعَرُ لَكُمْ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ جَمِيعًا قَالَ أَخْبَرْتُهُمْ بِطَاعَتِهِمْ.

(This is not a Hadeeth)⁵⁴⁴

7- ختص، الإختصاص ير، بصائر الدرجات ابن يزيد عن الوشاء عمَّن رواه عن منصور عن الميموني عن الثمالي قال: كُنْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي دَارِهِ وَ فِيهَا عَصَافِيرُ وَ هُنَّ يَصْحَنُ فَقَالَ لِي أ تَدْرِي مَا يَقُولْنَ هَؤُلَاءِ قُلْتُ لَا أَدْرِي قَالَ يُسَبِّحُن رَبَّهُنَّ وَ يَطْلُبُنَّ رِزْقَهُنَّ.

(The book) ‘Al Ikhtisaas’ (and) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Al Washa, from the one who reported it, from Mansour, from Al Maysami, from Al Sumali who said,

‘I was with Ali^{asws} Bin Al-Husayn^{asws} in his^{asws} house and in it were sparrows, and they were chirping. He^{asws} said to me: ‘Do you know what they are saying?’ I said, ‘I don’t know’. He^{asws} said: ‘They are glorifying their Lord^{azwj} and seeking their sustenance’”.⁵⁴⁵

8- ختص، الإختصاص ير، بصائر الدرجات أحمد بن محمد عن محمد بن خلف عن بغض رجليه عن أبي عبد الله قال: فَتَلَا رَجُلٌ عِنْدَهُ هَذِهِ الْآيَةُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أُوتِينَا مِنْ كُلِّ شَيْءٍ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ فِيهَا مِنْ إِنَّمَا هِيَ وَ أُوتِينَا كُلَّ شَيْءٍ.

⁵⁴³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 5

⁵⁴⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 6

⁵⁴⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 7

(The books) 'Al Khasaais' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Khalaf, from one of his men,

'From Abu Abdullah^{asws} having said: 'A man recited this Verse in his^{asws} presence: **We have been Taught the speech of the birds, and have been Given from all things [27:16]**. Abu Abdullah^{asws} said: 'There isn't **'from'** in it. But rather it is as: **'We have been Given all things'**'.⁵⁴⁶

9- ير، بصائر الدرجات الحسن بن علي بن النعمان عن زكريا بن عمرو الثقات عن محمد بن سماعة عن النضر بن شعيب عن محمد بن مسلم قال سمعت أبا جعفر ع يقول إنا علمنا منطق الطير وأوتينا من كل شيء.

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali Bin Al Numan, from Yahya Bin Zakariyya, from Amro Al Zayyat, from Muhammad Bin Sama'at, from Al Nazar Bin Shuayn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} Saying: 'We^{asws} **have been Taught the speech of the birds, and have been Given from all things [27:16]**'.⁵⁴⁷

10- ير، بصائر الدرجات عبد الله بن محمد عن رواه عن محمد بن عبد الكريم عن عبد الله بن عبد الرحمن عن أبيان بن عثمان عن زرارَةَ عن أبي عبد الله ع قال: قال أمير المؤمنين ع لابن عباس إن الله علمنا منطق الطير كما علمه سليمان بن داود منطق كل دابة في بر أو بحر.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from the one who reported it, from Muhammad Bin Abdul Kareem, from Abdullah Bin Abdul Rahman, from Aban Bin Usman, from Zurara,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said to Ibn Abbas: 'Allah^{azwj} has Taught us^{asws} the speech of the birds just as He^{azwj} had Taught it to Suleyman Bin Dawood^{as}, speech of every animal in the land or sea'.⁵⁴⁸

11- ختص، الإختصاص ير، بصائر الدرجات علي بن إسماعيل عن محمد بن عمرو الثقات عن أبيه عن الفيض بن المختار قال سمعت أبا عبد الله ع يقول إن سليمان بن داود قال علمنا منطق الطير وأوتينا من كل شيء وقد والله علمنا منطق الطير وعلم كل شيء.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from his father, from Al Fayz Bin Al Mukhtar who said,

'I heard Abu Abdullah^{asws} saying: 'Suleyman Bin Dawood^{as} said: '**We have been Taught the speech of the birds, and have been Given from all things [27:16]**, and by Allah^{azwj} We^{asws} have been Taught the speech of the birds and Taught all things'.⁵⁴⁹

12- ختص، الإختصاص ير، بصائر الدرجات أحمد بن موسى عن محمد بن الحسين عن النضر بن شعيب عن عمر بن خليفة عن أبي شيبَةَ عن الفيض عن محمد بن مسلم قال سمعت أبا جعفر ع يقول يا أيها الناس علمنا منطق الطير وأوتينا من كل شيء إن هذا هو الفضل المبين.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Musa, from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Umar Bin Khaleefa, from Abu Shayba, from Al Fayz, from Muhammad Bin Muslim who said,

⁵⁴⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 8

⁵⁴⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 9

⁵⁴⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 10

⁵⁴⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 11

“O you people! We have been Taught the speech of the birds, and have been Given from all things. Surely, this is the clear Grace’ [27:16]”.⁵⁵⁰

13- ختص، الإختصاص ير، بصائر الدرجات أحمد بن الحسن عن أحمد بن إبراهيم عن عبد الله بن بكير عن عمر بن توبة عن سليمان بن خالد عن أبي عبد الله ع قال: بينا أبو عبد الله البلخي ونحن معه إذا هو بطي يتغو ويحرك ذنبه فقال أبو عبد الله ع أفعَلُ إن شاء الله

(The books) ‘Al Ikhtisaas’ (and) ‘Basaair Al Darajaat’ – Ahmad Bin Al Hassan, from Ahmad Bin Ibrahim, from Abdullah Bin Bukeyr, from Umar Bin Tawba, from Suleyman Bin Khalid,

‘From Abu Abdullah^{asws} having said: ‘While Abu Abdullah Al-Balkhy was between us and we were with him, there was an antelope grunting and wagging its tail. Abu Abdullah^{asws} said: ‘I^{asws} shall do it, if Allah^{azwj} so Desires’.

قَالَ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ عَلِمْتُمْ مَا قَالَ الظَّيِّ قُلْنَا اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَعْلَمُ

He (the narrator) said, ‘Then he^{asws} turned towards us and said: ‘Do you know what the antelope said?’ We said, ‘Allah^{azwj} and His^{azwj} Rasool^{saww} and son^{asws} of His^{azwj} Rasool^{saww} are more knowing’.

فَقَالَ إِنَّهُ أَتَانِي فَأَخْبَرَنِي أَنَّ بَعْضَ أَهْلِ الْمَدِينَةِ نَصَبَ شَبَكَةً لَأَنْتَاهُ فَأَخَذَهَا وَ هَا حِشْمَانٍ لَمْ يَنْهَضَا وَ لَمْ يَقْوَا لِلرَّغْيِ فَسَأَلَنِي أَنْ أَسْأَلَهُمْ أَنْ يُطْلِفُوهَا وَ ضَمِنَ لِي أَنْ إِذَا أَرْضَعَتْ حِشْمَتَيْهَا حَتَّى يَقْوَا لِلنُّهُوضِ وَ الرَّغْيِ أَنْ يَرْدَّهَا عَلَيْهِمْ

He^{asws} said: ‘He came to me^{asws} and informed me^{asws} that some of the people of Al-Medina installed a trap for his female, and it seized her, and there are two cubs for her not being able to feed themselves and not strong enough for pasturing. He asked me^{asws} if I^{asws} could ask them to free her and he guaranteed for me that when she has breastfed her cubs until they are strong for the feeding themselves and the pasture, he would return her to them”.

قَالَ فَاسْتَحْلَفْتُهُ فَقَالَ بَرِئْتُ مِنْ وَلَاتِكُمْ أَهْلَ الْبَيْتِ إِنْ لَمْ أَفِ وَ أَنَا فَاعِلٌ ذَلِكَ إِنْ شَاءَ اللَّهُ فَقَالَ الْبَلْخِيُّ سَنَّةً فِيكُمْ كَسَنَةِ سُلَيْمَانَ ع.

He^{asws} said: ‘I^{asws} made him swear an oath. He said, ‘I am disavowed from your^{asws} Wilayah of People^{asws} of the Household, if I do not fulfil’, and I^{asws} will do that (get the female freed) if Allah^{azwj} so Desires’. Al-Balkhy said, ‘A Sunnah among you^{asws} like the Sunnah of Suleyman^{asw}’.⁵⁵¹

14- ير، بصائر الدرجات أحمد بن موسى الخشاب عن عبد الرحمن بن كثير عن أبي عبد الله ع قال: كَانَ رَسُولُ اللَّهِ ص يَوْمًا قَاعِدًا فِي أَصْحَابِهِ إِذْ مَرَّ بِهِ بَعِيرٌ فَجَاءَ حَتَّى ضَرَبَ بِجِرَانِهِ الْأَرْضَ وَ رَمَا فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا رَسُولَ اللَّهِ أَسَحَدُ لَكَ هَذَا الْبَعِيرُ فَتَحْنُ أَحَقُّ أَنْ نَفْعَلَ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Musa Al Khashab, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} having said: ‘One day Rasool-Allah^{saww} was seated among his^{saww} companions when a camel passed by him^{saww} until it struck it’s knees on the ground

⁵⁵⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 12

⁵⁵¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 13

kneeling, and foamed (at the mouth). A man from the people said, 'O Rasool-Allah^{saww}! This camel is doing Sajdah to you^{saww}, then we are more rightful that we do (the same)'.

فَقَالَ رَسُولُ اللَّهِ ص لَا بَلِ اسْجُدُوا لِلَّهِ إِنَّ هَذَا الْجَمَلُ جَاءَ يَشْكُو أَرْبَابَهُ وَ زَعَمَ أَنَّهُمْ أَنْتَجَوْهُ صَغِيرًا فَلَمَّا كَبُرَ وَ قَدْ اعْتَمَلُوا عَلَيْهِ وَ صَارَ عُودًا كَبِيرًا
أَرَادُوا نَحْرَهُ فَشَكََا ذَلِكَ

Rasool-Allah^{saww} said: 'No, but perform Sajdah to Allah^{azwj}. This camel came to complain of its owners and claims that they bred him as young. When he was grown-up and they had utilised him, and now when he is old, they want to slaughter him. He complained of that'.

فَدَخَلَ رَجُلًا مِّنَ الْقَوْمِ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَهُ مِنَ الْإِنْكَارِ لِقَوْلِ النَّبِيِّ ص فَقَالَ رَسُولُ اللَّهِ ص لَوْ أَمَرْتُ شَيْئًا يَسْجُدُ لِآخَرَ لَأَمَرْتُ الْمَرْأَةَ أَنْ
تَسْجُدَ لِرَوْجِهَا

The denial entered into a man from the group, what Allah^{azwj} Desired to enter him, (denial) of the words of the Prophet^{saww}. Rasool-Allah^{saww} said: 'If I^{saww} were to instruct anything to do Sajdah to another, I^{saww} would instruct the woman to do Sajdah to her husband'.

ثُمَّ أَنْشَأَ أَبُو عَبْدِ اللَّهِ ع يُحَدِّثُ فَقَالَ ثَلَاثَةٌ مِّنَ الْبَهَائِمِ تَكَلَّمُوا عَلَى عَهْدِ رَسُولِ اللَّهِ ص الْجَمَلُ وَ الذَّنْبُ وَ الْبَقَرَةُ فَأَمَّا الْجَمَلُ فَكَلامُهُ الَّذِي سَمِعْتُ
وَ أَمَّا الذَّنْبُ فَجَاءَ إِلَى النَّبِيِّ ص فَشَكََا إِلَيْهِ الْجُوعَ فَدَعَا أَصْحَابَهُ فَكَلَّمَهُمْ فِيهِ فَتَنَحَّوْا فَقَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِ الْعَنَمِ افْرَضُوا لِلذَّنْبِ شَيْئًا
فَتَنَحَّوْا

Then Abu Abdullah^{asws} grew the Hadeeth saying: 'Three from the beasts spoke in the era of Rasool-Allah^{saww} – the camel, and the wolf, and the cow. As for the camel it spoke to him^{saww} that which you heard, and as for the wolf, it came to the Prophet^{saww} and complained to him^{saww} of the hunger. He^{saww} called his^{saww} companions and spoke to them regarding it. They left. Rasool-Allah^{saww} said to the owners of the sheep: 'Necessitate something for the wolf'. They left.

ثُمَّ جَاءَ الثَّانِيَةَ فَشَكََا إِلَيْهِ الْجُوعَ فَدَعَاهُمْ وَ تَنَحَّوْا فَقَالَ رَسُولُ اللَّهِ ص لِلذَّنْبِ اخْتَلِسْ أَيْ خُذْ وَ لَوْ أَنَّ رَسُولَ اللَّهِ ص فَرَضَ لِلذَّنْبِ شَيْئًا مَا زَادَ
عَلَيْهِ شَيْئًا حَتَّى تَقُومَ السَّاعَةُ

Then the second came and complained to him^{saww} of the hunger. He^{saww} called them and they left him^{saww} alone. Rasool-Allah^{saww} said to the wolf: 'Sneak up' – i.e. take. And if Rasool-Allah^{saww} has Obligated anything (to be given) to the wolf, nothing would have been increased upon it until the establishment of the Hour.

وَ أَمَّا الْبَقَرَةُ فَإِنَّهَا آمَنَتْ بِالنَّبِيِّ ص وَ دَلَّتْ عَلَيْهِ وَ كَانَ فِي نَحْلِ أَبِي سَالِمٍ فَقَالَ يَا آلَ ذَرِيحٍ تَعْمَلُ عَلَى نَجِيحٍ صَائِحٍ يَصِيحُ بِلِسَانٍ عَرَبِيٍّ فَصِيحٌ بِأَنْ
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ - مُحَمَّدٌ رَسُولُ اللَّهِ سَيِّدُ النَّبِيِّينَ وَ عَلِيٌّ سَيِّدُ الْوَصِيِّينَ.

And as for the cow, it believed in the Prophet^{saww} and pointed upon it, and it was among the palm trees of the clan of Salim. It said, 'O clan of Zareh! Work upon the plantation!' – shouting in eloquent Arabic, shouting, 'There is no god except Allah^{azwj} Lord^{azwj} of the world, Muhammad^{saww} is Rasool-Allah^{saww} chief of the Prophets^{as}, and Ali^{asws} is chief of the successors^{asws} .

ختص، الإختصاص الخشّاب مثله و فيه بعد قوله لقول النبي ص فقال أبو بصير أ كان عمر قال أنت تقول ذلك ثم قال رسول الله ص لو أمرت إلى آخر الخبر.

(The book) 'Al-Ikhtisaas' – Al-Khashab – similar to is, and in it after its (camel's) words to the words of the Prophet^{saww}, Abu Baseer said, 'Was it Umar?' (who said, 'O Rasool-Allah^{saww}! This camel is doing Sajdah to you^{saww}, then we are more rightful that we do (the same). Rasool-Allah^{saww} said: 'If I^{saww} were to instruct' – up to the end of the Hadeeth".⁵⁵²

15- ختص، الإختصاص ير، بصائر الدرجات الحجال عن اللؤلؤي عن ابن سينان عن فضيل الأعور عن بعض أصحابنا قال: كان رجل عند أبي جعفر ع من هذه العصابة يجادته في شيء من ذكر عثمان فإذا وزع قد قفز من فوق الحائط فقال أبو جعفر ع أ تدري ما يقول قلت لا قال يقول لتكفن عن ذكر عثمان أو لأسبى علياً.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Al Hajjal, from Al luluie, from Ibn Sinan, from Fuzeyl Al Awr, from one of our companions who said,

'There was a man from this group in the presence of Abu Ja'far^{asws} discussing with him^{asws} regarding something from the mention of Usman, and there was a lizard which had uttered from above the wall. Abu Ja'far^{asws} said: 'Do you know what it is saying?' I said, 'No'. He^{asws} said: 'It is saying, 'Either you refrain from mentioning Usman or I^{asws} will revile Ali^{asws},"⁵⁵³

16- ير، بصائر الدرجات أحمد بن محمد عن البرقي عن ابن أبي عمير و إبراهيم بن هاشم عن ابن أبي عمير عن حفص بن البختري عن ذكره عن أبي جعفر ع قال: لما مات علي بن الحسين كانت ناقة له في الرعي جاءت حتى صرنت بجراها على القبر و تمرغت عليه و إن أبي كان يجع عليها و يعتمر و ما فرعها قرعة قط.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al barqy, from Ibn Abu Umeyr and Ibrahim bin Hashim, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari, from the one who mentioned it,

'From Abu Ja'far^{asws} having said: 'When Ali^{asws} Bin Al-Husayn^{asws} passed away, there was a she-camel of his^{asws} in the pastures. It came until it struck with its limbs upon the grave and it rolled upon it; and my^{asws} father^{asws} had performed Hajj and Umrah upon it, and had not hit it by a whip at all".⁵⁵⁴

17- يج، الخرائج و الجرائح روى عبد الله بن طلحة قال: سألت أبا عبد الله ع عن الوزع قال هو الرّجس مسح فإذا قتلته فأغسل يعني شكرًا

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Abdullah Bin Talha who said,

'I asked Abu Abdullah^{asws} about the lizard'. He^{asws} said: 'It is the uncleanness, morphed. So, if you were to kill it, then wash, meaning in gratitude'.

و قال إن أبي كان قاعداً في الحجر و معه رجل يجذته فإذا هو الوزع يؤلول بلسانه فقال أبي ع للرجل أ تدري ما يقول هذا الوزع قال الرجل لا أعلم ما يقول

⁵⁵² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 14

⁵⁵³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 15

⁵⁵⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 16

And he^{asws} said: 'My^{asws} father^{asws} was seated in the room and with him^{asws} was a man discussing with him^{asws}, and there was the lizard uttering in its language. My^{asws} father^{asws} said to the man: 'Do you know what this lizard is saying?' The man said, 'I don't know what it is saying'.

قَالَ فَإِنَّهُ يَقُولُ لَيْنَ دَكَرْتَ عُثْمَانَ لِأَسْبَنَ عَلِيًّا وَ قَالَ إِنَّهُ لَيْسَ يَمُوتُ مِنْ بَنِي أُمَيَّةٍ مَيِّتٌ إِلَّا مُسِيخٌ وَرَغَا.

He^{asws} said: 'It is saying, 'If you were to mention Usman, I will revile Ali^{asws}'. And he^{asws} said, 'No one from the clan of Umayya dies, except he gets morphed as a lizard''.⁵⁵⁵

18- يج، الخرائج و الجرائح رُوي عن الحسن ع أَنَّ عَلِيًّا ع كَانَ يَوْمًا بِأَرْضٍ فَقَرَّ فَرَأَى دُرَّاجًا فَقَالَ يَا دُرَّاجُ مُنْذُ كُنْتُ فِي هَذِهِ الْبَرَّةِ وَ مِنْ أَيْنَ مَطْعَمُكَ وَ مَشْرَبُكَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا فِي هَذِهِ الْبَرَّةِ مُنْذُ مِائَةِ سَنَةٍ إِذَا جُعْتُ أَصَلِّي عَلَيْكُمْ فَأَشْبِعُ وَ إِذَا عَطِشْتُ أَذْعُو عَلَى ظِلْمِيكُمْ فَأَرْوِي.

(The book) 'Al Kharaij Wa Al Jaraih' –

It is reported from Al-Hassan^{asws}: 'One day Ali^{asws} was in a wasteland and he^{asws} saw a partridge. He^{asws} said: 'O partridge! Since how long have you been in his wilderness, and from where is your food and drink?' It said, 'O Amir Al-Momineen^{asws}! I am in this wilderness since one hundred years. When I came, I sent Salawat upon you (Imams^{asws}), so I was satiated, and when I am thirsty, I supplicate against your^{asws} oppressors, so I get saturated''.⁵⁵⁶

19- يج، الخرائج و الجرائح الصَّفَّارُ عَنِ ابْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ كَرَامٍ عَنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْوَرَعِ فَقَالَ هُوَ رَجُلٌ مَسِيحٌ فَإِذَا قَتَلْتَهُ فَاعْتَسِلَ

(The book) 'Al Kharaij Wa Al Jaraih' – Al Saffar, from Ibn Isa, from Al Hassan Bin Saeed, from Al Husayn Bin Karram, from Abdullah Bin Abu Talha who said,

'I asked Abu Abdullah^{asws} about the lizard. He^{asws} said: 'It is unclean, morphed, so when you kill it, then wash'.

ثُمَّ قَالَ إِنَّ أَبِي ع كَانَ قَاعِدًا يَوْمًا فِي الْحِجْرِ فَإِذَا بَوْرَغٌ يُؤَلُّوْلُ قَالَ إِنَّهُ يَقُولُ لَيْنَ سَمِعْتُمْ قَوْمَنَا لِأَشْتَمَنَّ عَلِيًّا

Then he^{asws} said: 'One day my^{asws} father^{asws} was seated in the room, there was a lizard uttering. He^{asws} said: 'It is saying, 'If you were to revile our people (clan of Umayya), I will revile Ali^{asws}'.

ثُمَّ قَالَ إِنَّ الْوَرَعَ مِنْ مُسُوخِ بَنِي مَرْوَانَ لَعَنَهُمُ اللَّهُ.

Then he^{asws} said: 'The lizard is from the morphed ones of clan of Marwan, may Allah^{azwj} Curse them''.⁵⁵⁷

⁵⁵⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 17

⁵⁵⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 18

⁵⁵⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 19

20- ختص، الإختصاص ابنُ عيسى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنِ الثُّمَالِيِّ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ عَ فَلَمَّا انْتَشَرَتِ الْعَصَافِيرُ تَصَوَّرْتُ فَقَالَ يَا بَا حَمْرَةَ أَ تَذْرِي مَا تَقُولُ فَقُلْتُ لَا قَالَ يُقَدِّسَنَّ رَجُلًا وَ يَسْأَلُنَهُ قُوتَ يَوْمِهَا

(The book) 'Al Ikhtisaas' – Ibn Isa and Muhammad Bin Ismail Bin Isa, from Ali Bin Al Hakam, from Malik Bin Atiya, from Al Sumali who said,

'I was in the presence of Ali^{asws} Bin Al-Husayn^{asws}. "When the sparrows spread out chirping. He^{asws} said: 'O Abu Hamza! Do you know what they are saying?' I said, 'No'. He^{asws} said: 'Extolling the Holiness of their Lord^{azwj}, and asking Him^{azwj} for the daily sustenance'.

ثُمَّ قَالَ يَا بَا حَمْرَةَ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أُوتِينَا مِنْ كُلِّ شَيْءٍ.

Then he^{asws} said: 'O Abu Hamza! ***We have been Taught the speech of the birds, and have been Given from all things. [27:16]***'.⁵⁵⁸

21- ختص، الإختصاص ابنُ عيسى عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ عَلِيِّ بْنِ دَاوُدَ الْحَدَّادِ عَنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ عِنْدَهُ إِذْ نَظَرْتُ إِلَى نَوْجِ حَمَامٍ عِنْدَهُ فَهَدَلَ الذَّكَرُ عَلَى الْأُنْثَى فَقَالَ أَ تَذْرِي مَا تَقُولُ تَقُولُ يَا سَكْنِي وَ عَرِيسِي مَا خَلَقَ اللَّهُ خَلْقًا أَحَبَّ إِلَيَّ مِنْكَ إِلَّا أَنْ يَكُونَ مَوْلَايَ.

(The book) 'Al Ikhtisaas' – Ibn Isa, from Ahmad Bin Yusuf, from Ali Bin Dawood Al Haddad, from Al Fuzeyl,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I was in his^{asws} presence when he^{asws} looked at a pair of doves in his^{asws} presence. The male cooed to the female. He^{asws} said: 'Do you know what it said? It said, 'O my cohabitant and my bride! Allah^{azwj} has not Created any creature more beloved to me than you, except it happens to be my Master^{asws}'.⁵⁵⁹

22- ختص، الإختصاص الحسنُ بْنُ مُحَمَّدٍ الْقَاشَانِيُّ عَنْ أَبِي الْأَخْوَصِ دَاوُدَ بْنِ أَسَدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ جَبَلٍ عَنْ أَحْمَدَ بْنِ هَارُونَ بْنِ مُوَفَّقٍ وَ كَانَ هَارُونَ بْنُ مُوَفَّقٍ مَوْلَى أَبِي الْحَسَنِ ع قَالَ: أَتَيْتُ أَبَا الْحَسَنِ ع لِأَسْلَمَ عَلَيْهِ فَقَالَ لِي ارْكَبْ تَدُورُ [تَدُرُ] فِي أَمْوَالٍ لَهُ قَالَ فَرَكِبْتُ فَأَتَيْتُ قَارَةً لَهُ قَدْ ضَرِبَتْ عَلَى جَدَاوِلِ مَاءٍ كَانَتْ عِنْدَهُ خَضِرَةً فَاسْتَنْزَعْتُ ذَلِكَ فَضَرَبْتُ لَهُ الْقَارَةَ هُنَاكَ

(The book) 'Al Ikhtisaas' – Al Hassan Bin Muhammad Al Qashany, from Abu Al Ahwas Dawood Bin Asad, from Muhammad Bin Al Hassan Bin Jameel, from Ahmad Bin Haroun bin Mowfiq, and he was Haroun Bin Mowfaq,

'A slave of Abu Al-Hassan^{asws} having said, 'I came to Abu Al-Hassan^{asws} in order to greet unto him^{asws}. He^{asws} said to me: 'Ride and go around', to go around wealth of his^{asws}. So, I rode and came to a canopy of his^{asws} which had been struck upon the water feature having greenery with it. I was soothed by that, and straightened the canopy for him^{asws} over there.

فَجَلَسْتُ حَتَّى أَتَى وَ هُوَ عَلَى فَرَسٍ لَهُ فَقُمْتُ فَقَبَّلْتُ فَحَدَّهُ وَ نَزَلَ وَ أَخَذْتُ رِكَابَهُ وَ أَمْسَكْتُ عَلَيْهِ فَلَمَّا نَزَلَ أَهْوَيْتُ لِأَخْذِ الْعِنَانِ فَأَتَى وَ أَخَذَهُ هُوَ فَأَخْرَجَهُ مِنْ رَأْسِ الدَّائِيَةِ وَ عَلَّقَهُ فِي طُئْبٍ مِنْ أَطْنَابِ الْقَارَةِ

I sat down until he^{asws} came, and he^{asws} was upon a horse of his^{asws}. I stood up and kissed his^{asws} thigh, and he^{asws} descended and I grabbed his^{asws} rein but he^{asws} withheld it to him^{asws}.

⁵⁵⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 20

⁵⁵⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 21

When he^{asws} descended, I wanted to take the reins, but he^{asws} refused and he^{asws} grabbed it and removed it from the head of the animal and cast it in a hook from the hooks of the canopy.

ثُمَّ جَلَسَ فَسَأَلَ عَنْ يَجِيئِي وَ ذَلِكَ عِنْدَ الْمَغْرِبِ فَأَعْلَمْتُهُ يَجِيئِي مِنَ الْعَصْرِ إِلَى أَنْ جَمَعَ الْفَرَسَ وَ خَلَّى الْعِنَانَ وَ مَرَّ يَتَخَطَّى الْجَدَاوِلَ وَ الزَّرْعَ إِلَى بَرٍّ حَتَّى بَالَ وَ رَأَتْ وَ رَجَعَ

Then he^{asws} sat down and asked about my coming, and that was at evening, and I let him^{asws} know that my coming was from late afternoon, until the horse neighed, and he^{asws} let go of the horse, and it went making marks on the water feature and the plants to a land, until it urinated and excreted and returned.

فَنَظَرَ إِلَيَّ أَبُو الْحَسَنِ ع فَقَالَ لَمْ يُعْطَ آلَ دَاوُدَ شَيْءٌ إِلَّا وَ قَدْ أُعْطِيَ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ أَفْضَلُ مِنْهُ.

Abu Al-Hassan^{asws} looked at me and said: ‘Nothing had been Given to the progeny of Dawood^{as} except and it has been Given to Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} superior than it’.⁵⁶⁰

23- ختص، الإختصاص ابن عيسى وَ أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ ع نَاقَةٌ قَدْ حَجَّ عَلَيْهَا اثْنَتَيْنِ وَ عَشْرِينَ حَجَّةً مَا قَرَعَهَا قَرَعَةً قَطُّ فَمَا فَجَأَنِي بَعْدَ مَوْتِهِ إِلَّا وَ قَدْ جَاءَنِي بَعْضُ الْمَوَالِي فَقَالُوا إِنَّ النَّاقَةَ قَدْ خَرَجَتْ فَأَتَتْ قَبْرَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَأَنْبَرَكْتَ عَلَيْهِ فَذَلَكْتَ بِجِرَائِهَا وَ هِيَ تَزْعُو

(The book) ‘Al Ikhtisaas’ – Ibn Isa and Ahmad Bin Al hassan, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

‘I heard Abu Ja’far^{asws} saying: ‘There was a she-came for Ali^{asws} Bin Al-Husayn^{asws}, he^{asws} had performed twenty-two Hajj upon it, not having whipped it with a whip at all. Nothing surprised me after his^{asws} passing away except and some of the servants came and they said, ‘The she-camel has gone out and gone to the grave of Ali^{asws} Bin Al-Husayn^{asws}, it rolled upon it and struck with its limbs and it was foaming (at the mouth)’.

فَقُلْتُ أَذْرِكُوهَا فَجِئُونِي بِهَا قَبْلَ أَنْ يَعْلَمُوا بِهَا أَوْ يَرَوْهَا ثُمَّ قَالَ أَبُو جَعْفَرٍ ع وَ مَا كَانَتْ رَأَتْ الْقَبْرَ قَطُّ.

I^{asws} said: ‘Find it and come to me^{asws} with it before it is known with it or seen’. Then Abu Ja’far^{asws} said: ‘And it was not seen at the graves at all’.⁵⁶¹

24- أَقُولُ رَوَى الْبُزْجِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنْ زَيْدِ الشَّحَامِ بِإِسْنَادِهِ عَنِ ابْنِ نُبَاتَةَ قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع جَاءَهُ نَقَرٌ مِنَ الْمُنَافِقِينَ فَقَالُوا لَهُ أَنْتَ الَّذِي تَقُولُ إِنَّ هَذَا الْجُرِّيَّ مَسْحُ حَرَامٍ فَقَالَ نَعَمْ فَقَالُوا أَرْنَا بُرْهَانَهُ

I (Majlisi) am saying, ‘It is reported by Al Bursy in (the book) ‘Mashariq Al Anwaar’, from Zayd Al Shahaam by his chain from Ibn Nubata who said,

⁵⁶⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 22

⁵⁶¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 23

'A number of hypocrites came to Amir Al-Momineen^{asws} and they said to him^{asws}, 'You^{asws} are the one who is saying that this eel is morphed, Prohibited'. He^{asws} said: 'Yes'. They said, 'Show us its proof'.

فَجَاءَ بِهِمْ إِلَى الْفُرَاتِ وَ نَادَى هَنَاسَ هَنَاسَ فَأَجَابَهُ الْجُرِّيُّ لَبَّيْكَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَنْتَ فَقَالَ بِمَنْ عُرِضْتَ عَلَيْهِ وَلَا يَتُوكَ فَأَبَى وَ مُسِحَ وَ
إِنَّ فِيمَنْ مَعَكَ لَمَنْ يُمَسِّحُ كَمَا مُسِحْنَا وَ يَصِيرُ كَمَا صِرْنَا

He^{asws} came with them to the Euphrates and called out: 'Hanaas! Hanaas!' The eel answered him^{asws}, 'At your^{asws} service!' Amir Al-Momineen^{asws} said to it: 'Who are you?' It said, 'From the ones your^{asws} Wilayah was presented to, but refused and was morphed, and if among the ones with you^{asws} are the one who have been morphed just as we have been morphed and become just as we have become'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَيْنَ قِصَّتِكَ لِيَسْمَعَ مَنْ حَضَرَ فَيَعْلَمَ

Amir Al-Momineen^{asws} said: 'Explain your story for the one present can listen and he would know'.

فَقَالَ نَعَمْ كُنَّا أَرْبَعًا وَ عِشْرِينَ قَبِيلَةً مِنْ بَنِي إِسْرَائِيلَ وَ كُنَّا قَدْ تَمَرَّدْنَا وَ عَصَيْنَا وَ عُرِضْتَ عَلَيْنَا فَأَبَيْنَا وَ فَارَقْنَا الْبِلَادَ وَ اسْتَعْمَلْنَا الْقَسَادَ
فَجَاءَنَا آتٍ أَنْتَ وَ اللَّهُ أَعْلَمُ بِهِ مِنَّا فَصَرَخَ فِينَا صَرْخَةً فَجَمَعَنَا جَمْعًا وَاحِدًا وَ كُنَّا مُتَّفَقِينَ فِي الْبَرَارِي فَجَمَعَنَا لِمَصْرَحَتِهِ

It said, 'Yes. There were twenty-four tribes of ours from the children of Israel, and we had rebelled and disobeyed, and your^{asws} Wilayah was presented to us^{asws}, but we refused and we separated (from) the city, and we utilised the mischief. A comer came to us, by Allah^{azwj} you^{asws} are more knowing with him than us, and he shouted among us with a shout, and we gathered as one group, and we used to be separated in the lands. We gathered to his shout.

ثُمَّ صَاحَ صَوْتَهُ أُخْرَى وَ قَالَ كُونُوا مُسُوخًا بِقُدْرَةِ اللَّهِ فَمُسِحْنَا أَجْنَاسًا مُخْتَلِفَةً ثُمَّ قَالَ أَتَيْهَا الْقَفَارُ كُونُوا أَنْهَارًا تُسَكِّنُكَ هَذِهِ الْمُسُوخُ وَ أَنْصِلِي
بِيَحَارِ الْأَرْضِ حَتَّى لَا يَبْقَى مَاءٌ إِلَّا وَ فِيهِ مِنْ هَذِهِ الْمُسُوخِ فَصِرْنَا مُسُوخًا كَمَا تَرَى.

Then he shouted another shout and said: 'Be morphed by the Power of Allah^{azwj}!' So, we were morphed into different types. Then he said, 'O wasteland! Be rivers for these morphed ones to dwell in!' And these connected with the oceans of the earth until there did not remain any water except and in it is from these morphed ones. So, we are morphed as you^{asws} can see''⁵⁶².

25- وَ بِإِسْنَادِهِ إِلَى مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ: خَرَجْتُ مَعَ أَبِي جَعْفَرٍ ع إِلَى مَكَانٍ يُرِيدُهُ فَبَسْرْنَا وَ إِذَا ذُنُوبٌ قَدْ أَخْدَرَ مِنَ الْجَبَلِ وَ جَاءَ حَتَّى وَضَعَ يَدَهُ
عَلَى قَرْيُوسِ السَّرِجِ وَ تَطَاوَلَ فَخَاطَبَهُ فَقَالَ لَهُ الْإِمَامُ ارْجِعْ فَقَدْ فَعَلْتَ قَالَ فَرَجَعَ الذُّنُوبُ مُهْرُولًا

And by his chain to Muhammad Bin Muslim who said,

'I went out with Abu Ja'far^{asws} to a place he^{asws} had intended. We travelled and there was a wolf which had come down from the mountain and it came until it placed its hand upon the

⁵⁶² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 24

horn of the saddle and pleaded and addressed him^{asws}. The Imam^{asws} said to it: 'Return, for I^{asws} have (already) done so'. The wolf returned sprinting.

فَقُلْتُ سَيِّدِي مَا شَأْنُهُ قَالَ ذَكَرَ أَنَّ زَوْجَتَهُ قَدْ عَسُرَتْ عَلَيْهَا الْوِلَادَةُ فَسَأَلَ لَهَا الْفَرْجَ وَأَنَّ يَرْزُقَهُ اللَّهُ وَلَكِنَّ لَا يُؤْذِي دَوَابَّ شِيعَتِنَا قُلْتُ لَهُ اذْهَبْ
فَقَدْ فَعَلْتُ

I said, 'My Master^{asws}! What is its affair?' He^{asws} said: 'It mentioned that its spouse, giving birth has become difficult upon her, and it asked for the relief for her, and that Allah^{azwj} should Grace him a son nor hurting the animals of our^{asws} Shias'. I^{asws} said to it: 'Go, for I^{asws} have already done so'.

قَالَ ثُمَّ سَرْنَا فَإِذَا قَاعٌ مُجْدِبٌ يَتَوَقَّدُ حَرًّا وَهُنَاكَ عَصَافِيرُ فَتَطَايِرْنَ وَدُرْنَ حَوْلَ بَعْلَتِهِ فَرَجَحَهَا وَقَالَ لَا وَ لَا كِرَامَةً

He (the narrator) said, 'We travelled on and there was an infertile lowland of burning heat, and ever there were sparrows. They flew and circled around his^{asws} mule. He^{asws} rebuked them and said: 'No, and there is no prestige!'

قَالَ ثُمَّ صَارَ إِلَى مُقْصِدِهِ فَلَمَّا رَجَعْنَا مِنَ الْعَدْرِ وَغَدْنَا إِلَى الْقَاعِ فَإِذَا الْعَصَافِيرُ قَدْ طَارَتْ وَ دَارَتْ حَوْلَ بَعْلَتِهِ وَ زَفَرَتْ فَسَمِعْتُهُ يَقُولُ اشْرَبِي وَ
اِزْوِي

He (the narrator) said, 'Then he^{asws} came to his^{asws} purpose. When we returned on the next morning and returned to the lowland, the sparrows were there, and they flew and circles around his^{asws} mule, and fluttered, and I heard him^{asws} saying: 'Drink and be saturated!'

قَالَ فَتَنَظَّرْتُ فَإِذَا فِي الْقَاعِ صُخْرَصَاحٌ مِنَ الْمَاءِ فَقُلْتُ يَا سَيِّدِي بِالْأَمْسِ مَنَعْتَهَا وَ الْيَوْمَ سَقَيْتَهَا فَقَالَ أَعْلَمُ أَنَّ الْيَوْمَ خَالَطَهَا الْقَنَابِرُ فَسَقَيْتَهَا وَ لَوْ
لَا الْقَنَابِرُ مَا سَقَيْتَهَا

He (the narrator) said, 'I looked and there the lowland had been filled from the water. I said, 'O my Master^{asws}! Yesterday you^{asws} had forbidden them, and today you^{asws} are quenching them?' He^{asws} said: 'Know that today the skylarks had mingled with them, so I quenched them, and had it not been for the skylarks, I^{asws} would not have quenched them'.

فَقُلْتُ يَا سَيِّدِي وَ مَا الْفَرْقُ بَيْنَ الْقَنَابِرِ وَ الْعَصَافِيرِ فَقَالَ وَبِحَاكَ أَمَّا الْعَصَافِيرُ فَإِنَّهُمْ مَوَالِي عُمَرَ لِأَنَّهُمْ مِنْهُ وَ أَمَّا الْقَنَابِرُ فَإِنَّهُمْ مِنْ مَوَالِينَا أَهْلَ
الْبَيْتِ وَ إِنَّهُمْ يَقُولُونَ فِي صَفِيرِهِمْ بُورُكُكُمْ أَهْلَ الْبَيْتِ وَ بُورُكُكُمْ شِيعَتُكُمْ وَ لَعَنَ اللَّهُ أَعْدَاءَكُمْ

I said, 'O my Master^{asws}! And what is the difference between the skylarks and the sparrows?' He^{asws} said: 'Woe be unto you! As for the sparrows, they are the friends of Umar, because they are from him, and as for the skylarks, they are from our^{asws} friends of People^{asws} of the Household, and they are saying in their chirping, 'Blessing be on you^{asws} People^{asws} of the Household, and Blessings be on your^{asws} Shias, and may Allah^{azwj} Curse you^{asws} enemies!'

ثُمَّ قَالَ عَادَانَا مِنْ كُلِّ شَيْءٍ حَتَّى مِنَ الطُّيُورِ الْفَاحِشَةِ وَ مِنَ الْأَيَّامِ أَرْبَعَاءَ.

Then he (the narrator) said, 'Our^{asws} enemies are from all things, even from the birds, the ringdove, and from the days, Wednesday'.⁵⁶³

26- مد، العمدۃ بإسنادہ عن ابنِ المَعَاذِلِيِّ الشَّافِعِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْمُقَدَّامِ بْنِ دَاوُدَ عَنْ أَسَدِ بْنِ مُوسَى عَنْ حَمَّادِ بْنِ مَسْلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ خَلْقًا لَيْسَ مِنْ وَلَدِ آدَمَ وَ لَا مِنْ وَلَدِ إِبْلِيسَ يَلْعَنُونَ مُبْغِضِي عَلِيٍّ بْنِ أَبِي طَالِبٍ

ع

(The book 'Al Amdah', by his chain from Ibn Al Magazily Al Shafie, from Muhammad Bin Al Hassan, from Al Miqdam Bin Dawood, from Asad Bin Musa, from Hammad Bin Maslama, from Sabit, from Anas (well-known fabricator) who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Created a creature who isn't from the children of Adam^{as} nor from the children of Iblees^{la}. They are cursing the haters of Ali^{asws} Bin Abu Talib^{asws}.'

قَالُوا يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ الْقَتَايِرُ يُنَادُونَ فِي السَّحَرِ عَلَى رُؤُوسِ الشَّجَرِ أَلَا لَعْنَةُ اللَّهِ عَلَى مُبْغِضِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

They said, 'O Rasool-Allah^{saww}! Who are they?' He^{saww} said: 'The skylarks. They call out during the pre-dawn on the top of the trees, 'Indeed! The Curse of Allah^{azwj} is upon the hater of Ali^{asws} Bin Abu Talib^{asws}!'⁵⁶⁴

27- ما، الأماالي للشيخ الطوسي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ شَادَانَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: لَا تَأْكُلُوا الْفُنْبِرَةَ وَ لَا تَسُبُّوهُ وَ لَا تَغْطُوهُ الصَّبِيَّانَ يَلْعَبُونَ بِهَا فَإِنَّهَا كَثِيرَةُ التَّسْبِيحِ وَ تَسْبِيحُهَا لَعْنُ اللَّهِ مُبْغِضِي آلِ مُحَمَّدٍ ع.

(The book) 'Al Amaali' of the sheykh Al Tusi – Muhammad Bin Ahmad Bin Al Hassan Bin Shazan, from his father, from Muhammad Bin Al Hassan, from Muhammad Bin Abu Al Qasim, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Muhammad Al Qasany, from Abu Ayoub Al Madainy, from Suleyman Al Ja'fary,

'From Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Do not eat the skylark (let it live), nor revile it, not give it to the children to play with them, for these are of frequent glorification, and its glorification is, 'May Allah^{azwj} Curse the hater of Progeny^{asws} of Muhammad^{saww}!'⁵⁶⁵

⁵⁶³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 25

⁵⁶⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 26

⁵⁶⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 16 H 27

CHAPTER 17 – WHAT INANIMATE OBJECTS AND THE VEGETATION ACKNOWLEDGED WITH THEIR^{asws} WILAYAH

1- ع، علل الشرائع مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الْقُرَشِيُّ عَنْ مَنْصُورِ بْنِ عَبْدِ اللَّهِ الْأَصْفَهَانِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْإِسْكَنْدَرَانِيِّ عَنْ عَبَّاسِ بْنِ الْعَبَّاسِ الْقَانِعِيِّ عَنْ سَعِيدِ الْكِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَارِمِ الْحَزَائِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى الْجَهَنِّيِّ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ تَحْتَمُّ بِالْيَمِينِ تَكُنْ مِنَ الْمُقَرَّبِينَ قَالَ يَا رَسُولَ اللَّهِ وَمَنِ الْمُقَرَّبُونَ

(The book) 'Illal Al Sharaie' – Muhammad Bin Al Wahhab Al Qureyshi, from Mansour Bin Abdullah al Asfahany, from Ali Bin Abdullah Al Iskandary, from Abbas Bin Al Abbas Al Qanie, from Saeed Al Kindy, from Abdullah Bin Hazim Al Khuzaie, from Ibrahim bin Musa Al Jueyni,

'From Salman Al-Farsi^{ra} having said, 'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! Wear a ring in the right hand, you^{asws} will become from the ones of proximity'. He^{asws} said: 'O Rasool-Allah^{saww}! And who are the ones of proximity?'

قَالَ جَبْرِئِيلُ وَ مِيكَائِيلُ قَالَ يَا رَسُولَ اللَّهِ قَالَ بِالْعَقِيقِ الْأَحْمَرِ فَإِنَّهُ أَقَرُّ لِلَّهِ عَزَّ وَ حَلَّ بِالْوَحْدَانِيَّةِ وَ لِي بِالنُّبُوَّةِ وَ لَكَ يَا عَلِيُّ بِالْوَصِيَّةِ وَ لَوْلَاكَ بِالْإِمَامَةِ وَ لِمَحَبَّتِكَ بِالْجَنَّةِ وَ لِشِيعَةِ وَلَدِكَ بِالْفِرْدَوْسِ.

He^{saww} said: 'Jibraeel^{as} and Mikaeel^{as}'. He^{asws} said: 'With what should I^{asws} wear, O Rasool-Allah^{saww}?'. He^{saww} said: 'With the red agate, for it acknowledge for Allah^{azwj} Mighty and Majestic with the Oneness, and for me^{saww} with the Prophet-hood, and for you^{asws}, O Ali^{asws}, with the successorship, and for your^{asws} sons^{asws} with the Imamate, and for the ones who love you^{asws} with the Paradise, and for the Shias of your^{asws} sons^{asws} with the Firdows'.⁵⁶⁶

2- ن، عيون أخبار الرضا عليه السلام أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ يُوسُفَ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عُبَيْسَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ وَ دَارِمِ بْنِ قَبِيصَةَ النَّهْشَلِيِّ مَعَا عَنِ الرُّضَا عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ وَ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ تَحْتَمُّوا بِالْعَقِيقِ فَإِنَّهُ أَوَّلُ جَبَلٍ أَقَرَّ لِلَّهِ بِالْوَحْدَانِيَّةِ وَ لِي بِالنُّبُوَّةِ وَ لَكَ يَا عَلِيُّ بِالْوَصِيَّةِ.

(The book) 'Uyoon Akhbar Al Reza^{asws} – Ahmad Bin Al Husayn bin Yusuf Al Baghdady, from Ali Bin Muhammad Bin Anbasa, from Al Qasim Bin Muhammad Al Alawy, and Darim Bin Qubeys Al Nahshaly, both together,

'From Al-Reza^{asws}, from Al-Husayn^{asws} Bin Ali^{asws}, and Muhammad Bin Al-Hanafiyya, from Amir Al-Momineen^{asws} having said: 'I^{asws} heard Rasool-Allah^{saww} saying: 'Wear the ring of red agate, for it was the first mountain to acknowledge to Allah^{azwj} with the Oneness, and for me^{saww} with the Prophet-hood, and for you^{asws}, O Ali^{asws}, with the successorship'.⁵⁶⁷

3- ع، علل الشرائع حَزَنَةُ بْنُ مُحَمَّدٍ الْعَلَوِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ عَنِ الْمُنْذِرِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ سَلِيمَانَ بْنِ جَعْفَرٍ عَنِ الرُّضَا ع قَالَ أَخْبَرَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَخَذَ بِطَيْخَةٍ لِيَأْكُلَهَا فَوَجَدَهَا مُرَّةً فَرَمَى بِهَا وَ قَالَ بُغْدَا وَ سُحْقًا فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا هَذِهِ الْبُطَيْخَةُ

⁵⁶⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 17 H 1

⁵⁶⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 17 H 2

(The book) 'Illal Al Sharaie' – Hamza Bin Muhammad al Alawy, from Ahmad bin Muhammad Al Hamdany, from Al Munzar Bin Muhammad, from Al Husayn Bin Muhammad, from Suleyman Bin Ja'far,

'From Al-Reza^{asws} having said: 'My^{asws} father^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that Amir Al-Momineen^{asws} took a melon in order to eat it, and found it to be bitter. He^{saww} threw it and said: 'Away and be remote!' It was said, 'O Amir Al Momineen^{asws}! And what is this melon?'

فَقَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخَذَ عَقْدَ مَوَدَّتِنَا عَلَى كُلِّ حَيَوَانٍ وَ نَبْتٍ فَمَا قَبِلَ الْمِيثَاقَ كَانَ عَذْبًا طَيِّبًا وَ مَا لَمْ يَقْبَلِ الْمِيثَاقَ كَانَ مَالِحًا زُعَافًا.

He^{asws} said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and Exalted Took a Pact of our^{asws} cordiality upon every beast, and plant. So, whatever accepted the Covenant would be sweet, good, and what did not accept the Covenant, would be salty, poisonous'.⁵⁶⁸

4- حة، فرحة الغري رأيت في كتاب عن حسن بن الحسين بن طحال المقيدي قال روى الخلف عن السلف عن ابن عباس أن رسول الله ص قال لعلني ع يا علي إن الله عز و جل عرض مودتنا أهل البيت على السماوات و الأرض فأول من أجاب منها السماء السابعة فزنتها بالعرش و الكرسي ثم السماء الرابعة فزنتها بالبيت المعمور ثم السماء الدنيا فزنتها بالنجوم

(The book) 'Farhat Al Gary' – I saw in the book from Hassan Bin Al Husayn Bin Tahhal Al Miqdady who said, 'It is reported by Al Khalaf, from Al Salaf, from Ibn Abbas,

'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! Allah^{azwj} Mighty and Majestic Presented our^{asws} cordiality of People^{asws} of the Household unto the skies and the earth. The first one from these to answer was the seventh sky, so it was adorned with the Throne and the Chair. Then the fourth sky, so it was adorned with the Bayt Al-Mamour. Then the sky of the world, so it was adorned with the stars.

ثم أرض الحجاز فشرفها بالبيت الحرام ثم أرض الشام فزنتها ببيت المقدس ثم أرض طيبة فشرفها بقبري ثم أرض كوفان فشرفها بقبرك يا علي

Then the land of Al-Hijaz, so it was ennobled with the Sacred House. Then the land of Syria, so it was adorned with Bayt Al-Maqdis. Then the land of Tayba, so it would be ennobled by my^{saww} grave. Then the land of Kufa, so it would be ennobled by your^{asws} grave, O Ali^{asws}.

فَقَالَ لَهُ يَا رَسُولَ اللَّهِ أَ قَبْرِي بِكُوفَانَ الْعِرَاقِ فَقَالَ نَعَمْ يَا عَلِيُّ تُقْبَرُ بِظَاهِرِهَا قَتْلًا بَيْنَ الْعَرَيْنِ وَ الذَّكْوَاتِ الْبَيْضِ يُقْتَلُكَ شَقِي هَذِهِ الْأُمَّةُ عَبْدُ الرَّحْمَنِ بْنُ مُلْجَمٍ

He^{asws} said to him^{saww}: 'O Rasool-Allah^{saww}! Will my^{asws} grave be at Kufa of Al-Iraq?' He^{saww} said: 'Yes, O Ali^{asws}! You^{asws} will be buried at its back, killed between Al-Ghariyeyn and the white Al-Zakwan. The most wretched of this community would kill you^{asws}, Abdul Rahman Bin Muljam.

فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا عَاقِرُ نَاقَةِ صَالِحٍ عِنْدَ اللَّهِ بِأَعْظَمَ عِقَابًا مِنْهُ يَا عَلِيُّ يَنْصُرُكَ مِنَ الْعِرَاقِ مِائَةُ أَلْفٍ سَيْفٍ.

⁵⁶⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 17 H 3

By the One^{azwj} Who Sent me^{saww} with the truth as a Prophet^{saww}! The slayer of the she-camel of Salih^{as}, in the Presence of Allah^{azwj}, is not of a greater punishment than him. O Ali^{asws}! On hundred thousand swords from Al-Iraq will help you^{asws}, 569

5- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي أَحْمَدَ بْنِ جَعْفَرٍ الْبَيْهَقِيِّ عَنْ عَلِيِّ بْنِ الْمَدِينِيِّ عَنِ الْفَضْلِ بْنِ حُبَابٍ عَنْ مُسَدَّدٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ أَنَا وَ أَبُو ذَرٍّ وَ بِلَالٌ نَسِيرُ ذَاتَ يَوْمٍ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَنَظَرُ عَلِيٌّ إِلَى بَطِيخٍ فَخَلَّ دِرْهَمًا وَ دَفَعَهُ إِلَى بِلَالٍ فَقَالَ إِنِّي بِهَذَا الدَّرْهَمِ مِنْ هَذَا الْبَطِيخِ وَ مَضَى عَلِيٌّ إِلَى مَنْزِلِهِ فَمَا شَعَرْنَا إِلَّا وَ بِلَالٌ قَدْ وَاقَى بِالْبَطِيخِ فَأَخَذَ عَلِيٌّ بَطِيخَهُ فَقَطَعَهَا فَإِذَا هِيَ مُرَّةٌ

(The book) 'Basharat Al Mustafa' – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Abu Ahmad Bin Ja'far Al Nayhaqi, from Ali Bin Al Madeyni, from Al Fazl Bin Hubab, from Musaddad, from Abu Muawiya, from Al Amsh, from Abu Salih, from Abu Hureyra (well know fabricator) who said,

'I and Abu Zarr^{ra} and Bilal were travelling one day with Ali^{asws} Bin Abu Talib^{asws}. Ali^{asws} look at melons. He^{asws} released a Dirham and handed it to Bilal and said: 'Bring me, with this Dirham, from these melons', and Ali^{asws} went to his^{asws} house. We were not even away and Bilal had come with the melon. Ali^{asws} took the melon and cut it, and there, it was bitter.

فَقَالَ يَا بِلَالُ ابْعُدْ بِهَذَا الْبَطِيخِ عَنِّي وَ أَقْبِلْ عَلَيَّ حَتَّى أُحَدِّثَكَ بِحَدِيثٍ بِهِ رَسُولُ اللَّهِ ص وَ يَدُهُ عَلَى مَنْكِبِي

He^{asws} said: 'O Bilal! Away from me^{asws} with this melon, and come back to me^{asws} until I^{asws} narrate to you with a Hadeeth Rasool-Allah^{saww} had narrated to me^{asws} with and his^{saww} hand was upon my^{asws} shoulder.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى طَرَحَ حُبِّي عَلَى الْحَجَرِ وَ الْمَدَرِ وَ الْبَحَارِ وَ الْجِبَالِ وَ الشَّجَرِ فَمَا أَجَابَ إِلَى حُبِّي عَذْبٌ وَ مَا لَمْ يُجِبْ إِلَى حُبِّي خَبْثٌ وَ مَرٌّ وَ إِنِّي لَا أَطْلُ أَنْ هَذَا الْبَطِيخُ بِمَا لَمْ يُجِبْ إِلَى حُبِّي.

Allah^{azwj} Blessed and Exalted Presented my^{asws} love unto the rock, and the mud, and the sea, and the mountain, and the tree. So, whatever answered to my^{asws} love, became fresh, and whatever did not answer to my^{asws} love, became wicked and bitter, and I^{asws} think that this melon is from what did not answer to my^{asws} love". 570

6- حَتَص، الإختصاص عَنْ عِمْرَانَ الْيَشْكُرِيِّ عَنْ أَبِي حَفْصٍ الْمُدَلَجِيِّ عَنْ شَرِيفِ بْنِ رَبِيعَةَ عَنْ قَتَنِرٍ مَوْلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كُنْتُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع إِذْ دَخَلَ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا أَشْتَهِي بَطِيخًا

(The book) 'Al Ikhtisaas' – From Imran Al Yashkury, from Abu Hafs Al Mudlajy, from Shareef Bin Rabie,

'From Qanbar, a slave of Amir Al-Momineen^{asws} having said, 'I was in the presence of Amir Al Momineen^{asws} when a man entered and said, 'O Amir Al Momineen^{asws}! I desire (to eat) a melon'.

قَالَ فَأَمَرَنِي أَمِيرُ الْمُؤْمِنِينَ بِشِرَاءِ فَوَجَّهْتُ بِدِرْهَمٍ فَجَاءُونَا بِثَلَاثِ بَطِيخَاتٍ فَقَطَعْتُ وَاحِدًا فَإِذَا هُوَ مُرٌّ فَقُلْتُ مُرٌّ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ ازِمْ بِهِ مِنَ النَّارِ وَ إِلَى النَّارِ

⁵⁶⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 17 H 4

⁵⁷⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 17 H 5

He (Qanbar) said, 'Amir Al-Momineen^{asws} instructed me with buying (it): 'Go ahead with a Dirham and come to us with three melons'. I cut one, and there it was bitter. I said, 'Bitter, O Amir Al-Momineen^{asws}'. He^{asws} said: 'Throw it, from the fire and to the fire'.

قَالَ وَ قَطَعْتُ الثَّانِي فَإِذَا هُوَ حَامِضٌ فَقُلْتُ حَامِضٌ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ اذِم بِهِ مِنَ النَّارِ إِلَى النَّارِ

He (Qanbar) said, 'And I cut the second, and there it was sour. So, I said, 'Sour, O Amir Al-Momineen^{asws}! He^{asws} said: 'Throw it, from the fire to the fire'.

قَالَ فَقَطَعْتُ الثَّالِثَةَ فَإِذَا مَدُودَةٌ فَقُلْتُ مَدُودَةٌ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ اذِم بِهِ مِنَ النَّارِ إِلَى النَّارِ

He (Qanbar) said, 'I cut the third, and there it was with insects. I said, '(Infested with) insects, O Amir Al-Momineen^{asws}'. He^{asws} said: 'Thrown it, from the fire to the fire'.

قَالَ ثُمَّ وَجَّهْتُ بِرِزْقِهِمْ آخَرَ فَخَاءُونَا بِثَلَاثِ بَطِيخَاتٍ فَوُثِّبْتُ عَلَى قَدَمِي فَقُلْتُ أَعْنِي يَا أَمِيرَ الْمُؤْمِنِينَ عَنْ قَطْعِهِ كَأَنَّهُ تَأْتَمُّ بِقَطْعِهِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ اجْلِسْ يَا قَنْبَرُ فَإِنَّهَا مَأْمُورَةٌ

He (Qanbar) said, 'Then he diverted me with another Dirham: 'Come to us with three melons'. I leapt upon my feed and said, 'Excuse me, O Amir Al-Momineen^{asws} from cutting it', as if it had gone wronged by (my) cutting it. Amir Al-Momineen^{asws} said to him: 'Be seated, O Qanbar, for it is Commanded'.

فَجَلَسْتُ فَقَطَعْتُ فَإِذَا هُوَ خُلُوٌّ فَقُلْتُ خُلُوٌّ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ كُلْ وَ أَطْعِمْنَا فَأَكَلْتُ ضِلْعًا وَ أَطْعَمْتُهُ ضِلْعًا وَ أَطْعَمْتُ الْجُلَيْسَ ضِلْعًا

I sat down and cut it, and there it was sweet. I said, 'Sweet, O Amir Al-Momineen^{asws}!' He^{asws} said: 'Eat and feed us'. So, I ate a slice and fed him^{asws} a slice and fed slices to the ones gathered.

فَالْتَفَتَ إِلَيَّ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ يَا قَنْبَرُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَرَضَ وَلَايَتَنَا عَلَى أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِ مِنَ الْجِنِّ وَ الْإِنْسِ وَ الشَّجَرِ وَ غَيْرِ ذَلِكَ فَمَا قَبِلَ مِنْهُ وَلَايَتَنَا طَابَ وَ طَهَّرَ وَ عَذَّبَ وَ مَا لَمْ يَقْبَلْ مِنْهُ خَبَثٌ وَ رَدِي وَ نَثَى.

Amir Al-Momineen^{asws} turned towards me and said: 'O Qanbar! Allah^{azwj} Blessed and Exalted Presented our^{asws} Wilayah to the inhabitants of the skies and inhabitants of the earth, from the Jinn, and the humans, and the fruits, and other than that. So, whatever from it accepted our^{asws} Wilayah became good, and clean, and sweet, and whatever from it did not accept became wicked, and decayed, and stinky".⁵⁷¹

7- مد، العمدة من مناقب ابن المغازلي بإسناده عن الأعشى قال: دخلت على المنصور وهو جالس للمظالم فلما بصرتني قال يا با سليمان حدثني الصادق عن الباقر عن السجاد عن علي بن أبي طالب ع عن النبي ص قال أتاني جبرئيل ع فقال تحتموا بالعقيق فإنه أول حجر أقر لله بالوحدانية و لي بالنبوة و لعلي و لولده بالولاية.

(The book) 'Al Amdah' – from the (the book) 'Manaqib' of Al Magazily, by his chain from Al Amsh who said,

⁵⁷¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 17 H 6

'I entered to see Al-Mansour and he was sitting for the grievances. When he sighted me, he said, 'O Abu Suleyman! Al-Sadiq^{asws} narrated to me from Al-Baqir^{asws}, from Al-Sajjad^{asws}, from Ali^{asws} Bin Abu Talib^{asws}, from the Prophet^{saww} having said: 'Jibraeel^{as} came to me^{saww} and said: 'Wear a ring of agate for it was the first stone to acknowledged for Allah^{azwj} with the Oneness, and for me^{saww} with the Prophet-hood, and for Ali^{asws} and for his^{asws} sons^{asws} with the Wilayah''.⁵⁷²

8- وَ رَوَى الشَّيْخُ حَسَنُ بْنُ سُلَيْمَانَ مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ دَعَاهُمْ فَأَجَبْنَاهُ فَعَرَضَ عَلَيْهِمْ نُبُوَّتِي وَ وَلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَبِلْنَاهُمَا [فَقَبِلْنَاهُمَا]

And it is reported by the sheykh Hassan Bin Suleyman, from (the book) 'Manaqib' Al Khawarizmy, from Jabir Al Ansari who said,

'Rasool-Allah^{saww} said: 'When Allah^{azwj} the Exalted Created the skies and the earth, Called them. They answered Him^{azwj}. He^{azwj} Presented to them my^{saww} Prophet-hood and Wilayah of Ali^{asws} Bin Abu Talib^{asws}. They accepted these two.

ثُمَّ خَلَقَ الْخَلْقَ وَ قَوَّضَ إِلَيْنَا أَمْرَ الدِّينِ فَالسَّعِيدُ مَنْ سَعِدَ بِنَا وَ الشَّقِيُّ مَنْ شَقِيَ بِنَا نَحْنُ الْمُحَلَّلُونَ لِجَلَالِهِ وَ الْمُحَرَّمُونَ لِجَرَامِهِ.

Then He^{azwj} Created the creatures and Delegated to us^{asws} the affairs of the Religion. Thus, the fortunate is the one fortunate with us^{asws} and the wretched is the one wretched with us^{asws}. We^{asws} are the Permitters of His^{azwj} Permissible(s) and the prohibitors of His^{azwj} Prohibitions''.⁵⁷³

⁵⁷² Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 17 H 7

⁵⁷³ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 17 H 8

أبواب ما يتعلق بوفاتهم من أحوالهم عليهم السلام عند ذلك و قبله و بعده و أحوال من بعدهم

CHAPTERS OF WHAT RELATES TO THEIR^{asws} EXPIRY, FROM THEIR^{asws} SITUATIONS AT THAT, AND BEFORE IT, AND AFTER IT, AND SITUATIONS FROM AFTER THEM^{asws}

باب 1 أنهم يعلمون متى يموتون و أنه لا يقع ذلك إلا باختيارهم

CHAPTER 1 – THEY^{asws} KNOW WHEN THEY WOULD BE PASSING AWAY, AND THAT DOESNOT OCCUR EXCEPT BY THEIR^{asws} CHOICE

1- حص، منتخب البصائر ير، بصائر الدرجات أحمد بن محمد بن إبراهيم عن أبي حمزة عن بعض أصحابنا قال: قلت للإمام يعلم إذا مات قال نعم يعلم بالتعليم حتى يتقدم في الأمر قلت علم أبو الحسن ع بالزطرب و الریحان المسمومين اللذين بعث إليه يحيى بن خالد قال نعم قلت فأكله و هو يعلم قال أنساه لينفذ فيه الحكم.

(The books) 'Muntakhab Al Basaair' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud, from one of our companions who said,

'I said to Al-Reza^{asws}, 'Does the Imam^{asws} know when he^{asws} would expire?' He^{asws} said: 'Yes, he^{asws} knows by the teaching until he^{asws} advances in the matter'. I said, 'Did Abu Al-Hassan^{asws} know of the dates and the basil, the poisoned which Yahya Bin Khalid had sent to him^{asws}?'. He^{asws} said: 'Yes'. I said, 'So, he^{asws} ate it and (although) he^{asws} knew?' He^{asws} said: 'Yes. He^{asws} was Caused to forget it in order for the Decree to be Implemented regarding him^{asws}'.⁵⁷⁴

2- حص، منتخب البصائر ير، بصائر الدرجات أحمد بن محمد بن إبراهيم عن أبي حمزة عن بعض أصحابنا قال: قلت للإمام يعلم متى يموت قال نعم قلت حيث ما بعث إليه يحيى بن خالد يربط و ريحان مسمومين علم به قال نعم قلت فأكله و هو يعلم فيكون موعيناً على نفسه

(The books) 'Muntakhab Al Basaair' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud who said,

'I said, 'The Imam^{asws} knows when he^{asws} would be passing away?' He^{asws} said: 'Yes'. I said, 'When (your^{asws} father^{asws}) was sent by Yahya Bin Khalid, the poisoned dates and basil, he^{saww} knew of it?' He^{asws} said: 'Yes'. I said, 'He^{asws} ate it although he^{asws} knew, then he^{asws} became assisting against himself^{asws} (suicide)'.

فَقَالَ لَا يَعْلَمُ قَبْلَ ذَلِكَ لِيَتَقَدَّمَ فِيمَا يَخْتِاجُ إِلَيْهِ فَإِذَا جَاءَ الْوَقْتُ أَلْقَى اللَّهُ عَلَى قَلْبِهِ النَّسِيَانَ لِيَقْضِيَ فِيهِ الْحُكْمَ.

⁵⁷⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 1 H 1

He^{asws} said: 'No, he^{asws} knew before that in order to advance regarding what he^{asws} would be needy to. So, when the time came, Allah^{azwj} Cast the forgetfulness upon his^{asws} heart in order to Implement the Decree regarding him^{asws}'.⁵⁷⁵

3- ير، بصائر الدرجات عَنِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ ابْنِ مُسَافِرٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع فِي الْعِشِيِّ الَّتِي اعْتَلَّ فِيهَا مِنْ لَيْلِهَا الْعِلَّةُ الَّتِي تُؤَيِّ فِيهَا يَا عَبْدَ اللَّهِ مَا أَرْسَلَ اللَّهُ نَبِيًّا مِنْ أَنْبِيَائِهِ إِلَى أَحَدٍ حَتَّى يَأْخُذَ عَلَيْهِ ثَلَاثَةَ أَشْيَاءَ قُلْتُ وَ أَيُّ شَيْءٍ هُوَ يَا سَيِّدِي

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Ali Bin Mahziyar, from Ibn Musafir who said,

'Abu Ja'far^{asws} said to me in the evening in which he^{asws} fell ill during its night, with the illness in which he^{asws} passed away: 'O Abdullah^{asws}! Allah^{azwj} did not Send any Prophet^{as} from His^{azwj} Prophets^{as} at all, to anyone, until He^{azwj} Took three things upon him^{as}'. I said, 'Which things are these my Master^{asws}?'

قَالَ الْإِفْرَارُ لِلَّهِ بِالْعُبُودِيَّةِ وَالْوَحْدَانِيَّةِ وَإِنَّ اللَّهَ يُقَدِّمُ مَا يَشَاءُ وَ نَحْنُ قَوْمٌ أَوْ نَحْنُ مَعْشَرٌ إِذَا لَمْ يَرْضَ اللَّهُ لِأَحَدِنَا الدُّنْيَا نَقَلْنَا إِلَيْهِ.

He^{asws} said: 'The acknowledgment to Allah^{azwj} with the Lordship and the Oneness, and that Allah^{azwj} Bring forward whatever He^{azwj} so Desires to and we^{asws} are a people' – or said: 'We^{asws} are a community, when Allah^{azwj} is not Pleased with the world for any one of us^{asws}, we^{asws} transfer to Him^{azwj}'.⁵⁷⁶

4- ير، بصائر الدرجات سَلَمَةُ بْنُ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ الْقَاسِمِ بْنِ الْحَارِثِ الْبُطَلِيِّ عَنْ أَبِي بَصِيرٍ أَوْ عَمَّنْ رَوَى عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْإِمَامَ لَوْ لَمْ يَعْلَمْ مَا يُصِيبُهُ وَ إِلَى مَا يَصِيرُ فَلَيْسَ ذَلِكَ بِحُجَّةٍ لِلَّهِ عَلَى خَلْقِهِ.

(The book) 'Basaair Al Darajaat' – Salama Bin Al Khattab, from Suleyman Bin Sama'at and Abdullah Bin Muhammad Bin Al Qasim Bin Al Haris Al Batala, from Abu Baseer, or from the one who reported it from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'The Imam^{asws}, if he^{asws} did not know what would be afflicting him^{asws} to what he^{asws} is to come, that isn't a Divine Authority of Allah^{azwj} upon His^{azwj} creatures''.⁵⁷⁷

5- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنِ السَّائِي قَالَ: دَخَلْتُ عَلَيْهِ وَ هُوَ شَدِيدُ الْعِلَّةِ فَيَرْفَعُ رَأْسَهُ مِنَ الْمَحْدَةِ ثُمَّ يَضْرِبُ بِهَا رَأْسَهُ وَ يَزِيدُ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Al Sai'e who said,

'I entered to see him^{asws} and he^{asws} was severely ill. He^{asws} raised his^{asws} head from the pillow, then hit his^{asws} head with it, and (the illness) increased.

قَالَ فَقَالَ لِي صَاحِبُكُمْ أَبُو فَلَانٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ تَخَافُ أَنْ يَكُونَ هَؤُلَاءِ اغْتَالُوكَ عِنْدَ مَا رَأَوْكَ مِنْ شِدَّةٍ عَلَيْكَ قَالَ فَقَالَ لَيْسَ عَلَيَّ بَأْسٌ فَبَرَأَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

He (the narrator) said, 'He^{asws} said to me: 'You Master^{asws} is Abu so and so'. I said, 'We fear that they would happen to assassinate you^{asws} when they see you^{asws} from the difficulties

⁵⁷⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 1 H 2

⁵⁷⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 1 H 3

⁵⁷⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 1 H 4

upon you^{asws}. He^{asws} said: 'There is no problem upon me^{asws}. He^{asws} was cured. The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds'.⁵⁷⁸

6- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ عُمَرَ بْنِ مُسْلِمٍ صَاحِبِ الْهَرَوِيِّ عَنْ سَدِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ أَبِي مَرُوضٌ مَرَضًا شَدِيدًا حَتَّى خَفْنَا عَلَيْهِ فَبَكَى بَعْضُ أَهْلِهِ عِنْدَ رَأْسِهِ فَتَنَظَّرَ إِلَيْهِ فَقَالَ إِنِّي لَسْتُ بِمَيِّتٍ مِنْ وَجْعِي هَذَا إِنَّهُ أَتَانِي أَتْنَانِ فَأَخْبَرَانِي أَنِّي لَسْتُ بِمَيِّتٍ مِنْ وَجْعِي هَذَا

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Umar Bin Muslim companion of Al Harwy, from Sadeyr who said,

'I heard Abu Abdullah^{asws} saying, 'My father fell ill with severe illness to the extent that we feared upon him^{asws}. One of his^{asws} family members cried by his^{asws} head. He^{asws} looked at him and said: 'I^{asws} am not going to dies from this pain of mine^{asws}. Two (comers) came to me^{asws} and informed me that I^{asws} wouldn't be dying from this pain of mine^{asws}.

قَالَ فَبَرَأَ وَ مَكَتَ مَا شَاءَ اللَّهُ أَنْ يَمُوتَ فَبَيْنَا هُوَ صَحِيحٌ لَيْسَ بِهِ بَأْسٌ قَالَ يَا بُنَيَّ إِنَّ اللَّذَيْنِ أَتَيَانِي مِنْ وَجْعِي ذَلِكَ أَتَيَانِي فَأَخْبَرَانِي أَنِّي مَيِّتٌ يَوْمَ كَذَا وَ كَذَا قَالَ فَمَاتَ فِي ذَلِكَ الْيَوْمِ.

He^{asws} said: 'He^{asws} was cured, and he^{asws} remained for as long as Allah^{azwj} Desired him^{asws} to remain. While he^{asws} was healthy, not having any problems with him^{asws}, he^{asws} said: 'My^{asws} son^{asws}! Those two who came to me^{asws} from that pain of mine^{asws}, came to me^{asws} to inform me^{asws} that I^{asws} would be passing away on such and such day'. He^{asws} passed away during that day'.⁵⁷⁹

⁵⁷⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 1 H 5

⁵⁷⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 1 H 6

باب 2 أن الإمام لا يغسله ولا يدفنه إلا إمام وبعض أحوال وفاتهم عليهم السلام

CHAPTER 2 – THE IMAM^{asws} WOULD NEITHER BE WASHED NOT BURIED EXCEPT BY AN IMAM^{asws}, AND SOME OF THE SITUATIONS OF THEIR^{asws} EXPIRY

Notes: -

في خبر أبي الصلت الهروي في باب شهادة الرضا ع أنه حضر الجواد ع لغسله وكفنه والصلاة عليه.

And in a Hadeeth of Abu Al-Salt Al-Harwy in the chapter on martyrdom of Al Reza^{asws}: ‘Al Jawwad^{asws} presented to wash him^{asws}, and enshroud him^{asws}, and the Salat upon him^{asws}’.

وَكَذَا فِي خَبَرِ هَرَمَةَ بْنِ أَعْيَنَ وَفِيهِ أَنَّهُ قَالَ الرِّضَا ع لِهَرَمَةَ فَإِنَّهُ سَيُشْرِفُ عَلَيْكَ الْمَأْمُونُ وَ يَقُولُ لَكَ يَا هَرَمَةُ أَلَيْسَ زَعَمْتُمْ أَنَّ الْإِمَامَ لَا يُغَسَّلُ إِلَّا إِمَامٌ مِثْلُهُ فَمَنْ يُغَسِّلُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى وَ ابْنَهُ مُحَمَّدًا بِالْمَدِينَةِ مِنْ بِلَادِ الْحِجَازِ وَ نَحْنُ بِطُوسٍ

And such is in a Hadeeth of Harsama Bin Ayn, and in it, ‘Al-Reza^{asws} said to Harsama: ‘Al-Mamoun will soon be coming to you and telling you, ‘O Harsama! Aren’t you (Shias) claiming that the Imam^{asws} cannot be washed except by an Imam^{asws} like him^{asws}? So, who would wash Abu Al-Hassan Ali^{asws} Bin Musa^{asws}, and his^{asws} son^{asws} Muhammad^{asws} is in Al-Medina from the country Al-Hijaz, and we are at Toos (Mashhad)?’

فَإِذَا قَالَ ذَلِكَ فَأَجِبْهُ وَ قُلْ لَهُ إِنَّا نَقُولُ إِنَّ الْإِمَامَ يَجِبُ أَنْ يُغَسَّلَ الْإِمَامُ فَإِنْ تَعَدَّى مُتَعَدِّ فَغَسَلَ الْإِمَامَ لَمْ تَبْطُلْ إِمَامَةُ الْإِمَامِ لِتَعَدِّي غَاسِلِهِ وَ لَا بَطَلَتْ إِمَامَةُ الْإِمَامِ الَّذِي بَعْدَهُ بِأَنْ غُلِبَ عَلَى غُسْلِ أَبِيهِ

So, when he says that, then answer him and tell him, ‘We are saying that the Imam^{asws} loves to be washed by the Imam^{asws}. So, if a transgressor were to transgress and washes the Imam^{asws}, it would not invalidate the Imamate of the Imam^{asws} due to the transgression of his^{asws} washer, nor would it invalidate the Imamate of the one to be after him^{asws} by the fact that he^{asws} was overcome upon by the washing of his^{asws} father^{asws}’.

وَ لَوْ تَرَكَ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى بِالْمَدِينَةِ لَغَسَّلَهُ ابْنُهُ مُحَمَّدٌ ظَاهِرًا مَكْشُوفًا وَ لَا يُغَسَّلُ إِلَّا أَنْ يُضَاهَى هُوَ مِنْ حَيْثُ يَخْفَى.

And if Abu Al-Hassan Ali^{asws} Bin Musa^{asws} were to be left at Al-Medina, his^{asws} son^{asws} Muhammad^{asws} would have washed him^{asws}, apparently, uncovered, and he^{asws} would be washing him^{asws} now as well except and from where he^{asws} would be hidden”.

1- خص، منتخب البصائر معاوية بن حكيم عن إبراهيم بن أبي سمائل قال: كتبت إلى أبي الحسن الرضا ع أننا قد رويناه عن أبي عبد الله ع أن الإمام لا يغسله إلا الإمام وقد بلغنا هذا الحديث فما تقول فيه فكتب إلي أن الذي بلغك هو الحق

(The book) ‘Muntakhab Al Basaair’ – Muawiya Bin Hukeym, from Ibrahim Bin Abu Sammal who said,

‘I wrote to Abu Al-Hassan Al-Reza^{asws}, ‘We have reported from Abu Abdullah^{asws} that the Imam^{asws} cannot be washed except by the Imam^{asws}, and this Hadeeth has reached us. What

are you^{asws} saying regarding it?’ He^{asws} wrote to me: ‘That which has reached you, it is the truth’.

قَالَ فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ فَقُلْتُ لَهُ - أَبُوكَ مَنْ غَسَّلَهُ وَ مَنْ وَلِيَهُ فَقَالَ لَعَلَّ الَّذِينَ حَضَرُوهُ أَفْضَلُ مِنَ الَّذِينَ تَخَلَّفُوا عَنْهُ قُلْتُ وَ مَنْ هُمْ قَالَ حَضَرُوهُ الَّذِينَ حَضَرُوا يُوسُفَ عَ مَلَائِكَةِ اللَّهِ وَ رَحْمَتُهُ.

I entered to see him^{asws} after that and said to him^{asws}, ‘Your^{asws} father^{asws}, who washed him^{asws}, and who was in charge of it?’ He^{asws} said: ‘Perhaps the ones who attended him^{asws} were superior than those who stayed behind from it’. I said, ‘And who are they?’ He^{asws} said: ‘The ones who attended him^{asws} were the ones who attended Yusuf^{as}, Angels of Allah^{azwj} and His^{azwj} Mercy’.⁵⁸⁰

2- كا، الكافي الحسني بن محمد بن المعلى عن محمد بن جهمور عن يونس بن طلحة قال: قلت للإمام لا يغسله إلا الإمام فقال أ ما تدرون من حضر يغسله قد حضره خير ممن غاب عنه الذين حضروا يوسف في الحب حين غاب عنه أبواؤه وأهل بيته.

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Yunus Bin Talha who said,

‘I said to Al-Reza^{asws}, ‘The Imam^{asws} cannot be washed except by the Imam^{asws}?’ He^{asws} said: ‘Do you not know who attended his^{asws} washing? They attended him^{asws}, the best of the ones who were hidden from him^{asws}, those who had attended Yusuf^{as} in the well when his^{as} father^{as} and family members were absent from him^{as}’.⁵⁸¹

3- ير، بصائر الدرجات أحمد بن محمد وأحمد بن إسحاق عن القاسم بن يحيى عن بعض أصحابنا عن أبي عبد الله ع قال: لما قبض رسول الله ص هبط جبرئيل ومعه الملائكة والروح الذين كانوا يهبطون في ليلة القدر

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad and Ahmad Bin Is’haq, from Al Qasim Bin Yahya, from one of our companions,

‘From Abu Abdullah^{asws} having said: ‘When Rasool-Allah^{saww} passed away, Jibraeel^{as} descended and with him^{saww} were the Angels and the Spirit, those who had descended during the Night of Pre-determination.

قَالَ فَفُتِحَ لِأَمِيرِ الْمُؤْمِنِينَ بَصَرُهُ فَرَأَاهُمْ فِي مُنْتَهَى السَّمَاوَاتِ إِلَى الْأَرْضِ يُغْسَلُونَ النَّبِيَّ مَعَهُ وَ يُصَلُّونَ مَعَهُ عَلَيْهِ وَ يَخْفِرُونَ لَهُ

He^{asws} said: ‘The sight was opened for Amir Al-Momineen^{asws}, and he^{asws} saw them in the horizons of the skies to the earth, washing the Prophet^{saww} along with him^{asws}, and they were praying Salat with him^{asws} upon him^{saww}, and they were digging the grave for him^{saww}.

وَاللَّهُ مَا خَفَرَ لَهُ غَيْرُهُمْ حَتَّى إِذَا وَضِعَ فِي قَبْرِهِ نَزَلُوا مَعَهُ مَنْ نَزَلَ فَوَضَعُوهُ فَتَكَلَّمُوا وَفُتِحَ لِأَمِيرِ الْمُؤْمِنِينَ عَ سَمْعُهُ فَسَمِعَهُ يُوصِيهِمْ بِهِ فَبَكَى وَ سَمِعَهُمْ يَقُولُونَ لَا نَأْلُوهُ جُهْدًا وَ إِنَّمَا هُوَ صَاحِبُنَا بَعْدَكَ إِلَّا أَنَّهُ لَيْسَ يُعَايِنُنَا بِبَصَرِهِ بَعْدَ مَرَاتِنَا هَذِهِ

⁵⁸⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 2 H 1

⁵⁸¹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 2 H 2

By Allah^{azwj}! No one dug for him^{saww} other than them, until when he^{saww} was placed in his^{saww} grave, they descended with the one who descended, and placed him^{saww}. They spoke and the hearing was opened for Amir Al-Momineen^{asws}, bequeathing to them with it. He^{asws} wept and heard them saying, 'Don't give him^{asws} hard work, and he^{asws} is our Master^{asws} after you^{saww}, except that he^{asws} does not witness us with his^{asws} eyes after this time'.

حَتَّى إِذَا مَاتَ أَمِيرُ الْمُؤْمِنِينَ ع رَأَى الْحَسَنُ وَ الْحُسَيْنُ مِثْلَ ذَلِكَ الَّذِي رَأَى وَ رَأَى النَّبِيَّ ص أَيْضاً يُعِينُ الْمَلَائِكَةَ مِثْلَ الَّذِي صَنَعُوا بِالنَّبِيِّ

Until when Amir Al-Momineen^{asws} passes away, Al-Hassan^{asws} and Al-Husayn^{asws} saw similar to that which he^{asws} had seen, and the Prophet^{saww} had seen as well, assisting the Angels similar to that which they had done with the Prophet^{saww}.

حَتَّى إِذَا مَاتَ الْحَسَنُ رَأَى مِنْهُ الْحُسَيْنُ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيّاً يُعِينَانِ الْمَلَائِكَةَ

Until when Al-Hassan^{asws} passed away, Al-Husayn^{asws} saw from him^{asws} similar to that, and saw what the Prophet^{saww} and what Ali^{asws} both assisting the Angels.

حَتَّى إِذَا مَاتَ الْحُسَيْنُ رَأَى عَلِيُّ بْنُ الْحُسَيْنِ مِنْهُ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيّاً وَ الْحَسَنَ يُعِينُونَ الْمَلَائِكَةَ

Until when Al-Husayn^{asws} passed away, Ali^{asws} Bin Al-Husayn^{asws} saw from him^{asws} similar to that, and saw the Prophet^{saww} and Ali^{asws} and Al-Hassan^{asws} assisting the Angels.

حَتَّى إِذَا مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ رَأَى مُحَمَّدُ بْنُ عَلِيٍّ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيّاً وَ الْحَسَنَ وَ الْحُسَيْنَ يُعِينُونَ الْمَلَائِكَةَ

Until when Ali^{asws} Bin Al-Husayn^{asws} passed away, Muhammad^{asws} Bin Ali^{asws} saw similar to that, and saw the Prophet^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} assisting the Angels.

حَتَّى إِذَا مَاتَ مُحَمَّدُ بْنُ عَلِيٍّ رَأَى جَعْفَرُ بْنُ عَلِيٍّ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيّاً وَ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنَ الْحُسَيْنِ يُعِينُونَ الْمَلَائِكَةَ

Until when Muhammad^{asws} Bin Ali^{asws} passed away, Ja'far^{asws} saw similar to that, and saw the Prophet^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ali^{asws} Bin Al-Husayn^{asws} assisting the Angels.

حَتَّى إِذَا مَاتَ جَعْفَرُ بْنُ عَلِيٍّ رَأَى مُوسَى مِنْهُ مِثْلَ ذَلِكَ هَكَذَا يَجْرِي إِلَى آخِرِنَا.

Until when Ja'far^{asws} passed away, Musa^{asws} saw from him^{asws} similar to that. That is how it flows to our^{asws} last one^{asws}.⁵⁸²

4- قَب، المناقب لابن شهر آشوب أَبُو بَصِيرٍ قَالَ الصَّادِقُ ع فِيمَا أَوْصَانِي بِهِ أَبِي ع أَنْ قَالَ يَا بُنَيَّ إِذَا أَنَا مِتُّ فَلَا يُعَسِّلَنِي أَحَدٌ غَيْرَكَ فَإِنَّ الْإِمَامَ لَا يُعَسِّلُهُ إِلَّا إِمَامٌ.

(The book) 'Manaqib' of Ibn Shehr Ashub – Abu Baseer said,

⁵⁸² Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 2 H 3

'Al-Sadiq^{asws} said: 'Among what my^{asws} father^{asws} bequeathed with to me^{asws} is that he^{asws} said: 'O my^{asws} son^{asws}! What I^{asws} pass away, no one should wash me^{asws} apart from you^{asws}, for the Imam^{asws} cannot be washed except by the Imam^{asws}'.⁵⁸³

5- كا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ أَوْ غَيْرِهِ عَنِ الرِّضَا ع قَالَ: قُلْتُ لَهُ إِنَّهُمْ يُحَاجُّونَا يَقُولُونَ إِنَّ الْإِمَامَ لَا يُعَسَّلُهُ إِلَّا الْإِمَامُ قَالَ فَقَالَ مَا يُدْرِيهِمْ مَنْ عَسَّلَهُ فَمَا قُلْتُ هُمْ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ قُلْتُ هُمْ إِنَّ قَالَ مَوْلَايَ إِنَّهُ عَسَّلَهُ تَحْتَ عَرْشِ رَبِّي فَقَدْ صَدَقَ وَإِنْ قَالَ عَسَّلَهُ فِي نُحُومِ الْأَرْضِ فَقَدْ صَدَقَ

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ahmad Bin Umar Al Hallal, or someone else,

'From Al-Reza^{asws}, he (the narrator) said, 'I said to him^{asws}, 'They are arguing with us saying that the Imam^{asws} cannot be washed except by the Imam^{asws}. He^{asws} said: 'Do you know who washes him^{asws}? So, what did you say to them?' I said, 'May I be sacrificed for you^{asws}! I said to them, 'If my Master^{asws} said he^{asws} was washed beneath the Throne of my^{asws} Lord^{azwj}, so he^{asws} has spoken the truth, and if he^{asws} says he^{asws} was washed in the fringes of the earth, so he^{asws} has spoken the truth'.

قَالَ لَا هَكَذَا فَقُلْتُ فَمَا أَقُولُ هُمْ قَالَ قُلْ هُمْ إِنِّي عَسَّلْتُهُ فَقُلْتُ أَقُولُ هُمْ إِنَّكَ عَسَّلْتَهُ.

He^{asws} said: 'Not like that'. I said, 'So what should I say to them?' He^{asws} said: 'Say to them I^{asws} washed him^{asws}. I said, 'I shall say to them that you^{asws} washed him^{asws}'.⁵⁸⁴

6- كا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ مُحَمَّدِ بْنِ جُمُحُورٍ عَنْ أَبِي مَعْمَرٍ قَالَ: سَأَلْتُ الرِّضَا عَنِ الْإِمَامِ يُعَسَّلُهُ الْإِمَامُ قَالَ سُنَّةُ مُوسَى بْنِ عِمْرَانَ ع.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Abu Ma'mar who said,

'I asked Al-Reza^{asws} about the Imam^{asws}, the Imam^{asws} washes him^{asws}. He^{asws} said: 'A Sunnah of Musa^{as} Bin Imran^{as}'.⁵⁸⁵

7- كا، الكافي الْعِدَّةُ عَنِ ابْنِ عِيْسَى عَنِ الْبَرْزَنْطِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَنْ عَسَّلَ فَاطِمَةَ قَالَ ذَاكَ أَمِيرُ الْمُؤْمِنِينَ فَكَأَنِّي اسْتَعْظَمْتُ ذَلِكَ مِنْ قَوْلِهِ فَقَالَ كَأَنَّكَ ضِمْتَ بِمَا أَخْبَرْتُكَ بِهِ قَالَ فَقُلْتُ قَدْ كَانَ ذَلِكَ جُعِلْتُ فِدَاكَ

(The book) 'Al Kafi' – The number, from Ibn Isa, from Al Bazanty, from Abdul Rahman Bin Salim, from Al Mufazzal,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Who washed (Syeda) Fatima^{asws}? He^{asws} said: 'That was Amir Al-Momineen^{asws}. It was as if I was aggrieved from his^{asws} words. He^{asws} said: 'It is as if you are straitened due to what I^{asws} informed you with'. I said, 'It has been that, may I be sacrificed for you^{asws}!'

⁵⁸³ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 2 H 4

⁵⁸⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 2 H 5

⁵⁸⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 2 H 6

قَالَ فَقَالَ لَا تَضَيِّقَنَّ فَإِنَّهَا صِدِّيقَةٌ وَ لَمْ يَكُنْ يُغَسِّلُهَا إِلَّا صِدِّيقٌ أَمَا عَلِمْتَ أَنَّ مَرْيَمَ لَمْ يُغَسِّلُهَا إِلَّا عِيسَى ع.

He (the narrator) said, 'He^{asws} said: 'Do not be straightened, for she^{asws} is a truthful, and no one could happen to have washed her^{asws} except a truthful. Do you not know that Maryam^{as}, no one washed her^{as} except Isa^{as}?',⁵⁸⁶

⁵⁸⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 2 H 7

CHAPTER 3 – WHEN DOES THE IMAM^{asws} KNOW HE^{asws} IS AN IMAM^{asws}?

1- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ أَخْبِرْنِي عَنِ الْإِمَامِ مَتَى يَعْلَمُ أَنَّهُ إِمَامٌ حِينَ يَبْلُغُهُ أَنَّ صَاحِبَهُ قَدْ مَضَى أَوْ حِينَ يَمْضِي مِثْلُ أَبِي الْحَسَنِ ع قُبُضَ بَعْدَادَ وَأَنْتَ هَاهُنَا

(The book) 'Basaa'ir Al Darajaat' – Muhammad Bin Al Husayn, from Safwan Bin Yahya who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'Inform me about the Imam^{asws}, when does he^{asws} know that he^{asws} is an Imam^{asws}? When it reaches him^{asws} that his^{asws} companion has passed away, or when it transpires like, Abu Al-Hassan^{asws} passed away at Baghdad and you^{asws} were over here?'

قَالَ يَعْلَمُ ذَلِكَ حِينَ يَمْضِي صَاحِبُهُ قُلْتُ بِأَيِّ شَيْءٍ يَعْلَمُ قَالَ يُلْهِمُهُ اللَّهُ ذَلِكَ.

He^{asws} knows when his^{asws} companion as passed away'. I said, 'By which thing does he^{asws} know?' He^{asws} said: 'Allah^{azwj} Inspires him that'⁵⁸⁷.

2- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِمْسَى عَنْ قَارِنٍ عَنْ رَجُلٍ كَانَ رَضِيعَ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا أَبُو الْحَسَنِ خَالِسٌ مَعَ مُؤَدِّبٍ لَهُ يُكْنَى أَبَا زَكْرِيَّا وَ أَبُو جَعْفَرٍ عِنْدَنَا أَنَّهُ بَعْدَادَ وَ أَبُو الْحَسَنِ يَقْرَأُ مِنَ اللَّوْحِ عَلَى مُؤَدِّبِهِ إِذْ بَكَى بُكَاءً شَدِيداً سَأَلَهُ الْمُؤَدِّبُ مَا بُكَاءُكَ فَلَمْ يُجِبْهُ وَ قَالَ ائْذَنْ لِي بِالدُّخُولِ فَأَذِنَ لَهُ

(The book) 'Basaa'ir Al Darajaat' – Muhammad Bin Isa, from Qarin, from a man who was a brother, from breastfeeding of,

Abu Ja'far^{asws} who said, While Abu Al-Hassan^{asws} was seated with a student of his^{asws} teknonymed as Abu Zakariya, and Abu Ja'far^{asws} was with us, he^{asws} being at Baghdad and Abu Al-Hassan^{asws} recited from the tablet unto his^{asws} student, when he^{asws} cried with intense crying. The student asked him^{asws}, 'What makes you^{asws} cry?' But he^{asws} did not answer him and said: 'Allow me^{asws} with the entering (a room)'. I permitted him.

فَارْتَفَعَ الصَّيْحُ وَ الْبُكَاءُ مِنْ مَنْزِلِهِ ثُمَّ خَرَجَ إِلَيْنَا فَسَأَلَنَاهُ عَنِ الْبُكَاءِ فَقَالَ إِنَّ أَبِي قَدْ تُوِّفِيَ السَّاعَةَ فَعَلْنَا بِمَا عَلِمْتُ قَالَ قَدْ دَخَلَنِي مِنَ إِجْلَالِ اللَّهِ مَا لَمْ أَكُنْ أَعْرِفُهُ قَبْلَ ذَلِكَ فَعَلِمْتُ أَنَّهُ قَدْ مَضَى

The shrieking and the crying rose from his^{asws} house. Then he came out to us and we asked him^{asws} about the crying. He^{asws} said: 'My^{asws} father^{asws} has passed away this moment'. We said, 'By what did you^{asws} know?' He^{asws} said: 'There entered into me from the Majesty of Allah^{azwj} what I^{asws} had not recognised before that, so I^{asws} knew that he^{asws} has passed away'.

فَتَعَرَّفْنَا ذَلِكَ الْوَقْتَ مِنَ الْيَوْمِ وَ الشَّهْرِ فَإِذَا هُوَ قَدْ مَضَى فِي ذَلِكَ الْوَقْتِ صَلَوَاتُ اللَّهِ عَلَيْهِ.

⁵⁸⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 3 H 1

We made a note of that time from the day, and the month, and he^{asws} had passed away during that time”.⁵⁸⁸

3- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ أَبِي الْفَضْلِ الشَّيْبَانِيِّ عَنْ هَارُونَ بْنِ الْفَضْلِ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ ع فِي الْيَوْمِ الَّذِي تُؤَيِّ فِيهِ أَبُو جَعْفَرٍ ع فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَضَى أَبُو جَعْفَرٍ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Ahmad, from one of our companions, from Muawiya Bin Hukeym, from Abu Al Fazl Al Shaybani, from Haroun Bin Al Fazl who said,

‘I saw Abu Al-Hassan^{asws} during the day in which Abu Ja’far^{asws} passed away. He^{asws} said: **‘We are for Allah and we are returning to Him [2:156].** Abu Ja’far^{asws} has passed away’.

فَقِيلَ لَهُ وَ كَيْفَ عَرَفْتَ ذَلِكَ قَالَ تَدَاخَلَنِي ذِلَّةٌ لِلَّهِ لَمْ أَكُنْ أَعْرِفُهَا.

It was said to him^{asws}, ‘And how did you^{asws} know that?’ He^{asws} said: ‘(Feeling of) humbleness to Allah^{azwj} entered into me^{asws}, I^{asws} did not happen to recognise it (beforehand)’.⁵⁸⁹

4- ير، بصائر الدرجات عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ سَمِعْتُهُ يَقُولُ يَعْنِي أَبَا الْحَسَنِ الرِّضَا ع إِنِّي طَلَّقْتُ أُمَّ فَرْوَةَ بِنْتَ إِسْحَاقَ فِي رَجَبٍ بَعْدَ مَوْتِ أَبِي يَزِيدٍ قُلْتُ لَهُ جَعَلْتَ فِدَاكَ طَلَّقْتَهَا وَ قَدْ عَلِمْتَ بِمَوْتِ أَبِي الْحَسَنِ قَالَ نَعَمْ.

(The book) ‘Basaair Al Darajaat’ – Abbad Bin Suleyman, from Sa’ad Bin Sa’ad, from Ahmad Bin Umar who said,

‘I heard him^{asws} saying, meaning Abu Al-Hassan Al-Reza^{asws}: ‘I^{asws} got Umm Farwa Bin Is’haq divorced during Rajab after the passing away of my^{asws} father^{asws}. by a day’. I said, ‘May I be sacrificed for you^{asws}! You^{asws} got her divorced and you^{asws} had known of the expiry of Abu Al-Hassan^{asws}?’ He^{asws} said: ‘Yes’.⁵⁹⁰

بيان: الظاهر أن أم فروة كانت من نساء الكاظم ع و كان الرضا ع وكيلا في تطليقها فطلاقها بعد العلم بالموت

Note: - The apparent is that Umm Farwa was from the wives of Al-Kazim^{asws}, and Al-Reza^{asws} was a representative regarding her divorce. So, he^{asws} got her divorced after the knowledge of the expiry’.

5- ير، بصائر الدرجات عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع إِنَّهُمْ زَوَّوْا عَنْكَ فِي مَوْتِ أَبِي الْحَسَنِ أَنَّ رَجُلًا قَالَ لَكَ عَلِمْتَ ذَلِكَ يَقُولُ سَعِيدٌ فَقَالَ جَاءَنِي سَعِيدٌ بِمَا قَدْ كُنْتُ عَلِمْتُهُ قَبْلَ بَحْيِهِ.

(The book) ‘Basaair Al Darajaat’ – Abbad Bin Suleyman, from Sa’ad Bin Sa’ad, from Safwan bin Yahya who said,

‘I said to Abu Al-Hassan Al-Reza^{asws}, ‘They are reporting from you^{asws} regarding the expiry of Abu Al-Hassan^{asws} that a man said to you^{asws} that you^{asws} knew that by the words of Saeed’. He^{asws} said: ‘Saeed came to be with what I^{asws} had already known before his coming’.⁵⁹¹

⁵⁸⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 3 H 2

⁵⁸⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 3 H 3

⁵⁹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 3 H 4

⁵⁹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 3 H 5

6- كا، الكافي الحسين بن محمد عن المعلى عن الوشاء قال: قلت لأبي الحسن ع إنهم رَوَوْا عَنْكَ فِي مَوْتِ أَبِي الْحَسَنِ ع أَنَّ رَجُلًا قَالَ لَكَ عَلِمْتَ ذَلِكَ يَقُولُ سَعِيدٌ فَقَالَ جَاءَ سَعِيدٌ بَعْدَ مَا عَلِمْتُ بِهِ قَبْلَ بَحْيِهِ

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa who said,

'I said to Abu Al-Hassan^{asws}, 'They are reported regarding the expiry of Abu Al-Hassan^{asws} that a man said to you^{asws}, you^{asws} knew that by the words of Saeed'. He^{asws} said: 'Saeed came after I^{asws} had known with it, before his coming'.

قَالَ وَ سَمِعْتُهُ يَقُولُ طَلَّقْتُ أُمَّ فَرْوَةَ بِنْتَ إِسْحَاقَ فِي رَجَبٍ بَعْدَ مَوْتِ أَبِي الْحَسَنِ ع يَوْمَ قُلْتُ طَلَّقْتُهَا وَ قَدْ عَلِمْتُ بِمَوْتِ أَبِي الْحَسَنِ ع قَالَ نَعَمْ قُلْتُ قَبْلَ أَنْ يَقْدَمَ عَلَيْكَ سَعِيدٌ قَالَ نَعَمْ.

He (the narrator) said, 'And I heard him^{asws} saying, 'I got Umm Farwa during Rajab after the expiry of Abu Al-Hassan^{asws} by a day'. I said, 'You got her divorced and you^{asws} had known of the expiry of Abu Al-Hassan^{asws}? He^{asws} said: 'Yes'. I said, 'Before Saeed arrived to you^{asws}? He^{asws} said: 'Yes''.⁵⁹²

⁵⁹² Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 3 H 6

باب 4 الوقت الذي يعرف الإمام الأخير ما عند الأول

CHAPTER 4 – THE TIME WHICH THE LATTER IMAM^{asws} RECOGNISES WHAT IS WITH THE FORMER

1- ير، بصائر الدرجات ابن أبي الخطاب عن ابن أسباط عن الحكم بن مسكين عن عبيد بن زرارَةَ وَ جَمَاعَةٍ مَعَهُ قَالُوا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَعْرِفُ الْإِمَامُ الَّذِي بَعْدَهُ عِلْمَ مَنْ كَانَ قَبْلَهُ فِي آخِرِ دَقِيقَةٍ تَبْقَى مِنْ رُوحِهِ.

(The book) 'Basaair Al Darajaat' – Ibn Abu Al Khattab, from Ibn Asbat, from Al Hakam Bin Miskeen, from Ubeyd Bin Zurara, and a group with him. They said,

'We heard Abu Abdullah^{asws} saying: 'The Imam^{asws} who is after him^{asws} recognises the knowledge of the one who was before him^{asws} in the last minute remaining from his^{asws} soul'.⁵⁹³

2- ير، بصائر الدرجات أحمد بن محمد بن الأهوازِي عن ابن أسباط عن الحكم بن مسكين عن بعض أصحابه قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَتَى يَعْرِفُ الْآخِرُ مَا عِنْدَ الْأَوَّلِ قَالَ فِي آخِرِ دَقِيقَةٍ تَبْقَى مِنْ رُوحِهِ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Ibn Asbaat, from Al Hakam Bin Miskeed, from one of his companions who said,

'I said to Abu Abdullah^{asws}, 'When does the latter Imam^{asws} know what is with the former?' He^{asws} said: 'In the last minute remaining from his^{asws} soul'.⁵⁹⁴

3- ير، بصائر الدرجات ابن يزيد عن ابن أسباط عن بعض أصحابه عن أبي عبد الله ع قَالَ: قُلْتُ الْإِمَامُ مَتَى يَعْرِفُ إِمَامَتَهُ وَ يَنْتَهِي الْأَمْرُ إِلَيْهِ قَالَ فِي آخِرِ دَقِيقَةٍ مِنْ حَيَاةِ الْأَوَّلِ.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Asbaat, from one of his companions,

'From Abdullah^{asws}, he (the narrator) said, 'I said, 'The Imam^{asws}, when does he^{asws} know of his^{asws} Imamate and the ending of the command to him^{asws}? He^{asws} said: 'In the last minute from the life of the former'.⁵⁹⁵

⁵⁹³ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 4 H 1

⁵⁹⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 4 H 2

⁵⁹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 4 H 3

CHAPTER 5 – WHAT IS OBLIGATED UPON THE PEOPLE AT THE EXPIRY OF THE IMAM^{asws}

1- ع، علل الشرائع أبي عن الحيمري عن ابن عيسى عن محمد البرقي و الحسين بن سعيد جميعاً عن النضر عن يحيى الحلبي عن بُرَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَصْلَحَكَ اللَّهُ بَلَعْنَا شُكْرَكَ فَأَشْفَقْنَا فَلَوْ أَعْلَمْتَنَا أَوْ عَلِمْنَا مَنْ بَعْدَكَ فَقَالَ إِنَّ عَلِيًّا ع كَانَ عَالِمًا وَ الْعِلْمُ يُتَوَارَثُ وَ لَا يَهْلِكُ عَالِمٌ إِلَّا بَقِيَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ

(The book) 'Illal Al Sharaie' – My father, from Al Himeyri, from Ibn Isa, from Muhammad Al Barqy and Al Husayn Bin Saeed, altogether from Al Nazar, from Yahya Al Halby, from Bureyd, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}, 'May Allah^{azwj} Keep you^{asws} well! Your^{asws} complaint (illness) has reached us and we are compassionate, so if you^{asws} could let us know, or tell us who (is the Imam^{asws} after you^{asws})?' He^{asws} said: 'Ali^{asws} was a knowledgeable one, and the knowledge is inherited. So, the knowledgeable one will not depart except that there would remain from after him^{asws}, the one^{asws} who knows the like of his^{asws} knowledge or whatever Allah^{azwj} so Desires'.

قُلْتُ أ فَيَسْغُ النَّاسُ إِذَا مَاتَ الْعَالِمُ أَنْ لَا يَعْرِفُوا الَّذِي بَعْدَهُ فَقَالَ أَمَّا أَهْلُ هَذِهِ الْبَلَدَةِ فَلَا يَغْنِي الْمَدِينَةَ وَ أَمَّا غَيْرُهَا مِنَ الْبُلْدَانِ فَيَقْدِرُ مَسِيرُهُمْ

I said, 'Is there a leeway for the people, when the knowledgeable one^{asws} passes away, except that they should recognise the one^{asws} who is after him^{asws}?' So he^{asws} said: 'As for the people of this city, so no, meaning Al-Medina, and as for others from the cities, so in accordance of their travel distance.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Allah^{azwj} is Saying: **And it was not for the Momineen to go forth altogether, so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122]**.

قَالَ قُلْتُ أ رَأَيْتَ مَنْ مَاتَ فِي طَلَبِ ذَلِكَ فَقَالَ بِمَنْزِلَةِ مَنْ خَرَجَ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

He (the narrator) said, 'I said, 'What is your^{asws} view of the one who dies during that?' So he^{asws} said: 'He would be at the status of: **and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah [4:100]**'.

قَالَ قُلْتُ فَإِذَا قَدِمُوا بِأَيِّ شَيْءٍ يَعْرِفُونَ صَاحِبَهُمْ قَالَ يُعْطَى السَّكِينَةُ وَ الْوَقَارُ وَ الْهَيْبَةُ.

He (the narrator) said, 'I said, 'So how do they proceed, by which thing they would be recognising their Master^{asws}?' He^{asws} said: 'They would be granted the tranquillity, and the dignity, and the awe (in his^{asws} presence)'.⁵⁹⁶

2- ع، علل الشرائع أبي عن الحُمَيْرِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِذَا هَلَكَ الْإِمَامُ قَبْلَ أَنْ يَخْرُجَ قَوْمًا لِيَسُوا بِحَضْرَتِهِ قَالَ يَخْرُجُونَ فِي الطَّلَبِ فَإِنَّهُمْ لَا يَزَالُونَ فِي عُذْرٍ مَا دَامُوا فِي الطَّلَبِ

(The book) 'Illal Al Sharaie' – My father, from Al Himeyri, from Ali Bin Ismail and Abdullah Bin Muhammad Bin Isa, from Safwan Bin Yahya, from Yaquob Bin Shuayb,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'When the Imam^{asws} passes away and (its news) reaches a people who were not in his^{asws} presence?' He^{asws} said: 'They should go forth in search (as to who the successor^{asws} is). Thus, they would not cease to be in a state of being excused for as long as they are in their search'.

قُلْتُ يَخْرُجُونَ كُلُّهُمْ أَوْ يَكْفِيهِمْ أَنْ يَخْرُجَ بَعْضُهُمْ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ قَالَ هَؤُلَاءِ الْمُقِيمُونَ فِي السَّعَةِ حَتَّى يَرْجِعَ إِلَيْهِمْ أَصْحَابُهُمْ.

I said, 'Should all of them go forth or would it suffice for some of them to go forth?' Surely Allah^{azwj} Mighty and Majestic is Saying: **so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious? [9:122]**. Those (remaining ones) should be staying in their places until their companions return back to them".⁵⁹⁷

3- ع، علل الشرائع أبي عن الحُمَيْرِيِّ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْجَبَّارِ عَمَّنْ ذَكَرَهُ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنْ بَلَغَنَا وَفَاهُ الْإِمَامُ كَيْفَ نَصْنَعُ قَالَ عَلَيْكُمْ التَّغْيِيرُ قُلْتُ التَّغْيِيرُ جَمِيعًا قَالَ إِنَّ اللَّهَ يَقُولُ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ الْآيَةُ

(The book) 'Illal Al Sharaie' – My father, from Al Himeyri Muhammad Bin Abdullah Bin Ja'far, from Muhammad Bin Abdul Jabbar, from the one who mentioned it, from Yunus Bin Yaquob, from Abdul A'ala who said,

'I said to Abu Abdullah^{asws}, 'What should we do when the news of the passing away of the Imam^{asws} reaches us?' He^{asws} said: 'Upon you is the going forth'. I said, 'Altogether?' He^{asws} said: 'Allah^{azwj} is saying: **so why don't a group of them from every sect from them go forth to obtain understanding in the Religion [9:122]** – the Verse.

قُلْتُ نَفَرْنَا فَمَاتَ بَعْضُهُمْ فِي الطَّرِيقِ قَالَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ.

I said, 'We go forth and one of us dies in the road?' So he^{asws} said: **and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah [4:100]**".

⁵⁹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 1

⁵⁹⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 2

شي، تفسير العياشي عن عبد الأعلى مثله و زاد في آخره قلت فقدمنا المدينة فوجدنا صاحب هذا الأمر معلقاً عليه بابه مرمى عليه ستره

Tafseer Al-Ayyashi, from Abdul A'ala – similar to it, and there is an increase in its end – 'I said, 'We proceed to the city and we find the Master^{asws} of this Command, his^{asws} door being locked upon him^{asws}, the curtain having been drawn upon it?'

قَالَ إِنَّ هَذَا الْأَمْرَ لَا يَكُونُ إِلَّا بِأَمْرِ بَيْنٍ هُوَ الَّذِي إِذَا دَخَلْتَ الْمَدِينَةَ قُلْتَ إِلَى مَنْ أَوْصَى فَلَانْ قَالُوا إِلَى فُلَانٍ.

He^{asws} said: 'This matter cannot happen except with the clear Command. It is which, when you enter the city, you said, 'To whom did so and so (Imam^{asws}) bequeath to?' They would say, 'To so and so (the next Imam^{asws})'.⁵⁹⁸

4- فس، تفسير القمي و ما كان المؤمنون لينتفخوا كافة فلن لا نعر من كل فئة منهم طائفة لينتفعها في الدين و لينتفروا قومهم إذا رجعوا إليهم يعني إذا بلغهم وفاة الإمام يجب أن ينتزع من كل بلاد فئة من الناس و لا ينتفروا كلهم كافة و لم يفرض الله أن ينتزع الناس كلهم فيعرفوا خبر الإمام و لكن ينتزع طائفة و يؤدوا ذلك إلى قومهم لعلهم يتحدرون كي يعرفون [يعرفوا] النية.

(Not a Hadeeth)⁵⁹⁹

5- ك، إكمال الدين ابن الوليد عن الصفار عن ابن أبي الخطاب و القمطي معاً عن ابن أبي نجران عن عيسى بن عبد الله بن محمد بن عمر بن علي بن أبي طالب ع عن خاله الصادق جعفر بن محمد ع قال: قلت له إن كان كؤن و لا أراي الله يومك فيمن أئتم فأؤماً إلى موسى ع

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab and al Yaqteeny, both together from Ibn Abu Najran,

From Isa Bin Abdullah Bin Muhammad Bin Umar, son of Ali^{asws} Bin Abu Talib^{asws}, from his uncle^{asws} Ja'far Bin Muhammad^{asws}, said, 'I said to him^{asws}, 'If it (death) happens, and may Allah^{azwj} not Show me your^{asws} day, so whom should I'. He^{asws} gestured towards Musa^{asws}.

فقلت له فإن مضى فإلى من قال فإلى ولده قلت فإن مضى ولده و ترك أحاً كبيراً و ابنأ صغيراً فيمن أئتم قال بولده ثم هكذا أبداً

I said to him^{asws}, 'If he^{asws} passes away, then to whom?' He^{asws} said: 'To his^{asws} son^{asws}'. I said, 'If his^{asws} son^{asws} passes away and leaves an elder brother and a young son, then whom should I follow?' He^{asws} said: 'His^{asws} son^{asws}. Then like that, for ever'.

فقلت فإن أنا لم أعرفه و لم أعرف موضعه فما أصنع قال تقول اللهم إني أتولى من بقي من حجاجك من ولد الإمام الماضي فإن ذلك يجزيك.

I said, 'Supposing I do not recognise him^{asws}, and do not recognise his^{asws} place, what should I do?' He^{asws} said: 'You should say, 'O Allah^{azwj} I hereby follow the one^{asws} remaining from Your^{azwj} Divine Authorities, from a son^{asws} of the past Imam^{asws}, so that would suffice you".⁶⁰⁰

⁵⁹⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 3

⁵⁹⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 4

⁶⁰⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 5

6- ك، إكمال الدين الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعِيَّاشِيِّ عَنْ أَبِيهِ عَنْ جَبْرِئِيلَ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ هَلْ يَكُونُ النَّاسُ فِي خَالٍ لَا يَعْرِفُونَ الْإِمَامَ فَقَالَ قَدْ كَانَ يُقَالُ ذَلِكَ قُلْتُ فَكَيْفَ يَصْنَعُونَ قَالَ يَتَعَلَّقُونَ بِالْأَمْرِ الْأَوَّلِ حَتَّى يَسْتَبِينَ لَهُمُ الْآخِرُ.

(The book) 'Ikmal Al Deen' – Al Muzaffer Al Alawy, from Ibn Al Ayyashi, from his father, from Jibrael Bin Ahmad, from Musa Bin Ja'far al Baghdadi, from Muhammad Bin Isa, from Al Hassan Bin Saeed, from Al Qasim Bin Muhammad, from Aban, from Al Haris Bin Al Mugheira who said,

'I asked Abu Abdullah^{asws}, 'Can the people happen to be in a state they are not recognising the Imam^{asws}? He^{asws} said: 'That can be said to be so'. I said, 'So what should they be doing?' He^{asws} said: 'They should adhere with the command of the former one^{asws} until the latter is manifested to them"⁶⁰¹.

7- شي، تفسير العياشي عَنْ أَبِي الصَّبَّاحِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَا تَقُولُ فِي رَجُلٍ دُعِيَ إِلَى هَذَا الْأَمْرِ فَعَرَفَهُ وَهُوَ فِي أَرْضٍ مُنْقَطِعَةٍ إِذْ جَاءَ مَوْتُ الْإِمَامِ فَبَيْنَمَا هُوَ يَنْتَظِرُ إِذْ جَاءَهُ الْمَوْتُ

Tafseer Al Ayyashi – From Abu Al Sabbah who said,

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding a man who was called to this matter, so he recognises it and he is in a cut off land, when the expiry comes to the Imam^{asws}. While he is awaiting, when the death comes to him'.

فَقَالَ هُوَ وَاللَّهِ يَمْنُزِلُهُ مَنْ هَاجَرَ إِلَى اللَّهِ وَرَسُولِهِ فَمَاتَ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ.

He^{asws} said: 'By Allah^{azwj}! He would be at the status of the one who emigrates to Allah^{azwj} and His^{azwj} Rasool^{saww}, and he dies, **so his Recompense would fall upon Allah; [4:100]**"⁶⁰².

8- شي، تفسير العياشي عَنْ ابْنِ أَبِي عُمَيْرٍ قَالَ: وَجَّهَ زُرَّارَةُ ابْنَهُ عُبَيْدًا إِلَى الْمَدِينَةِ يَسْتَخِيرُ لَهُ خَبَرَ أَبِي الْحَسَنِ وَ عَبْدِ اللَّهِ فَمَاتَ قَبْلَ أَنْ يَرْجِعَ إِلَيْهِ ابْنُهُ قَالَ مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ حَدَّثَنِي مُحَمَّدُ بْنُ حَكِيمٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ عَ فَكَثُرَتْ لَهُ زُرَّارَةُ وَ تَوَجَّهَ ابْنُهُ عُبَيْدٌ إِلَى الْمَدِينَةِ

Tafseer Al Ayyashi – From Ibn Abu Umeyr who said,

'Zurara diverted his son Ubeyd to Al-Medina to get the news for him of Abu Al-Hassan^{asws} and Abdullah (Al-Fat'h), but his son died before he returned to him. Muhammad Bin Abu Umeyr said, 'It is narrated to me by Muhammad Bin Hakeem who said, 'I said to Abu Al-Hassan^{asws} the 1st and mentioned Zurara to him and his diverting his son Ubeyd to Al-Medina.

فَقَالَ أَبُو الْحَسَنِ إِنِّي لَأَرْجُو أَنْ يَكُونَ زُرَّارَةُ مِمَّنْ قَالَ اللَّهُ وَ مَنْ يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ.

Abu Al-Hassan^{asws} said: 'I^{asws} hope that Zurara happens to be from the ones Allah^{azwj} Said: **the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah; [4:100]**"⁶⁰³.

⁶⁰¹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 6

⁶⁰² Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 7

9- شي، تفسير العياشي عن يعقوب بن شعيب عن أبي عبد الله ع قال: قُلْتُ لَهُ إِذَا حَدَّثَ لِإِمَامٍ حَدَّثَ كَيْفَ يَصْنَعُ النَّاسُ

Tafseer Al Ayyashi, from Yaqoub Bin Shuayb,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘When it occurs for the Imam^{asws} and event (of death), how should the people deal with it?’

قَالَ كَانُوا يَكُونُونَ كَمَا قَالَ اللَّهُ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لَيَتَفَقَّهُوا إِلَى قَوْلِهِ يَحْذَرُونَ قَالَ قُلْتُ فَمَا حَالُهُمْ قَالَ هُمْ فِي عَذْرِ.

He^{asws} said: ‘They should become just as Allah^{azwj} Said: **so why don’t a group of them from every sect from them to obtain understanding [9:122]** – up to His^{azwj} Words: **perhaps they would be cautious? [9:122]**. I said, ‘So what is their state?’ He^{asws} said: ‘They would be in excuse’⁶⁰⁴.

10- وَ عَنْهُ أَيْضاً فِي رَوَايَةٍ أُخْرَى مَا تَقُولُ فِي قَوْمِ هَلْكَ إِمَامُهُمْ كَيْفَ يَصْنَعُونَ قَالَ فَقَالَ لِي أَمَا تَقْرَأُ كِتَابَ اللَّهِ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ إِلَى قَوْلِهِ يَحْذَرُونَ

And from him as well in another report, ‘What are you^{asws} saying regarding a people whose Imam^{asws} has passed away, what should they be doing?’ He^{asws} said to me: ‘Have you not read the Book of Allah^{azwj}: **so why don’t a group of them from every sect [9:122]** – up to His^{azwj} Words: **perhaps they would be cautious? [9:122]**’.

قُلْتُ جُعِلَتْ فِدَاكَ فَمَا حَالُ الْمُتَنَظِّرِينَ حَتَّى يَرْجِعَ الْمُتَفَقَّهُونَ قَالَ فَقَالَ لِي يَرْحَمُكَ اللَّهُ أَمَا عَلِمْتَ أَنَّهُ كَانَ بَيْنَ مُحَمَّدٍ وَ عِيسَى صَلَّى اللَّهُ عَلَيْهِمَا خَمْسُونَ وَ مِائَتَا سَنَةٍ فَمَاتَ قَوْمٌ عَلَى دِينِ عِيسَى أَنْتَظَرُوا لِدِينِ مُحَمَّدٍ فَاتَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ.

I said, ‘May I be sacrificed for you^{asws}! So, what is the state of the awaiters until the ones obtaining understanding return?’ He^{asws} said to me: ‘May Allah^{azwj} have Mercy on you! Do you not know that in between Muhammad^{saww} and Isa^{as} were two hundred and fifty years? So, people had died upon the Religion of Isa awaiting the Religion of Muhammad^{saww}, so Allah^{azwj} Gave them their Recompense twice’⁶⁰⁵.

⁶⁰³ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 8

⁶⁰⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 9

⁶⁰⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 5 H 10

باب 6 أحوالهم عليهم السلام بعد الموت و أن لحومهم حرام على الأرض و أنهم يرفعون إلى السماء

CHAPTER 6 – THEIR^{asws} STATES AFTER THE EXPIRY, AND THEIR^{asws} FLESH IS PROHIBITED UNTO THE EARTH, AND THEY^{asws} ARE RAISED TO THE SKY

1- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بِشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ النَّبِيُّ ص يَوْمًا لِأَصْحَابِهِ حَيَاتِي خَيْرٌ لَكُمْ وَ مَمَاتِي خَيْرٌ لَكُمْ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'One day the Prophet^{saww} said to his^{saww} companions: 'My^{saww} life is good for you all, and my^{saww} expiry is good for you all'.

قَالَ فَقَالُوا يَا رَسُولَ اللَّهِ هَذَا حَيَاتُكَ نَعَمْ قَالُوا فَكَيْفَ مَمَاتُكَ فَقَالَ إِنَّ اللَّهَ حَرَّمَ لِحُومَنَا عَلَى الْأَرْضِ أَنْ يَطْعَمَ مِنْهَا شَيْئًا.

He^{asws} said: 'They said, 'O Rasool-Allah^{saww}! This life of yours^{saww}, yes (we understand), but how can your^{saww} expiry?' He^{saww} said: 'Allah^{azwj} has Prohibited our^{asws} flesh upon the earth to feed anything from it'.⁶⁰⁶

2- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنِ الْقَاسِمِ بْنِ عُزُوءَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الْمُسْلِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَيَاتِي خَيْرٌ لَكُمْ وَ مَمَاتِي خَيْرٌ لَكُمْ فَأَمَّا حَيَاتِي فَإِنَّ اللَّهَ هَذَاكُمْ بِي مِنَ الضَّلَالَةِ وَ أَنْقَذَكُمْ مِنْ شَفَا حُفْرَةِ مِنَ النَّارِ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Jabbar, from Abdul Rahman Bin Hammad, from Al Qasim Bin Urwah, from Abdullah Bin Umar Al Musly, from a man,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'My^{saww} life is good for you all and my^{saww} expiry is good for you all. As for my^{saww} life, so Allah^{azwj} is Guiding you through me^{saww} from the straying and Saving you from the brink of the edge of the Fire.

وَ أَمَّا مَمَاتِي فَإِنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيَّ فَمَا كَانَ مِنْ حَسَنٍ اسْتَزِدْتُ اللَّهَ لَكُمْ وَ مَا كَانَ مِنْ قَبِيحٍ اسْتَعْفَرْتُ اللَّهَ لَكُمْ

And as for my^{saww} expiry, so your deeds would be Presented unto me^{saww}. Whatever would be from the good deeds, I^{saww} shall get Allah^{azwj} to Increase these for you, and whatever was from the ugly deeds, I^{saww} shall seek Forgiveness of Allah^{azwj} for you'.

فَقَالَ لَهُ رَجُلٌ مِنَ الْمُنَافِقِينَ وَ كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ وَ قَدْ رُمْتُ يَغْنِي صِرْتُ زَمِيمًا فَقَالَ لَهُ رَسُولُ اللَّهِ ص كَلَّا إِنَّ اللَّهَ حَرَّمَ لِحُومَنَا عَلَى الْأَرْضِ فَلَا يَطْعَمُ مِنْهَا شَيْئًا.

A man from the hypocrites said to him^{saww}, 'And how can that be, O Rasool-Allah^{saww}, and you^{saww} would be bones, meaning become decayed?' Rasool-Allah^{saww} said to him: 'Never! Allah^{azwj} has Prohibited our^{asws} flesh upon the earth, so it cannot feed anything from it'.⁶⁰⁷

⁶⁰⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 6 H 1

3- ير، بصائر الدرجات أحمد بن محمد عن علي بن الحكم عن زياد بن أبي الحلال عن أبي عبد الله ع قال: ما من نبي ولا وصي يبقى في الأرض أكثر من ثلاثة أيام حتى يُرفع برُوحه و عظمه و لحمه إلى السماء

(The book) 'Basaa'ir Al Dararjaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ziyad Bin Abu Al Hilal,

'From Abu Abdullah^{asws} having said: 'There is none from a Prophet^{as} nor any successor^{as} remaining in the earth for more than three days, until he^{as} is raised along with his^{as} soul, and his^{as} bones, and his^{as} flesh, to the sky.

و إنما يؤتى موضع آثارهم و يُبلغ بهم من بعيد السلام و يُسمعونهم على آثارهم من قريب.

And rather, you should come to the place of their^{as} traces and deliver the greetings from afar, and they^{as} would be hearing at their^{asws} traces from nearby".⁶⁰⁸

4- مل، كامل الزيارات أبي عن سعد عن محمد بن الحسين عن محمد بن عبد الله بن زرارَةَ عن عبد الله بن عبد الرحمن الأصم عن عبد الله بن بكرٍ قال: حججت مع أبي عبد الله ع في حديث طويل فقلت يا ابن رسول الله لو نبش قبر الحسين بن علي هل كان يُصاب في قبره شيء

(The book' 'Kaamil Al Ziyaraat' – My father, from Sa'ad, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Zurara, from Abdullah Bin Abdul Rahman Al Asamma, from Abdullah Bin Bakr who said,

'I performed Hajj along with Abu Abdullah^{asws}, – in a lengthy Hadeeth. 'I said, 'O son^{asws} of Rasool-Allah^{saww}! If the grave of Al-Husayn^{asws} Bin Ali^{asws} were to be exhumed, would anything be attained (found) in his^{asws} grave?'

فقال يا ابن بكرٍ ما أعظم مسائلك إن الحسين بن علي مع أبيه و أمه و أخيه في منزل رسول الله ص و معه يُرزقون و يُحبرون و إنه لعن يمين العرش مُتعلق به يقول يا رب أنجز لي ما وعدتني

He^{asws} said: 'O Ibn Bakr! How grievous is your question! Al-Husayn^{asws} Bin Ali^{asws} is with his^{asws} father^{asws}, and his^{asws} mother^{asws}, and his^{asws} brother^{asws} in the house of Rasool-Allah^{saww}, and with him^{asws} they are being sustained and delighted, and he^{asws} is proclaiming on the right of the Throne, adhering with it, saying: 'O Lord^{azwj}! Fulfil for me what You^{azwj} Promised me^{asws}.

و إنه لينظر إلى زوارده فهو أعرف بهم و بأسمائهم و أسماء آبائهم و ما في رحائلهم من أحدهم بولده و إنه لينظر إلى من ينيكه فيستغفر له و يسأل أباه الاستغفار له و يقول أيتها الباكي لو علمت ما أعد الله لك لفرحت أكثر مما حزنت و إنه ليستغفر له من كل ذنب و خطيئة.

And he^{asws} is looking at his^{asws} visitors, and he^{asws} is a knower with them, and their names and the names of their fathers, and what is in their journeys of one of them with his children. And he^{asws} looks are the ones crying for him^{asws}, so he^{asws} seeks Forgiveness for him^{asws}, and asks his^{asws} father^{asws} to seek Forgiveness for him, and says: 'O you crying one! If

⁶⁰⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 6 H 2

⁶⁰⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 6 H 3

only you knew what Allah^{azwj} has Prepared for you^{asws}, you would be happy more than grieving', and he^{asws} seeks Forgiveness for him of every sin and mistake".⁶⁰⁹

5- ~~وَقَالَ الشَّيْخُ الْمُفِيدُ قَدَّسَ اللَّهُ لَطِيفُهُ فِي كِتَابِ الْمُعَالِمَاتِ إِنَّ رَسُولَ اللَّهِ تَعَالَى مِنَ الْبَشَرِ وَ أَنْبِيَائِهِ وَ الْأَئِمَّةَ مِنْ خُلَفَائِهِ عَ مُحَمَّدٌ تَوَدَّ أَنْ يَكُونَ مَعَهُمْ الْأَلَامَ وَ تَحْدُثَ لَهُمُ اللَّذَاتُ وَ تَنْجِي أَرْحَامَهُمْ بِالْأَعْزِيَّةِ وَ تَنْقُصَ عَلَى مُرُورِ الزَّمَانِ وَ يَخْلُقَ بِحِمِّ الْمَوْتِ وَ يَكُونُ عَلَيْهِمُ النَّفْسُ وَ عَلَى هَذَا الْقَوْلِ إِجْمَاعُ أَهْلِ التَّوْحِيدِ وَ قَدْ خَالَفْنَا فِيهِ الْمُشْتَمُونَ إِلَى التَّغْوِيضِ وَ طَبَقَاتُ الثَّلَاةِ فَأَمَّا أَسْوَأُهُمْ بَعْدَ الْوَفَاةِ فَإِنَّهُمْ يُنْقَلُونَ مِنْ تَحْتِ الثَّرَابِ فَيُسَكَّنُونَ بِأَرْحَامِهِمْ وَ أَرْوَاحِهِمْ حَتَّى اللَّهُ تَعَالَى فَيَكُونُونَ فِيهَا أَحْيَاءً يَسْتَعْمُونَ إِلَى يَوْمِ الْعَمَاتِ يَسْتَبْشِرُونَ مَنْ يَلْحَقُ بِهِمْ مِنْ صَالِحِي أُمَّهِمْ وَ شَبَابِهِمْ وَ يَلْعَنُونَ بِالْكَرَامَاتِ وَ يَنْظُرُونَ مَنْ يَرُدُّ عَلَيْهِمْ مِنْ أَهْلِ الدِّيَانَاتِ وَ إِنَّ رَسُولَ اللَّهِ ص وَ الْأَئِمَّةَ مِنْ عَشَرَةٍ عَ حَاصَّةً لَا تَخْفَى عَلَيْهِمْ بَعْدَ الْوَفَاةِ أَسْوَأُ شَيْعِهِمْ فِي دَارِ الدُّنْيَا بِإِعْلَامِ اللَّهِ تَعَالَى لَهُمْ ذَلِكَ خَالِئاً بَعْدَ حَالٍ وَ يَسْمَعُونَ كَلَامَ الْمُنَاجِي لَهُمْ فِي مَشَاهِدِهِمُ الْمُكَرَّمَةِ الْعِظَامِ بِالطِّيفَةِ مِنْ لَطَائِفِ اللَّهِ تَعَالَى بَيْنَهُمْ بِهَا مِنْ مُجْهَرِ الْعِبَادِ وَ تَبْلُغُهُمُ الْمُنَاجَاةُ مِنْ بَعْدِ كَمَا جَاءَتْ بِهِ الرَّوَايَةُ وَ هَذَا مَذْهَبُ فَتَاهِ الْإِمَامِيَّةِ كَانَتْ وَ حَمَلَةِ الْأَنْبَاءِ مِنْهُمْ وَ لَسْتُ أَعْرِفُ فِيهِ لِمُتَكَلِّمِيهِمْ مِنْ قَبْلُ مَعَالاً وَ بَلَّغِي مِنْ بَنِي نَوْحَتِ رَحْمَتِ اللَّهِ تَعَالَى خِلَافٌ فِيهِ وَ لَقِيتُ جَمَاعَةً مِنَ الْمُعَصِّرِينَ عَنِ الْمَعْرِفَةِ مَنْ يَنْتَبِئُ إِلَى الْإِمَامَةِ أَيْضاً بِأَبُونَهُ وَ قَدْ قَالَ اللَّهُ تَعَالَى وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتاً بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فَرِحَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ وَ مَا يَتْلُو هَذِهِ مِنَ الْكَلَامِ وَ قَالَ فِي قِصَّةِ مُؤْمِنٍ آلِ فِرْعَوْنَ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قُورَيْيَ يَعْلَمُونَ بِمَا غَفَرَ لِي رَبِّي وَ جَعَلَنِي مِنَ الْمُكْرِمِينَ وَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَلَّمَ عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ وَ مَنْ سَلَّمَ عَلَيَّ مِنْ بَعِيدٍ بُلَّغْتُهِ سَلَامُ اللَّهِ عَلَيْهِ وَ آلِهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ثُمَّ الْأَخْبَارُ فِي تَفْصِيلِ مَا ذَكَرْنَاهُ مِنَ الْجُمْلَةِ عَنْ أُخْبَرِ آلِ مُحَمَّدٍ عَ بِمَا وَصَفْنَاهُ نَصّاً وَ لَفْظاً كَثِيراً وَ لَيْسَ هَذَا الْكِتَابُ مَوْضِعَ دُخْرِهَا انْتَهَى كَلَامُهُ شَرَفَ اللَّهُ مَقَامَهُ.~~

(A commentary by Al Mufeed)⁶¹⁰

⁶⁰⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 6 H 4

⁶¹⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 6 H 5

باب 7 أنهم يظهرون بعد موتهم و يظهر منهم الغرائب و يأتيهم أرواح الأنبياء عليهم السلام و تظهر لهم الأموات من أوليائهم و أعدائهم

CHAPTER 7 – THEY^{asws} ARE APPEARING AFTER THEIR^{asws} EXPIRY, AND THE STRANGE THINGS APPEAR FROM THEM^{asws}, AND THE SOULS OF THE PROPHETS^{as} COME TO THEM^{asws}, AND THE DECEASED ONES FROM THEIR^{asws} FRIENDS AND THEIR^{asws} ENEMIES APPEAR TO THEM

1- ب، قرب الإسناد مُعَاوِيَةُ بْنُ حُكَيْمٍ عَنِ الْوَشَاءِ عَنِ الرِّضَا ع قَالَ: قَالَ لِي ابْتِدَاءً إِنَّ أَبِي كَانَ عِنْدِي الْبَارِحَةَ قُلْتُ أَبُوكَ قَالَ أَبِي قُلْتُ أَبُوكَ قَالَ أَبِي قُلْتُ أَبُوكَ

(The book) 'Qurb Al Asnaad' – Muawiya Bin Hukeym, from Al Washa,

'From Al-Reza^{asws}, he (the narrator) said, 'He^{asws} said to me initiating: 'My^{asws} father^{asws} was with me^{asws} last night'. I said, 'Your^{asws} father^{asws}?'. He^{asws} said: 'My^{asws} father^{asws}'. I said, 'Your^{asws} father^{asws}?'. He^{asws} said: 'My^{asws} father^{asws}'. I said, 'Your^{asws} father^{asws}?'

قَالَ فِي الْمَنَامِ إِنَّ جَعْفَرًا كَانَ يَجِيءُ إِلَى أَبِي فَيَقُولُ يَا بُنَيَّ افْعَلْ كَذَا يَا بُنَيَّ افْعَلْ كَذَا

He^{asws} said: 'In the dream. Ja'far^{asws} used to come to my^{asws} father^{asws} and said, 'O my^{asws} son^{asws}! Do such and such. O my^{asws} son^{asws}! Do such and such. O my^{asws} son^{asws}! Do such and such'.

قَالَ فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ فَقَالَ لِي يَا حَسَنُ إِنَّ مَنَامَنَا وَ يَفْطَنَاتِنَا وَاحِدَةٌ.

He (the narrator) said, 'I entered to see him^{asws} after that. He^{asws} said to me: 'O Hassan! Our^{asws} sleep and our^{asws} wakefulness is one (and the same)'".⁶¹¹

2- ير، بصائر الدرجات ب، قرب الإسناد بِالإِسْنَادِ عَنْهُ ع قَالَ: قَالَ لِي بِخُرَاسَانَ رَأَيْتُ رَسُولَ اللَّهِ ص هَاهُنَا وَ التَّرَمُّثَةُ.

(The book) 'Basaair Al Darajaat' (and) 'Qurb Al Asnaad' – By the chain,

'From him^{asws}, he (the narrator) said, 'He^{asws} said to me at Khurasan: 'I^{saww} saw Rasool-Allah^{saww} over here and adhered to him^{saww}'.⁶¹²

3- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ وَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع حَدَّثَنِي عَبْدُ الْكَرِيمِ بْنُ حَسَّانَ عَنْ عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَشِيرٍ الْمُتَنَعِمِيِّ عَنْ أَبِيكَ أَنَّهُ قَالَ كُنْتُ رَدَفْتُ أَبِي وَ هُوَ يُرِيدُ الْغُرُيْضَ

⁶¹¹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 1

⁶¹² Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 2

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilad, and from Muhammad Bin Al Husay, from Ibrahim Bin Abu Al Bilad who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'Abdul Kareem Bin Hassan narrated to me from Ubeyda Bin Abdullah Bin Bishr Al-Khas'amy, from your^{asws} father^{asws} having said: 'I^{asws} was riding behind my^{asws} father^{asws} and he^{asws} intended Al-Ureyz.

قَالَ فَلَقِيَهُ شَيْخٌ أَبْيَضُ الرَّأْسِ وَاللَّحْيَةِ يَمْشِي قَالَ فَتَنَزَّلَ إِلَيْهِ فَقَبَّلَ بَيْنَ عَيْنَيْهِ فَقَالَ إِبْرَاهِيمُ وَ لَا أَعْلَمُهُ إِلَّا أَنَّهُ قَبَّلَ يَدَهُ ثُمَّ جَعَلَ يَقُولُ لَهُ جُعِلْتُ
فِدَاكَ وَ الشَّيْخُ يُوصِيهِ فَكَانَ فِي آخِرِ مَا قَالَ لَهُ أَنْظِرِ الْأُزَيْعَ رَكَعَاتٍ فَلَا تَدْعُهَا قَالَ وَ قَامَ أَبِي حَتَّى تَوَارَى الشَّيْخُ

He^{asws} said, 'And old man of white head (hair) and beard met him^{asws} walking. So, he^{asws} descended to him and kissed him between his eyes. Ibrahim said, 'And I do not know it except and he^{asws} kissed his hand. Then he^{asws} went on saying: 'May I be sacrificed for you!' And the old man was advising him^{asws}. It was among the last of what he said to him^{asws}: 'Look (consider) the four Cycles (Salat), and do not leave these'. And my^{asws} father^{asws} arose until the sheykh went away.

ثُمَّ رَكِبَ فَقُلْتُ يَا أَبَتَهُ مِنْ هَذَا الَّذِي صَنَعْتَ بِهِ مَا لَمْ أَرَكَ صَنَعْتَهُ بِأَحَدٍ قَالَ هَذَا أَبِي يَا بُنَيَّ.

Then he^{asws} rode'. I^{asws} said: 'O father^{asws}! Who was this whom your^{asws} did with him^{asws} what I^{asws} have not seen you^{asws} do with anyone (else)?' He^{asws} said: 'This was my^{asws} father^{asws}, O my^{asws} son^{asws} 613.

4- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَنَا أُحَدِّثُ
نَفْسِي فَرَأَيْتُ فَقَالَ مَا لَكَ تُحَدِّثُ نَفْسَكَ تَشْتَهِي أَنْ تَرَى أَبَا جَعْفَرٍ قُلْتُ نَعَمْ قَالَ قُمْ فَادْخُلِ الْبَيْتَ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama'at who said,

'I entered to see Abu Abdullah^{asws} and I was discussing with myself, and he^{asws} saw me. He^{asws} said: 'What is the matter with you discussing with yourself. Are you desirous that I^{asws} show you^{asws} Abu Ja'far^{asws}?' I said, 'Yes'. He^{asws} said: 'Arise and enter the house'.

فَدَخَلْتُ فَإِذَا هُوَ أَبُو جَعْفَرٍ ع وَ قَالَ أَتَى قَوْمٌ مِنَ الشَّيْعَةِ الْحَسَنَ بْنَ عَلِيٍّ ع بَعْدَ قَتْلِ أَمِيرِ الْمُؤْمِنِينَ ع فَسَأَلُوهُ فَقَالَ تَعْرِفُونَ أَمِيرَ الْمُؤْمِنِينَ إِذَا
رَأَيْتُمُوهُ قَالُوا نَعَمْ

I entered and there was Abu Ja'far^{asws}, and he^{asws} said: 'A group of the Shias of Al-Hassan^{asws} Bin Ali^{asws} came after the killing of Amir Al-Momineen^{asws}, and they asked him^{asws}. He^{asws} said: 'Would you recognise Amir Al-Momineen^{asws} if you were to see him^{asws}?' They said, 'Yes'.

قَالَ فَارْزَعُوا السَّيْرَ فَرَزَعُوهُ فَإِذَا هُمْ بِأَمِيرِ الْمُؤْمِنِينَ ع لَا يُنْكِرُونَهُ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ بِمَوْتِ مَنْ مَاتَ مِنَّا وَ لَيْسَ بِمَيِّتٍ وَ يَبْقَى مِنْ بَقِيٍّ مِنَّا حُجَّةٌ
عَلَيْكُمْ.

⁶¹³ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 3

He^{asws} said: 'Raise the curtain!' They raised it, and there they were with Amir Al-Momineen^{asws}, they could not deny it. And Amir Al-Momineen^{asws} said: 'The one from us^{asws} passes away and he^{asws} isn't dead, and the remaining one^{asws} from us^{asws} remains as a Divine Authority upon you all'.⁶¹⁴

5- ير، بصائر الدرجات الحسين بن محمد بن عامر عن مَعْلَى بن مُحَمَّدٍ عَنْ بَشِيرٍ عَنْ عُثْمَانَ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع فَأُطِلْتُ الْجُلُوسَ عِنْدَهُ فَقَالَ أَ تُحِبُّ أَنْ تَرَى أَبَا عَبْدِ اللَّهِ ع فَقَالَ وَدِدْتُ وَ اللَّهُ فَقَالَ قُمْ وَ ادْخُلْ ذَلِكَ الْبَيْتَ فَدَخَلْتُ الْبَيْتَ فَإِذَا أَبُو عَبْدِ اللَّهِ ع قَاعِدٌ.

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad, from Bashir, from Usman Bin Marwan, from Sama'at who said,

'I was in the presence of Abu Al-Hassan^{asws}, and the sitting in his^{asws} presence was prolonged. He^{asws} said: 'Would you like me^{asws} to show you Abu Abdullah^{asws}?' He said, 'I would love it, by Allah^{azwj}!' He^{asws} said: 'Arise and enter that house'. I entered the house and there was Abu Abdullah^{asws} seated'.⁶¹⁵

6- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَتَى أَبَا بَكْرٍ فَقَالَ لَهُ أَمَا أَمَرَكَ رَسُولُ اللَّهِ ص أَنْ تُطِيعَنِي فَقَالَ لَا وَ لَوْ أَمَرَنِي لَفَعَلْتُ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Al Hakam Bin Miskeen, from Abu Saeed Al Mukary,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} came to Abu Bakr and said to him: 'Didn't Rasool-Allah^{saww} order you to obey me^{asws}?' He said, 'No, and if he^{saww} had ordered me, I would have done so'.

قَالَ فَأَنْطَلِقُ بِنَا إِلَى مَسْجِدِ قُبَاءَ فَإِذَا رَسُولُ اللَّهِ ص يُصَلِّي فَلَمَّا انْصَرَفَ قَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ إِنِّي قُلْتُ لِأَبِي بَكْرٍ أَمَرَكَ اللَّهُ وَ رَسُولُهُ أَنْ تُطِيعَنِي فَقَالَ لَا فَقَالَ رَسُولُ اللَّهِ ص قَدْ أَمَرْتُكَ فَأَطِعْهُ

He^{asws} said: 'Then come with us^{asws} to Masjid Quba', and there was Rasool-Allah^{saww} praying Salat. When he^{saww} finished, Ali^{asws} said: 'O Rasool-Allah^{saww}! I said to Abu Bakr, 'Allah^{azwj} and His^{azwj} Rasool^{saww} have ordered you to obey me^{asws}'. He said, 'No'. Rasool-Allah^{saww} said: 'I^{saww} had ordered you^{asws}, so obey him^{asws}!'

قَالَ فَخَرَجَ فَلَقِي عُمَرَ وَ هُوَ دَعِرٌ فَقَالَ لَهُ مَا لَكَ فَقَالَ قَالَ لِي رَسُولُ اللَّهِ ص كَذَا وَ كَذَا فَقَالَ تَبَّأُ لَأُمَّةٍ وَلَوْكَ أَمْرُهُمْ أَمَا تَعْرِفُ سِحْرَ بَنِي هَاشِمٍ.

He^{asws} said: 'He went out and met Umar, and he (Abu Bakr) was terrified. He said to him, 'What is the matter with you?' He said, 'Rasool-Allah^{saww} said to me such and such'. He said, 'Damn the community who made you in charge of their affairs! Do you not recognise the sorcery of the Clan of Hashim^{asws}?',⁶¹⁶

⁶¹⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 4

⁶¹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 5

⁶¹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 6

7- ير، بصائر الدرجات علي بن الحسين بن فضال عن أبيه عن علاء بن يحيى المكموف عن عمر بن أبي زياد عن عطية الأتزازي قال: طاف رسول الله ص بالكعبة فإذا آدم ع يجيء اليمن فسلم عليه رسول الله ص ثم انتهى إلى الحجر فإذا نوح ع يجيء رجل طويل فسلم عليه رسول الله ص.

(The book) 'Basaair Al Darajaat' – Ali Bin Al Hassan Bin Fazzal, from his father, from Ala'a Bin Yahya Al Makfouf, from Umar Bin Abu Ziyad, from Atiyya Al Abzary who said,

'Rasool-Allah^{saww} performed Tawaaf of the Kabah, and there was Adam^{as} parallel to the Yemeni corner. Rasool-Allah^{saww} greeted unto him^{as}, then ended up to the (Black) Stone and there was Noah^{as} facing a tall man. Rasool-Allah^{azwj} greeted unto him^{as}, 617

8- ير، بصائر الدرجات محمد بن عيسى عن إبراهيم بن أبي البلاد عن عبيد بن عبد الرحمن الخثعمي عن أبي إبراهيم ع قال: خرجت مع أبي إلى بعض أمواله فلما برزنا إلى الصحراء استقبله شيخ أبيض الرأس واللحية فسلم عليه فنزل إليه أبي جعلت أسمعته يقول له جعلت فداك ثم جلسا فتساءلا طويلاً

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ibrahim Bin Abu Al Bilad, from Ubeyd Bin Abdul Rahman Al Khas'amy,

'From Abu Ibrahim (7th Imam^{asws}) having said: 'I^{asws} went out with my^{asws} father^{asws} to one of his^{asws} assets. When we^{asws} came out to the desert, an old man of white head and beard met him^{asws}. He^{asws} greeted unto him and my^{asws} father^{asws} descended to him. I^{asws} went on to hear him^{asws} saying: 'May I be sacrificed for you^{asws}!' Then they both sat discussing for a long time.

ثم قام الشيخ وانصرف ودع أبي وقام ينظر في قفاه حتى توارى عنه فقلت لأبي من هذا الشيخ الذي سيعتكك تقول له ما لم تثل له لأحد قال هذا أبي.

Then the old man stood up and left, and my^{asws} father^{asws} bade him^{asws} farewell and stood looking in his back until he disappeared from sight. I^{asws} said to my^{asws} father^{asws}: 'Who is this old man whom I^{asws} heard you^{asws} saying to him what you^{asws} do not say to anyone?' He^{asws} said: 'This is my^{asws} father^{asws}, 618

9- ير، بصائر الدرجات محمد بن عيسى عن عثمان بن عيسى عن أخبره عن عباية الأسدي قال: دخلت على أمير المؤمنين ع وعنده رجل رث الهيئة وأمير المؤمنين ع مقبل عليه يكلمه فلما قام الرجل قلت يا أمير المؤمنين من هذا الذي أشعلك عنا قال هذا وصي موسى ع.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Usman Bin Isa, from the one who informed him, from Abaya Al Asady who said,

'I entered to see Amir Al-Momineen^{asws} and in his^{asws} presence was a man of shabby clothing, and Amir Al-Momineen^{asws} was facing towards him speaking to him. When the man

617 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 7

618 Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 8

stood (to leave), I said, 'O Amir Al-Momineen^{asws}! Who is this who pre-occupied you^{asws} from us?' He^{asws} said: 'This is the successor^{as} of Musa^{as}'.⁶¹⁹

10- ير، بصائر الدرجات أحمد بن محمد عن الحسن بن علي عن أبي الصخر عن الحسن بن علي قال: دخلت أنا ورجل من أصحابي على علي بن عيسى بن عبد الله أبي طاهر العلوي قال أبو الصخر فأظنه من ولد عمر بن علي قال وكان أبو طاهر في دار الصيدين نازلاً قال قدخلنا عليه عند العصر وبن يديه زكوة من ماء وهو يتمسح فسلمت عليه فرد علينا السلام ثم ابتدأنا فقال معكم أحد فقلنا لا

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Abu Al Sakhr, from Al Hassan Bin Ali who said,

'I and a man from my companions entered to see Ali Bin Isa Bin Abdullah Abu Tahir Al-Alawy. Abu Al-Sakhr, I think he was from the sons of Umar son of Ali^{asws}, and Abu Tahir was in the hunting house as a guest. We entered to see him in the afternoon, and in front of him was a pot of water, and he was wiping. We greeted unto him and he returned the greeting to us, then he initiated us saying, 'Is there anyone (else) with you?' We said, 'No'.

ثم التفت يمينا و شمالا هل يرى أحدا ثم قال أخبرني أبي عن جدي أنه كان مع أبي جعفر محمد بن علي يمي وهو يرمي الجمرات وأن أبا جعفر رمى الجمرات قال فاستسرها ثم بقي في يده بعد خمس حصيات فرمى اثنين في ناحية وثلاثة في ناحية

Then he turned towards right and left whether anyone was looking, then said, 'My father informed me from my grandfather that he was with Abu Ja'far Muhammad Bin Ali^{asws} at Mina, and he was pelting the rocks (a ritual), and Abu Ja'far^{asws} pelted the rocks. He^{asws} completed, then there remain in his^{asws} hand afterwards, five pebbles, so he^{asws} threw two in a corner and three in a corner.

فقال له جدي جعلت فداك لقد رأيتك صنعت شيئا ما صنعه أحد قط رأيتك رميت الجمرات ثم رميت بخمسة بعد ذلك ثلاثة في ناحية واثنين في ناحية

My grandfather said to him^{asws}, 'May I be sacrificed for you^{asws}! I saw you^{asws} do something what no one (else) has done at all! I saw you^{asws} pelt the rocks, then you^{asws} threw five after that, three in a corner and two in a corner'.

قال نعم إنه إذا كان كل موسم أخرجوا الفاسقين الغاصبين ثم يفرق بينهما هاهنا لا يراهما إلا إمام عدل فرميت الأول اثنين والآخر ثلاثة لأن الآخر أخبث من الأول.

He^{asws} said: 'Yes, whenever it was every season (of Hajj), the mischief-makers, the usurpers are brought out, then there is a separation between the two over here. None can see the two except a just Imam^{asws}. So, I^{asws} pelted the first (Abu Bakr) two (pebbles), and the other (Umar) three (pebbles), because the other ones is wickedder than the first one'.⁶²⁰

⁶¹⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 9

⁶²⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 10

11- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة يُؤيِّ بِحَذْفِ الْإِسْنَادِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَهُوَ خَارِجٌ مِنَ الْكُوفَةِ فَتَبِعْتُهُ مِنْ وَرَائِهِ حَتَّى صَارَ إِلَى جَبَانَةِ الْيَهُودِ وَ وَقَفَ فِي وَسْطِهَا وَ نَادَى يَا يَهُودُ فَأَجَابُوهُ مِنْ جُوفِ الْقُبُورِ لَيْتَكَ لَيْتَكَ مُطَاعٌ يَعْنُونَ بِذَلِكَ يَا سَيِّدَنَا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by a deleted chain, from Jabir Bin Abdullah^{asws} having said,

'I^{ra} saw Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} was outside from Al-Kufa. I^{ra} followed him^{asws} from behind him^{asws} until he^{asws} came to a cemetery of the Jews and paused in the middle of it, and called out: 'O Jews!' They answered him^{asws} from the interior of the graves, 'At your^{asws} service! At your^{asws} service!' – meaning obedience with that, 'O our Master^{asws}!'

فَقَالَ كَيْفَ تَرَوْنَ الْعَذَابَ فَقَالُوا بَعْضَانَا لَكَ كَهَارُونَ فَتَحَنُّ وَمِنْ عَصَاكَ فِي الْعَذَابِ إِلَى يَوْمِ الْقِيَامَةِ

He^{asws} said: 'How do you see the punishment?' They said, 'Due to our disobedience to you^{asws}, being forced, so we and the one who disobeyed you^{asws} would be in the punishment up to the Day of Qiyamah'.

ثُمَّ صَاحَ صَاحَةً كَادَتْ السَّمَاوَاتُ يَنْقَلِبْنَ فَوْقَهُ مَعْشِيًّا عَلَى وَجْهِهِ مِنْ هَوْلٍ مَا رَأَيْتُ فَلَمَّا أَفْقَتْ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَى سَرِيرٍ مِنْ يَاقُوتَةٍ خَمْرَاءَ عَلَى رَأْسِهِ إِكْلِيلٌ مِنَ الْجَوْهَرِ وَ عَلَيْهِ خُلٌّ خُضْرٌ وَ صُفْرٌ وَ وَجْهُهُ كَدَارَةِ الْقَمَرِ

Then he^{asws} shouted such a shout, the skies almost overturned, and I^{ra} fell down unconscious upon my face from the horror of what I saw. When I^{ra} woke up, I^{ra} saw Amir Al-Momineen^{asws} upon a throne of red ruby having a crown of jewels upon his^{asws} head, and upon him^{asws} was a green and yellow garment, and his^{asws} face was like the full moon.

فَقُلْتُ يَا سَيِّدِي هَذَا مُلْكُكَ عَظِيمٌ قَالَ نَعَمْ يَا جَابِرُ إِنَّ مُلْكَنَا أَعْظَمُ مِنْ مُلْكِ سُلَيْمَانَ بْنِ دَاوُدَ وَ سُلْطَانَنَا أَكْبَرُ مِنْ سُلْطَانِهِ

I^{ra} said, 'My Master^{asws}! This is a great kingdom!' He^{asws} said: 'Yes, O Jabir! Our^{asws} kingdom is greater than the kingdom of Suleyman^{as} Bin Dawood^{as}, and our^{asws} authority is greater than his^{as} authority'.

ثُمَّ رَجَعَ وَ دَخَلْنَا الْكُوفَةَ وَ دَخَلْتُ خَلْفَهُ إِلَى الْمَسْجِدِ فَجَعَلَ يَخْطُو خُطُوتًا وَ هُوَ يَقُولُ لَا وَ اللَّهُ لَا فَعَلْتُ لَا وَ اللَّهُ لَا كَانَ ذَلِكَ أَبَدًا فَقُلْتُ يَا مَوْلَايَ لِمَنْ تُكَلِّمُ وَ لِمَنْ تُخَاطِبُ وَ لَيْسَ أَرَى أَحَدًا

Then he^{asws} returned and we entered Al-Kufa and I^{ra} entered behind him^{asws} to the Masjid. He^{asws} went on step by step and he^{asws} was saying: 'No, by Allah^{azwj}, I^{asws} will not do so! No, by Allah^{azwj}, that will not happen, ever!' I^{ra} said, 'O my Master^{asws}! Who were you^{asws} speaking to, and whom were you^{asws} addressing to, and I^{ra} didn't see anyone?'

فَقَالَ يَا جَابِرُ كُشِفَ لِي عَنْ بَرَهَوَاتٍ فَرَأَيْتُ شَيْئِيهِ وَ حَبَرَ وَ هُمَا يُعَذِّبَانِ فِي جُوفِ تَابُوتٍ فِي بَرَهَوَاتٍ فَنَادَيْتَنِي يَا أَبَا الْحَسَنِ يَا أَمِيرَ الْمُؤْمِنِينَ زِدْنَا إِلَى الدُّنْيَا نَقِيرَ بِفَضْلِكَ وَ نُقِرَ بِالْوَلَايَةِ لَكَ

He^{asws} said: 'O Jabir! It was uncovered for me^{asws} from (the valley of) Barhout, and I^{asws} saw Sheybuwiya and Hibter (Abu Bakr & Umar), and they were both being punished in the interior of a coffin in Barhout. They both called out to me, 'O Abu Al Hassan^{asws}! O Amir Al-Momineen^{asws}! Return us to the world, we will acknowledge with your^{asws} merits, and we will acknowledge with the Wilayah for you^{asws}'.

فَقُلْتُ لَا وَاللَّهِ لَا فَعَلْتُ لَا وَاللَّهِ لَا كَانَ ذَلِكَ أَبَدًا ثُمَّ قَرَأَ هَذِهِ الْآيَةَ وَ لَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ يَا جَابِرُ وَ مَا مِنْ أَحَدٍ خَالَفَ وَصِيَّ نَبِيِّ إِلَّا حُشِرَ أَعْمَى يَتَكَبَّرُ فِي عَرَصَاتِ الْقِيَامَةِ.

I^{asws} said: 'No, by Allah^{azwj}! I^{asws} will not do so. No, by Allah^{azwj}, that will not happen, ever!' Then he^{asws} recited the Verse: '**And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28].** (Then he^{asws} said): 'O Jabir! And there is no one opposing a successor^{as} of a Prophet^{as} except he would be Resurrected blind groping around in the plains of Qiyamah".⁶²¹

12- وَ رَوَى الشَّيْخُ الْجَلِيلُ الْحَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُحْتَضَرِ مِنْ كِتَابِ الْقَائِمِ لِلْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ فِي حَدِيثٍ طَوِيلٍ يَذْكُرُ فِيهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ خَرَجَ مِنَ الْكُوفَةِ وَ مَرَّ حَتَّى أَتَى الْغَرِيضَ فَحَازَهُ فَلَحِقْنَاهُ وَ هُوَ مُسْتَلْقٍ عَلَى الْأَرْضِ بِجَسَدِهِ لَيْسَ تَحْتَهُ ثَوْبٌ

And it is reported by the majestic sheykh Al Hassan Bin Suleyman, in the book 'Al Mukhtasar' from the book 'Al Qaim' of Al Fazl Bin Shazan, from Ibn Tareyf, from Ibn Nubata,

'In a lengthy Hadeeth mentioning in it that Amir Al-Momineen^{asws} went out from Al-Kufa and went on until he^{asws} came to Al-Ghariyeyn. He^{asws} crossed it and I joined up with him^{asws} and he^{asws} was adhering upon the ground with his^{asws} body, not having any sheet (upon the ground) under him^{asws}.

فَقَالَ لَهُ قَنْبَرُ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا أَبْسُطُ ثَوْبِي تَحْتَكَ قَالَ لَا هَلْ هِيَ إِلَّا ثُرْبَةٌ مُؤْمِنٍ أَوْ مَرَاخَتُهُ فِي بَجْلِسِهِ قَالَ الْأَصْبَغُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ ثُرْبَةُ مُؤْمِنٍ فَقَدْ عَرَفْنَاهَا كَانَتْ أَوْ تَكُونُ فَمَا مَرَاخَتُهُ فِي بَجْلِسِهِ

Qanbar said to him^{asws}, 'O Amir Al-Momineen^{asws}! Shall I spread out my^{asws} cloak beneath you^{asws}? He^{asws} said: 'No, it is except the grave of a Momin, or its rival regarding his sitting?' Al-Asbagh said, 'I said, 'O Amir Al-Momineen^{asws}! Grave of the Momin, we have recognised it, whether it was or would happen to be, but what is its rival regarding his sitting?'

فَقَالَ يَا ابْنَ نُبَاتَةَ لَوْ كُشِفَ لَكُمْ لَرَأَيْتُمْ أَرْوَاحَ الْمُؤْمِنِينَ فِي هَذَا الظَّهْرِ خَلْقًا يَتَرَاوُونَ وَ يَتَحَدَّثُونَ إِنَّ فِي هَذَا الظَّهْرِ رُوحَ كُلِّ مُؤْمِنٍ وَ بِوَادِي بَرْهُوتِ نَسَمَةُ كُلِّ كَافِرٍ.

He^{asws} said: 'O Ibn Nubata! If it was uncovered for you, you would (be able to) see souls of the Momineen in this backyard in circles visiting each other and discussing. In this backyard is the soul of every Momin, and in the valley of Barhout is the person of every Kafir".⁶²²

⁶²¹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 11

⁶²² Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 12

13- وَ مِنَ الْكِتَابِ الْمَذْكُورِ لِلْفَضْلِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَرْوَاحَ الْمُؤْمِنِينَ يَرَوْنَ آلَ مُحَمَّدٍ فِي جِبَالٍ رَضَوِي فَتَأْكُلُ مِنْ طَعَامِهِمْ وَ تَشْرَبُ مِنْ شَرَابِهِمْ وَ تُحَدِّثُ مَعَهُمْ فِي جَالِسِهِمْ حَتَّى يَقُومَ قَائِمُنَا أَهْلَ الْبَيْتِ فَإِذَا قَامَ قَائِمُنَا بَعَثَهُمُ اللَّهُ وَ أَقْبَلُوا مَعَهُ يُلَاقُونَ زُمْرًا فَرُؤُماً فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُبْطِلُونَ وَ يَضْمَحِلُّ الْمُتَجَلُّونَ وَ يَنْجُو الْمُتَّقُونَ.

And from the mentioned book of Al Fazl Bin Shazaan, from Muhammad Bin Ismail, from Muhammad Bin Sinan, from Hammad Bin Marwan, from Zayd Al Shahham,

‘From Abu Abdullah^{asws} having said: ‘The souls of the Momineen are seeing the Progeny^{asws} of Muhammad^{saww} in mount Razwa. They eat from their^{asws} food and drink from their^{asws} drinks, and discuss with them^{asws} in their^{asws} gatherings until our^{asws} Qaim^{asws} of People^{asws} of the Household rises. So, when our^{asws} Qaim^{asws} does rise, Allah^{azwj} would Resurrect them and they would come with him^{asws}, exclaiming ‘Talbiyya’, group by group. At that, the falsifiers would doubt, and the imposters would fade away, and the ones of proximity would attain salvation’’.⁶²³

⁶²³ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 7 H 13

باب 8 أنهم أمان لأهل الأرض من العذاب

CHAPTER 8 – THEY^{asws} ARE A SECURITY FROM THE PUNISHMENT FOR THE INHABITANTS OF THE EARTH

الآيات الأنفال وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

The Verses – (Surah) Al Anfaal: **And Allah was not going to Punish them while you were among them [8:33].**

1- فس، تفسير القمي قَالَ رَسُولُ اللَّهِ ص جَعَلَ اللَّهُ النُّجُومَ أَمَانًا لِأَهْلِ السَّمَاءِ وَ جَعَلَ أَهْلَ بَيْتِي أَمَانًا لِأَهْلِ الْأَرْضِ.

Tafseer Al-Qummi – Rasool-Allah^{saww} said: ‘Allah^{azwj} Made the stars as a security for the inhabitants of the sky, and Made People^{asws} of my^{saww} Household as a security for the inhabitants of the earth’.⁶²⁴

2- ما، الأمايلي للشيخ الطوسي أَبُو عَمْرٍو عَنْ ابْنِ عُقْدَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ زَيْعٍ عَنْ إِسْمَاعِيلَ بْنِ صَبِيحٍ عَنْ حُبَابِ بْنِ قِسْطَاسٍ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ إِيَّاسِ بْنِ سَلَمَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص النُّجُومُ أَمَانٌ لِأَهْلِ السَّمَاءِ وَ أَهْلُ بَيْتِي أَمَانٌ لِأُمَّتِي.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Al Hassan Bin Ali Bin Bazie, from Ismail Bin Sabeeh, from Hubab Bin Qistat, from Musa Bin Ubeyda, from Ibas Bin Salama, from his father who said,

‘Rasool-Allah^{saww} said: ‘The stars are a security for the inhabitants of the sky and People^{asws} of my^{saww} Household are a security for my^{saww} community’.⁶²⁵

3- ما، الأمايلي للشيخ الطوسي الْحَفَّازُ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدَّعْبَلِيِّ عَنْ أَبِيهِ عَنْ أَحْيَى دَعْبَلٍ عَنِ خَفْصِ بْنِ غِيَاثٍ عَنْ أَبِيهِ عَنْ جَابِرٍ وَ أَبِي مُوسَى الْأَشْعَرِيِّ وَ ابْنِ عَبَّاسٍ قَالُوا قَالَ رَسُولُ اللَّهِ ص النُّجُومُ أَمَانٌ لِأَهْلِ السَّمَاءِ وَ أَهْلُ بَيْتِي أَمَانٌ لِأُمَّتِي فَإِذَا ذَهَبَ النُّجُومُ ذَهَبَ أَهْلُ السَّمَاءِ وَ إِذَا ذَهَبَ أَهْلُ بَيْتِي ذَهَبَ أَهْلُ الْأَرْضِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi, from Ismail Bin Ali Al Deobely, from his father, from his brother Deobel, from Hafs Bin Giyas, from his father, from Jabir and Abu Musa Al Ashary, and Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘The stars are a security for the inhabitants of the sky, and People^{asws} of my^{saww} Household are a security for my^{saww} community. So, when the stars depart, the inhabitants of the sky would depart, and when People^{asws} of my^{saww} Household depart, the inhabitants of the earth would depart’.⁶²⁶

4- ن، عيون أخبار الرضا عليه السلام بِأَلْسَانِيَدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص النُّجُومُ أَمَانٌ لِأَهْلِ السَّمَاءِ وَ أَهْلُ بَيْتِي أَمَانٌ لِأُمَّتِي.

⁶²⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 8 H 1

⁶²⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 8 H 2

⁶²⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 8 H 3

(The book) 'Uyoon Akhbar Al-Reza^{asws}', by the three chains from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The stars are a security for the inhabitants of the sky, and People^{asws} of my^{saww} Household are a security for my^{saww} community''⁶²⁷.

5- ك، إكمال الدين أبي عن الحميري عن ابن عيسى عن الأهوازي عن فضالة عن داود عن فضيل الرّسان قال: كتب محمد بن إبراهيم إلى أبي عبد الله ع أخبرنا ما فضلكم أهل البيت

(The book) 'Ikmal Al Deen' – From Al Himeyri, from Ibn Isa, from Al Ahwazy, from Fazala, from Dawood, from Fuzeyl Al Rassan who said,

'Muhammad Bin Ibrahim wrote to Abu Abdullah^{asws}, 'Inform us, what are your^{asws} merits, of People^{asws} of the Household?'

فكتب إليه أبو عبد الله ع أن الكواكب جعلت في السماء أماناً لأهل السماء فإذا ذهب النجوم جاء أهل السماء ما كانوا يوعدون وقال رسول الله ص جعل أهل بيتي أماناً لأمتي فإذا ذهب أهل بيتي جاء أمتي ما كانوا يوعدون.

Abu Abdullah^{asws} wrote to him: 'The stars have been Made to be in the sky as a security for the inhabitants of the sky. So, when the stars depart, it would come to the inhabitants of the sky what they have been Threatened with; and Rasool-Allah^{saww} said: 'People^{asws} of my^{saww} Household have been Made to be a security for my^{saww} community. So, when People^{asws} of my^{saww} Household depart, it would come upon my^{saww} community what they have been Threatened with''⁶²⁸.

6- ك، إكمال الدين محمد بن عمر عن محمد بن السري بن سهل بن عبيد المليك بن هارون بن عنترة عن جدّه عن علي بن أبي طالب ع قال قال رسول الله ص النجوم أمان لأهل السماء فإذا ذهب النجوم ذهب أهل السماء وأهل بيتي أمان لأهل الأرض فإذا ذهب أهل بيتي ذهب أهل الأرض.

(The book) 'Ikmal Al Deen' – Muhammad Bin Umar, from Muhammad Bin Al Sarry Bin Sahl Bin Ayyash, from Al Husayn Bin Abdul Malik Bin Haroun Bin Antarah, from his grandgather,

'From Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'The stars are a security for the inhabitants of the sky. So, when the stars depart, the inhabitants of the sky would depart. And people^{asws} of my^{saww} Household are a security for the inhabitants of the earth. So, when People^{asws} of my^{saww} depart, the inhabitants of the earth would depart''⁶²⁹.

⁶²⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 8 H 4

⁶²⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 8 H 5

⁶²⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 8 H 6

باب 9 أنهم شفعاء الخلق و أن إياب الخلق إليهم و حسابهم عليهم و أنه يسأل عن حبه و ولايتهم في يوم القيامة

CHAPTER 9 – THEY^{asws} ARE INTERCESSORS OF THE PEOPLE, AND THE RETURN OF THE PEOPLE IS TO THEM^{asws}, AND THEIR RECKONING IS UPON THEM^{asws}, AND THEIR^{asws} LOVE WOULD BE QUESTIONED ABOUT DURING THE DAY OF QIYAMAH

1- قب، المناقب لابن شهر آشوب النعماني في تفسيره عن مجاهد عن ابن عباس و أبو القاسم المشير في تفسيره عن الحاكم الحافظ عن أبي بزة و ابن بطلة في إبانته بإسناده عن أبي سعيد الخدري كلهم عن النبي ص قال: لا تزول قدم عبد يوم القيامة حتى يسأل عن أربع عن عمر فيما أفناه و عن شبابه فيما أبلاه و عن ماله من أين اكتسبه و فيما أنفق و عن حبه أهل البيت.

(The book) 'Al Manaqib' of Ibn Shehr Ashub al Sa'alby, in his Tafseer, from Mujahid, from Ibn Abbas, and Abu Al Qasim al Musheyri in his Tafseer, from Al Hakim Al Hafiz, from Bu Barzah, and Ibn Battah, in his explanation, by his chain from Abu Saeed al Khudry,

'All of them from the Prophet^{saww} having said: 'The feet of a servant will not move on the Day of Qiyamah until he is questioned about four – about his life what he finished it in, and about his youth what did he indulge in, and about his wealth from where he earned it and what did he spend it in, and about our^{asws} love, People^{asws} of the Household''.⁶³⁰

2 أنزع المكي و ولايته الطبري فقال له فما آية محبتكم من بعدكم فوضع يده على رأس علي ع و هو إلى جانبه فقال إن حبي من بعدني حب هذا.

(The book) 'Al-Arbaeen' of Al-Makky, and 'Wilayah' of Al-Tabari – He said to him^{saww}, 'So what is a sign of having your^{saww} love from after you^{saww}?' He^{saww} placed his^{saww} hand upon the head of Ali^{asws}, and he^{asws} was by his^{saww} side, and he^{saww} said: 'My^{saww} love from after me^{asws} is love of this one^{asws}'.⁶³¹

3 منقبة المطهرين عن أبي نعيم فقال عمر و ما آية حبكم يا رسول الله قال حب هذا و وضع يده على كتف علي ع و قال من أحبه فقد أحبنا و من أبغضه فقد أبغضنا.

(The book) 'Manqaba Al-Mutahireen' – from Abu Naeem, 'Umar said, 'And what is a sign of your^{saww} love O Rasool-Allah^{saww}!' He^{saww} said: 'Love of this one', and he^{saww} placed his^{saww} hand upon a shoulder of Ali^{asws} and said: 'One who loves him^{asws}, so he has loved us^{asws}, and one who hates him^{asws}, so he has hated us^{asws}'.⁶³²

4 ابن عباس قال النبي ص و الذي يعتني بالحق لا يقبل الله من عبد حسنة حتى يسأله عن حب علي بن أبي طالب ع.

⁶³⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 1

⁶³¹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 2

⁶³² Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 3

Ibn Abbas, 'The Prophet^{saww} said: 'By the One^{azwj} Who Sent me^{saww} with the truth! Allah^{azwj} does not Accept a good deed from a servant until He^{azwj} Questions him about the love of Ali^{asws} Bin Abu Talib^{asws} 633

5- جاء المجالس للمفيد الصدوق عن أبيه عن محمد الطمار عن الأشعري عن الحسن بن علي الكوفي عن العباس بن عامر عن أحمد بن رزق الله عن يحيى بن أبي العلاء عن جابر عن أبي جعفر عن أبيه عن جدّه ع قال قال رسول الله ص إنه إذا كان يوم القيامة وسكن أهل الجنة وأهل النار النار مكث عبد في النار سبعون خريفاً والحريف سبعون سنة

(The book) 'Al Majaalis of Al Mufeed – Al Sadouq, from his father, from Muhammad Al Attar, from Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Ahmad Bin Rizqallah, from Yahya Bin Abu Al A'ala, from Jabir,

'From Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said: 'When it will be the Day of Qiyamah and the people of the Paradise will settle in the Paradise, and the people of the Fire into the Fire, a servant would remain in the Fire for seventy 'Khareyf', and each 'Khareyf' is of seventy years.

ثم إنه يسأل الله عز وجل و يناديه فيقول يا رب أسألك بحق محمد وأهل بيته لما رحمني فيوحي الله جل جلاله إلى جبرئيل ع اهبط إلى عبدي فأخرجه فيقول جبرئيل وكيف لي بالهبوط في النار فيقول الله تبارك وتعالى إني قد أمرتها أن تكون عليك برداً وسلاماً

Then he would ask Allah^{azwj} Mighty and Majestic and call out to Him^{azwj} saying, 'O Lord^{azwj}! I ask You^{azwj} by the right of Muhammad^{saww} and People^{asws} of his^{saww} Household, please have Mercy on me'. Allah^{azwj}, Majestic is His^{azwj} Majesty would Reveal to Jibraeel^{as}: "Descend to My^{azwj} servant and Extract him!" Jibraeel^{as} would say: 'And can it be for me^{as} with the descent into the Fire?' Allah^{azwj} Blessed and Exalted would Say: "I^{azwj} have Commanded it to become cool and safe upon you^{as}!"

قال فيقول يا رب فما علمي بموضعيه فيقول إنه من حب من سجن فيهبط جبرئيل إلى النار فيجده مغلولاً على وجهه فيخرجه فيقف بين يدي الله عز وجل فيقول الله تعالى يا عبدي كم لبثت في النار تناشدني فيقول يا رب ما أخصيه

He^{as} would say: 'O Lord^{azwj}! So, what would let me know of his place?' He^{azwj} would Say: "He is in a pit of Sijjeen!" So, Jibraeel^{as} would descend into the Fire and find him fallen upon his face. He^{as} would extract him and pause him in front of Allah^{azwj} Mighty and Majestic. Allah^{azwj} the Exalted would Say: "O My^{azwj} servant! How much did you tarry in the Fire calling out to Me^{azwj}?" He would say, 'O Lord^{azwj}! I cannot count it'.

فيقول الله عز وجل أما وعيتي وجلالي لو لا من سألتني بحقهم عندي لأطلعت هوائك في النار وكنته حتم على نفسي أن لا يسألني عبد بحق محمد وأهل بيته إلا عقرته له ما كان بيني وبينه وقد عقرت لك اليوم ثم يؤمر به إلى الجنة.

Allah^{azwj} Mighty and Majestic would Say to him: "But, by My^{azwj} Mighty and My^{azwj} Majesty! Had you not asked Me^{azwj} by their^{asws} right in My^{azwj} Presence, your shame would have been prolonged in the Fire. But, I^{azwj} have Decreed upon Myself^{azwj} that no servant will ask Me^{azwj} by the right of Muhammad^{saww} and People^{asws} of his^{saww} Household except and I^{azwj} will

⁶³³ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 4

Forgive for him whatever would be between Me^{azwj} and him, and I^{azwj} have Forgiven for you today!" Then He^{azwj} would Command with him to the Paradise".⁶³⁴

6- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ بْنِ فَضَّالٍ يَقُولُ عَجَّلَانُ أَبُو صَالِحٍ ثِقَّةٌ قَالَ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا عَجَّلَانُ كَأَنِّي أَنْظُرُ إِلَيْكَ إِلَى جَنِّي وَ النَّاسُ يُعْرِضُونَ عَلَيَّ.

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud who said, 'I heard Ali Bin Al Hassan Bin Fazzal saying, 'Ajlal Abu Salih said reliably,

'Abu Abdullah^{asws} said to him: 'O Ajlan! It is as if I^{asws} am looking at you to my^{asws} side and the people are being presented unto me^{asws}'.⁶³⁵

7- أَقُولُ رَوَى الْبُرْسِيُّ فِي الْمَشَارِقِ عَنْ شُرَيْحٍ بِإِسْنَادِهِ عَنْ نَافِعٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: يَا عَلِيُّ أَنْتَ نَذِيرُ أُمَّتِي وَأَنْتَ رَبُّهَا وَأَنْتَ صَاحِبُ خَوْضِي وَأَنْتَ سَاقِيهِ وَأَنْتَ يَا عَلِيُّ ذُو قَرْنَيْهَا وَلَكَ كَيْلَا طَرَفَيْهَا وَلَكَ الْآخِرَةُ وَالْأُولَى

I (Majlisi) am saying, 'It is reported by Al Bursy in (the book) 'Mashariq', from Shureyh, by his chain, from Nafau, from Umar Bin Al Khattab,

'From the Prophet^{saww} having said: 'O Ali^{asws}! You are a warner of my^{saww} community, and you^{asws} are its nourisher, and you^{asws} are in-charge of my^{saww} Fountain, and you^{asws} are its quencher, and you^{asws} are - O Ali^{asws} with its reins, and for are all its ends, and for you^{asws} is the latter and the former.

فَأَنْتَ يَوْمَ الْقِيَامَةِ السَّاقِي وَ الْحَسَنُ الدَّائِدُ وَ الْحُسَيْنُ الْأَمِيرُ وَ عَلِيُّ بْنُ الْحُسَيْنِ الْفَارِطُ وَ مُحَمَّدُ بْنُ عَلِيٍّ النَّاشِرُ وَ جَعْفَرُ بْنُ مُحَمَّدٍ السَّائِقُ وَ مُوسَى بْنُ جَعْفَرٍ الْمُحْصِي لِلْمُحِبِّ وَ الْمُنَافِقِ وَ عَلِيُّ بْنُ مُوسَى مُرْتَبُ الْمُؤْمِنِينَ وَ مُحَمَّدُ بْنُ عَلِيٍّ مُنْزِلُ أَهْلِ الْجَنَّةِ مَنْزِلَهُمْ وَ عَلِيُّ بْنُ مُحَمَّدٍ خَطِيبُ أَهْلِ الْجَنَّةِ وَ الْحَسَنُ بْنُ عَلِيٍّ جَامِعُهُمْ حَيْثُ يَأْذَنُ اللَّهُ لِمَنْ يَشَاءُ وَ يَرْضَى.

On the Day of Qiyamah you^{asws} will be the quencher, and Al-Hassan^{asws} the protector, and Al-Husayn^{asws} the Emir, and Ali^{asws} Bin Al-Husayn^{asws} the preceder, and Muhammad^{asws} Bin Ali^{asws} the publisher, and Ja'far^{asws} Bin Muhammad^{asws} the usher, and Musa^{asws} Bin Ja'far^{asws} the affectionate to the ones who love (Progeny^{asws} of Muhammad^{saww}), and Ali^{asws} Bin Musa^{asws} the arranger of the Momineen, and Muhammad^{asws} Bin Ali^{asws} the descended of the inhabitants of the Paradise, and Ali^{asws} Bin Muhammad^{asws} addressor of the inhabitants of the Paradise, and Al-Hassan^{asws} Bin Ali^{asws} their gatherer **Allah Permits it for one He so Desires and is Pleased (with) [53:26]**".⁶³⁶

8- وَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: يَا عَلِيُّ أَنْتَ صَاحِبُ الْجَنَانِ وَ قَاسِمُ النَّيْرَانِ أَلَا وَ إِنَّ مَالِكًا وَ رِضْوَانَ يَأْتِيَانِي عِدَا عَنْ أَمْرِ الرَّحْمَنِ فَيَقُولَانِ لِي يَا مُحَمَّدُ هَذِهِ مَفَاتِيحُ الْجَنَّةِ وَ النَّارِ هَبْهُ مِنَ اللَّهِ إِلَيْكَ فَسَلِّمْهَا إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ

And from Ibn Abbas,

⁶³⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 5

⁶³⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 6

⁶³⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 7

'From the Prophet^{saww} having said: 'O Ali^{asws}! You^{asws} are in-charge of the Gardens, and distributor of the fires. Indeed! And Maalik and Rizwaan (Keepers of Paradise and Hell) would both come to me^{saww} tomorrow by the Command of the Beneficent. They would say to me: 'O Muhammad^{saww}! These are the keys of the Paradise and the Fire, a gift from Allah^{azwj} to you^{saww}, so submit these to Ali^{asws} Bin Abu Talib^{asws}.

فَأَدْعُهَا إِلَيْكَ فَمَفَاتِيحُ الْجَنَّةِ وَ النَّارِ يَوْمَئِذٍ بِيَدِكَ تَفْعَلُ بِهَا مَا تَشَاءُ.

So, I^{saww} shall hand the keys of the Paradise and the Fire on that day to be in your^{asws} hands, you^{asws} can do with these whatever you^{asws} so desire to".⁶³⁷

9- وَ رَوَى الْمُفَضَّلُ بْنُ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِذَا كَانَ عَلَيَّ عِ يُدْخِلُ الْجَنَّةَ مُحِبَّهُ وَ النَّارَ عَدُوَّهُ فَأَيُّ مَالِكٍ وَ رِضْوَانٍ إِذَا

And it is reported by Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{asws}, 'When Ali^{asws} will enter ones who love him^{asws} into the Paradise, and his^{asws} enemies into the Fire, so where would be Maalik and Rizwaan (keepers of Paradise and Hell) then?'

فَقَالَ يَا مُفَضَّلُ أَلَيْسَ الْخَلَائِقُ كُلُّهُمْ يَوْمَ الْقِيَامَةِ بِأَمْرِ مُحَمَّدٍ قُلْتُ بَلَى قَالَ فَعَلَيَّْ عِ يَوْمَ الْقِيَامَةِ قَسِيمُ الْجَنَّةِ وَ النَّارِ بِأَمْرِ مُحَمَّدٍ وَ مَالِكٍ وَ رِضْوَانٍ أَمْرُهُمَا إِلَيْهِ خُذْهَا يَا مُفَضَّلُ فَإِنَّهَا مِنْ مَكُونِ الْعِلْمِ وَ تَحْزُونِهِ.

He^{asws} said: 'O Mufazzal! Wouldn't all the creatures, all of them, be under the orders of Muhammad^{saww}?' I said, 'Yes'. He^{asws} said: 'On the Day of Judgment, Ali^{asws} would distribute the Paradise and the Fire by the orders of Muhammad^{saww}, and Maalik and Rizwaan, their matter would be to him^{asws}. Take it, O Mufazzal, for it is from the hidden knowledge and it's treasured".⁶³⁸

10- وَ رَوَى عَنِ الصَّادِقِ عِ أَنَّهُ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَلَيْنَا أَمْرُ شِيعَتِنَا فَمَا كَانَ عَلَيْهِمْ لِلَّهِ فَهُوَ لَنَا وَ مَا كَانَ لَنَا فَهُوَ لَهُمْ وَ مَا كَانَ لِلنَّاسِ فَهُوَ عَلَيْنَا.

And it is reported from Al-Sadiq^{asws} having said: 'When it will be the Day of Qiyamah, we^{asws} would be Made in-charge of our^{asws} Shias. So, whatever was against them for Allah^{azwj}, it would be for us^{asws}, and whatever would be for us^{asws}, so it would be for them, and whatever would be for the people, it would be upon us^{asws}".⁶³⁹

11- وَ فِي رِوَايَةِ ابْنِ جَمِيلٍ مَا كَانَ عَلَيْهِمْ لِلَّهِ فَهُوَ لَنَا وَ مَا كَانَ لِلنَّاسِ اسْتَوْهَمْنَاهُ وَ مَا كَانَ لَنَا فَتَنَحْنُ أَحَقُّ مَنْ عَفَا عَنْ حُبِّيهِ.

And in a report of Ibn Jameel, '(He^{asws} said): 'Whatever would be against them for Allah^{azwj}, it would be for us^{asws}, and whatever would be for the people, we^{asws} shall gift it, and whatever

⁶³⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 8

⁶³⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 9

⁶³⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 10

would be for us^{asws}, then we^{asws} would be more rightful who from the ones who love him^{asws} to pardon”.⁶⁴⁰

12- وَ فِي رِوَايَةٍ أَنَّ رَجُلًا مِنَ الْمُنَافِقِينَ قَالَ لِأَبِي الْحَسَنِ الثَّانِي ع إِنَّ مِنْ شِيعَتِكُمْ قَوْمًا يَشْرَبُونَ الْخَمْرَ عَلَى الطَّرِيقِ

And in a report – A man from the hypocrites said to Abu Al-Hassan^{asws} the 2nd, ‘From your^{asws} Shias there is a group drinking the wine upon the road’.

فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَهُمْ عَلَى الطَّرِيقِ فَلَا يَزِغُوهَا عَنْهُ

He^{asws} said: ‘The Praise is for Allah^{azwj} Who Made them to be upon the road, so they are not deviating from it’.

وَ اعْتَرَضَهُ آخَرٌ فَقَالَ إِنَّ مِنْ شِيعَتِكَ مَنْ يَشْرَبُ النَّبِيدَ فَقَالَ الرَّجُلُ مَا أَغْنِي مَاءَ الْعَسَلِ وَ إِنَّمَا أَغْنِي الْخَمْرَ قَالَ فَعَرِّقْ وَجْهَهُ ثُمَّ قَالَ اللَّهُ أَكْرَمُ مِنْ أَنْ يَجْمَعَ فِي قَلْبِ الْمُؤْمِنِ بَيْنَ رَسِيسِ الْخَمْرِ وَ حُبِّنا أَهْلَ الْبَيْتِ

And another one objected to him^{asws} saying, ‘From your^{asws} Shias is one who drinks Al-Nabeez’. He^{asws} said: ‘The companions of Rasool-Allah^{saww} used to drink it’. The man said, ‘I did not mean water of the honey, and rather I meant the wine’. His^{asws} face perspired, then he^{asws} said: ‘Allah^{azwj} is more benevolent that to Gather in the heart of the Momin traces of the wine and our^{asws} love of People^{asws} of the Household’.

ثُمَّ صَبَرَ هُنَيْئَةً وَ قَالَ فَإِنْ فَعَلَهَا الْمُنْكَوْبُ مِنْهُمْ فَإِنَّهُ يَجِدُ رَبًّا رَؤُوفًا وَ نَبِيًّا عَظُوفًا وَ إِمَامًا لَهُ عَلَى الْخَوْصِ عَرُوفًا وَ سَادَةً لَهُ بِالشَّقَاعَةِ وَ قُوفًا وَ يَجِدُ أَنَّ رُوحَكَ فِي بَرَهْوَتِ مَلُوفًا.

Then he^{asws} was patient for a while and said: ‘So if the stricken one from them were to do it, he would find a Lord^{azwj} as Kind, and a Prophet^{saww} as sympathetic, and an Imam^{asws} a recogniser to him at the Fountain, and a Master^{asws} pausing for him with the intercession, and you will find your soul to be in Barhout being devoured”.⁶⁴¹

13- وَ قَالَ الْكَرْبُاجِيُّ فِي كَثِيرِ الْفَوَائِدِ فِي بَيَانِ مُعْتَقَدِ الْإِمَامِيَّةِ يَجِبُ أَنْ يُعْتَقَدَ أَنَّ أَنْبِيَاءَ اللَّهِ تَعَالَى وَ مُحَسَّنَهُ عْ هُمْ فِي الْقِيَامَةِ الْمُتَوَلُّونَ لِلْحِسَابِ بِإِذْنِ اللَّهِ تَعَالَى وَ أَنَّ مُحَسَّنَهُ أَهْلَ كُلِّ زَمَانٍ يَقُولُ أَمْرَ رَعِيَّتِهِ الَّذِينَ كَانُوا فِي وَفْقِهِ وَ أَنَّ سَيِّدَنَا رَسُولَ اللَّهِ ص وَ الْأَئِمَّةَ الْإِثْنِي عَشَرَ مِنْ بَعْدِهِ عْ هُمْ أَصْحَابُ الْأَعْرَافِ الَّذِينَ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَ عَرَفُوهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَ أَنْكَرُوهُ وَ أَنَّ رَسُولَ اللَّهِ ص يُحَاسِبُ أَهْلَ وَفْقِهِ وَ عَصَرِهِ وَ كَذَلِكَ كُلُّ إِمَامٍ بَعْدَهُ وَ أَنَّ الْمُهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِ هُوَ الْمُوَاقِفُ لِأَهْلِ زَمَانِهِ وَ الْمُسَائِلُ لِلَّذِينَ فِي وَفْقِهِ.

(Opinion of Shia beliefs)⁶⁴²

14 الْمَنَاقِبُ، لِمُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَاذَانَ بِإِسْنَادِهِ عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَظَرَ النَّبِيُّ ص إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ هَذَا خَيْرُ الْأَوَّلِينَ وَ الْآخِرِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ هَذَا سَيِّدُ الْوَصِيِّينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ

(The book) ‘Al Manaqib’ of Muhammad Bin Ahmad Bin Shazan, by his chain,

⁶⁴⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 11

⁶⁴¹ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 12

⁶⁴² Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 13

'From Abu Zarr^{ra} having said, 'The Prophet^{saww} looked at Ali^{asws} Bin Abu Talib^{asws} and he^{saww} said: 'This is the best of the former ones and the latter ones, from the inhabitants of the skies and the earths. This is chief of the successors^{as}, and Imam^{asws} of the pious, and guide of the resplendent.

إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَاءَ عَلَى نَاقَةٍ مِنْ ثَوْبِ الْجَنَّةِ قَدْ أَضَاءَتْ الْقِيَامَةُ مِنْ ضَوْئِهَا وَ عَلَى رَأْسِهِ تَاجٌ مُرَصَّعٌ بِالزَّيْجَدِ وَ الْيَاقُوتِ

When it will be the Day of Qiyamah, he^{asws} will come upon a camel from the camels of the Paradise, the (plains) of Qiyamah would be illuminated from his^{asws} illumination, and upon his^{asws} head would be a crown embedded with aquamarine and rubies.

فَتَقُولُ الْمَلَائِكَةُ هَذَا مَلَكٌ مُقَرَّبٌ وَ يَقُولُ النَّبِيُّونَ هَذَا نَبِيٌّ مُرْسَلٌ فَيُنَادِي مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ هَذَا الصِّدِّيقُ الْأَكْبَرُ هَذَا وَصِيٌّ حَبِيبُ اللَّهِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ

The Angels would say, 'This is an Angel of Proximity', and the Prophets^{as} would say: 'This is a Messenger Prophet^{as}'. So, a caller would call out from the interior of the Throne: 'This is the greatest truthful! This is a successor^{asws} of the beloved of Allah^{azwj}! This is Ali^{asws} Bin Abu Talib^{asws}!'

فَيَقِفُ عَلَى مَتْنٍ جَهَنَّمَ فَيُخْرِجُ مِنْهَا مَنْ يُحِبُّ وَ يُدْخِلُ فِيهَا مَنْ يُبْغِضُ وَ يَأْتِي أَبْوَابَ الْجَنَّةِ فَيَدْخُلُ أَوْلِيَاءَهُ الْجَنَّةَ بِغَيْرِ حِسَابٍ.

He^{asws} would pause upon an edge of Hell and Extract from it the ones he^{asws} loves, and enter into it ones he^{asws} hates, and he^{asws} would come to the gates of Paradise and enter his^{asws} friends into the Paradise without any Reckoning".⁶⁴³

15- وَ مِنْهُ، رَفَعَهُ إِلَى جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ جَمَعَ اللَّهُ الْأَوَّلِينَ وَ الْآخِرِينَ لِمَصْطَلَحِ الْخُطَابِ دَعَا رَسُولُ اللَّهِ ص وَ دَعَا أَمِيرَ الْمُؤْمِنِينَ ع فَيُكْسَى رَسُولُ اللَّهِ ص خُلَّةً خَضِرَاءَ تُضِيءُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ يُكْسَى عَلِيُّ ع مِثْلَهَا وَ يُكْسَى رَسُولُ اللَّهِ ص خُلَّةً وَرْدِيَّةً تُضِيءُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ يُكْسَى عَلِيُّ ع مِثْلَهَا

And from him, raising it to Jabir,

'From Abu Abdullah^{asws} having said: 'When it will be the Day of Qiyamah and Allah^{azwj} Gathers the former ones and the latter ones for the Decisive Address, He^{azwj} would Call Rasool-Allah^{saww} and Call Amir Al-Momineen^{asws}. He^{azwj} would Clothe Rasool-Allah^{saww} in a green garment, illuminating what is between the east and the west, and He^{azwj} would Clothe Ali^{asws} similar to it, and Clothe Rasool-Allah^{saww} a pink garment illuminating what is between the east and the west, and Clothe Ali^{asws} similar to it.

ثُمَّ يُدْعَى بِنَا فَيُدْفَعُ إِلَيْنَا حِسَابُ النَّاسِ فَتُخْرَجُ وَ اللَّهُ يُدْخِلُ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَ يُدْخِلُ أَهْلَ النَّارِ النَّارَ

Then He^{azwj} would Call us^{asws} and Hand over to us the reckoning of the people. By Allah^{azwj}! We^{asws} shall enter the people of the Paradise into the Paradise, and we^{asws} shall enter the people of the Fire into the Fire.

⁶⁴³ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 14

ثُمَّ يُدْعَى بِالنَّبِيِّينَ عَ فَيَقُومُونَ عِنْدَ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى نَفْرُغَ مِنْ حِسَابِ النَّاسِ فَإِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَ أَهْلُ النَّارِ النَّارَ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلِيًّا فَأَنْزَلَهُمْ مَنَازِلَهُمْ فِي الْجَنَّةِ

Then He^{azwj} would Call the Prophets^{as} and they^{as} would be standing in rows at the Throne of Allah^{azwj} Mighty and Majestic until we^{asws} are free from Reckoning the people. When we^{asws} have entered the people of the Paradise into the Paradise, and people of the Fire into the Fire, Allah^{azwj} Blessed and Exalted would Sent Ali^{asws}, and he^{asws} would descend them into their houses.

وَ زَوَّجَهُمْ- فَعَلِيٌّ وَ اللَّهُ الَّذِي يُزَوِّجُ أَهْلَ الْجَنَّةِ فِي الْجَنَّةِ وَ مَا ذَلِكَ إِلَّا أَحَدٌ غَيْرِهِ كَرَامَةً مِنَ اللَّهِ عَزَّ ذِكْرُهُ لَهُ وَ فَضْلًا فَضَّلَهُ بِهِ وَ مَنْ بِهِ عَلَيْهِ

And he^{asws} will get them married. By Allah^{azwj}! He^{asws} will get the people of the Paradise married, and that is not for anyone apart from him^{asws}, being a prestige from Allah^{azwj}, Mighty is His^{azwj} Mention, for him^{asws}, and a Grace he^{asws} would be Graced with, and as a Conferment upon him^{asws} with it.

وَ هُوَ وَ اللَّهُ يُدْخِلُ أَهْلَ النَّارِ النَّارَ وَ هُوَ الَّذِي يُغْلِقُ عَلَى أَهْلِ الْجَنَّةِ إِذَا دَخَلُوا فِيهَا أَبْوَابَهَا وَ يُغْلِقُ عَلَى أَهْلِ النَّارِ إِذَا دَخَلُوا فِيهَا أَبْوَابَهَا لِأَنَّ أَبْوَابَ الْجَنَّةِ إِلَيْهِ وَ أَبْوَابَ النَّارِ إِلَيْهِ.

And by Allah^{azwj}, he^{asws} will enter the people of the Fire into the Fire, and he^{asws} is the one who will lock the gates upon the people of the Paradise when they have entered into it, and he^{asws} will lock the gates upon the people of the Fire when they have entered into it, because the gate of the Paradise are to him^{asws}, and the gates of the Fire are to him^{asws}.⁶⁴⁴

16- وَ مِنْهُ، مَرْفُوعًا إِلَى سَمَاعَةَ قَالَ: قَالَ لِي أَبُو الْحَسَنِ ع إِذَا كَانَ لَكَ يَا سَمَاعَةُ عِنْدَ اللَّهِ حَاجَةٌ فَعُلْ

And from him, raising it to Sama'at who said,

'Abu Al-Hassan^{asws} said to me: 'O Sama'at! Whenever there is a need for you with Allah^{azwj}, then say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ فَإِنَّ هُمَا عِنْدَكَ شَأْنًا مِنَ الشَّأْنِ وَ قَدْرًا مِنَ الْقَدْرِ فَبِحَقِّ ذَلِكَ الشَّأْنِ وَ بِحَقِّ ذَلِكَ الْقَدْرِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

'O Allah^{azwj}! I ask You^{azwj} by the right of Muhammad^{saww} and Ali^{asws}, as there is a glory from the glories for them^{asws} in Your^{azwj} Presence, and a worth from the worth(s). So, by the right of that glory, and by the right of that worth, Send Salawat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} do such and such with me'.

فَإِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ لَمْ يَبْقَ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ إِلَّا وَ هُوَ مُحْتَاجٌ إِلَيْهِمَا فِي ذَلِكَ الْيَوْمِ.

⁶⁴⁴ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 15

Surely, when it will be the Day of Qiyamah, there will neither remain any Angel of Proximity, nor a Messenger Prophet^{as}, nor a Momin whose heart Allah^{azwj} has Tested for the Eman, except and he would be needy to them^{asws} both during that Day”.⁶⁴⁵

⁶⁴⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 7 Ch 9 H 16

CHAPTERS ON ARGUMENTATIONS AND EVIDENCES REGARDING THE IMAMATE

باب 1 نواذر الاحتجاج في الإمامة منهم و من أصحابهم عليهم السلام

CHAPTER 1 – MISCELLANEOUS ARGUMENTS REGARDING THE IMAMATE FROM THEM^{asws} AND FROM THEIR^{asws} COMPANIONS

1- ن، عيون أخبار الرضا عليه السلام الحسين بن أحمد البيهقي عن محمد بن يحيى الصولي قال: يُحكى للرضا ع خبرٌ مُختلفٌ الألفاظ لم تقع لي روايته بإسنادٍ أعمل عليه وقد اختلفت ألفاظ من رواه إلا أبي ساتي به و يعاينه و إن اختلفت ألفاظه

(The book) 'Uyoon Akhbar Al Reza' – Al Husayn Bin Ahmad al Bayhaqi, from Muhammad Bin Yahya Al Sawly who said,

'Ahadeeth have been narrated of Al-Reza^{asws} of different wordings, there did not fall its reports by chain I can work upon, and the wording has differed by the ones reporting it, except that I (Majlisi) would be coming with it, and with its transmitters, and even if the wording is different.

كَانَ الْمَأْمُونُ فِي بَاطِنِهِ يُحِبُّ سَقَطَاتِ الرِّضَا ع وَ أَنَّ يَغْلُوهُ الْمُحْتَجُّ وَ إِنِ أَظْهَرَ غَيْرَ ذَلِكَ فَاجْتَمَعَ عِنْدَهُ الْفُقَهَاءُ وَ الْمُتَكَلِّمُونَ فَدَسَّ إِلَيْهِمْ أَنَّ نَظَرُوهُ فِي الْإِمَامَةِ

Al-Mamoun, in his hidden motives, loved to make Al-Reza^{asws} fall down, and that the adversaries to rise above him^{asws}, and even though in the apparent it was other than that. So, he gathered the jurists and the speakers in his presence and pressured them to debate him^{asws} regarding the Imamate.

فَقَالَ لَهُمُ الرِّضَا ع افْتَصِرُوا عَلَيَّ وَاحِدٍ مِنْكُمْ يَلْزُمُكُمْ مَا لَزِمَهُ فَرَضُوا بِرَجُلٍ يُعْرِفُ بِيَحْيَى بْنِ الصَّحَّاحِ السَّمَرَقَنْدِيِّ وَ لَمْ يَكُنْ بِخُرَاسَانَ مِثْلَهُ فَقَالَ الرِّضَا ع يَا يَحْيَى سَلْ مَا شِئْتَ فَقَالَ نَتَكَلَّمُ فِي الْإِمَامَةِ كَيْفَ ادَّعَيْتَ لِمَنْ لَمْ يَزُومْ وَ تَرَكْتَ مَنْ أَمَّ وَ وَقَعَ الرِّضَا بِهِ

Al-Reza^{asws} said to them: 'Limit yourself upon one of you, obliging you all what obliges him'. They were pleased with a man known as Yahya Bin Al-Zahhak Al-Samarqandy, and there did not happen to be in Khurasan anyone like him. Al-Reza^{asws} said: 'O Yahya! Ask whatever you like'. He said, 'We shall speak regarding the Imamate. How did you^{asws} claim it to be for one who does not lead, and neglected one does lead, and the pleasure (of Allah^{azwj}) occurs with him?'

فَقَالَ لَهُ يَا يَحْيَى أَخْبِرْنِي عَمَّنْ صَدَقَ كَاذِبًا عَلَى نَفْسِهِ أَوْ كَذَبَ صَادِقًا عَنْ نَفْسِهِ أَمْ يَكُونُ مُحِقًّا مُصِيبًا أَمْ مُبْطِلًا مُخْطِئًا فَسَكَتَ يَحْيَى فَقَالَ لَهُ الْمَأْمُونُ أَجِبْنِي أَمِيرُ الْمُؤْمِنِينَ مِنْ جَوَابِهِ فَقَالَ الْمَأْمُونُ يَا أَبَا الْحَسَنِ عَرَفْنَا الْعَرَضَ فِي هَذِهِ الْمَسْأَلَةِ

He^{asws} said to him: 'O Yahya! Inform me about the one who ratifies a liar upon himself, or belies a truthful from himself. Can he happen to be rightful, correct, or false, erroneous?' Yahya was silent. Al-Mamoun said to him, 'Answer him'. He said, 'Excuse me, commander of the faithful, from answering him'. Al-Mamoun said, 'O Abu Al Hassan^{asws}! Make us recognise the purpose in this question'.

فَقَالَ لَا بُدَّ لِيَحْيَى مِنْ أَنْ يُخَيَّرَ عَنْ أَيْمَتِهِ أَنَّهُمْ كَذَبُوا عَلَى أَنْفُسِهِمْ أَوْ صَدَقُوا فَإِنْ زَعَمُوا أَنَّهُمْ كَذَبُوا فَلَا إِمَامَةَ لِكَذَابٍ وَإِنْ زَعَمَ أَنَّهُمْ صَدَقُوا فَقَدْ قَالَ أَوْهُمْ وَلِيَتَكُنَّكُمْ وَ لَسْتُ بِمُخَيَّرِكُمْ وَقَالَ تَالِيهِ كَانَتْ بَيْعَةُ أَبِي بَكْرٍ فَلْتَهُ فَمَنْ عَادَ لِمِثْلِهَا فَاقْتُلُوهُ

He^{asws} said: 'There is no escape for Yahya from informing about his imams, either they lied upon themselves, or they were truthful. If they claim that they were liars, so there is no Imamate for a liar. And if he claims that they were truthful, so their first one (Abu Bakr) has said, 'I am ruling you and I am not your best one'. And the one following him (Umar) said, 'Allegiance to Abu Bakr was an error, so the one who repeats to similar to it, then kill him'.

فَوَاللَّهِ مَا أَرْضَى لِمَنْ فَعَلَ مِثْلَ فِعْلِهِمْ إِلَّا بِالْقَتْلِ فَمَنْ لَمْ يَكُنْ بِمُخَيَّرِ النَّاسِ وَ الْحَيَرِيَّةُ لَا تَقَعُ إِلَّا بِنُغُوتِ مِنْهَا الْعِلْمُ وَ مِنْهَا الْجِهَادُ وَ مِنْهَا سَائِرُ الْفَضَائِلِ وَ لَيْسَتْ فِيهِ وَ مَنْ كَانَتْ بَيْعَتُهُ فَلْتَهُ يَجِبُ الْقَتْلُ عَلَى مَنْ فَعَلَ مِثْلَهَا كَيْفَ يَقْبَلُ عَهْدَهُ إِلَى غَيْرِهِ وَ هَذَا صُورَتُهُ

By Allah^{azwj}! He was not pleased for the one who does similar to their deeds except with the killing. So, the one who does not happen to be the best of the people, and its choice cannot occur except with attributes from it. From it is the knowledge, and from it is the Jihad, and from it is the rest of the merits, and these aren't in him. And the one, allegiance to whom is an error obligating the killing upon the one who does similar to it, how can his pact be acceptable to other, and this is its form?

ثُمَّ يَقُولُ عَلَى الْمُنْبَرِ إِنَّ لِي شَيْطَانًا يَغْتَرِبُنِي إِذَا مَالَ بِي فَقَوْمُونِي وَإِذَا أَخْطَأْتُ فَأَرْشِدُونِي فَلْيَسُوا أَيْمَةً بِمَوْلَاهُمْ إِنْ كَانُوا صَدَقُوا وَ كَذَبُوا فَمَا عِنْدَ يَحْيَى فِي هَذَا

Then he said upon the pulpit, 'There is a satan^{la} for me wearing me down, so when there is crookedness with me, then straighten me, and when I make a mistake then guide me'. Thus, they weren't imams by their own words, whether they were speaking the truth or lying. So, what is with Yahya regarding this?

فَعَجِبَ الْمَأْمُونُ مِنْ كَلَامِهِ ع وَ قَالَ يَا أَبَا الْحُسَيْنِ مَا فِي الْأَرْضِ مِنْ يُحْسِنُ هَذَا سِوَاكَ.

Al-Mamoun was astounded from his^{asws} speech and said, 'O Abu Al Hassan^{asws}! There is no one in the earth anyone good at this besides you^{asws}, 646

2- ج، الإحتجاج عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: رَأَيْتُ أَبَا دَرٍّ آخِذًا بِخَلْقَةِ بَابِ الْكَعْبَةِ مُشْبِلًا بِوَجْهِهِ عَلَى النَّاسِ وَ هُوَ يَقُولُ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفْنِي فَسَأَلْنِي بِاسْمِي فَأَنَا جُنْدُبُ بْنُ السَّكَنِ بْنِ عَبْدِ اللَّهِ أَنَا أَبُو دَرٍّ الْغِفَارِيُّ أَنَا رَابِعُ أَرْبَعَةٍ مِمَّنْ أَسْلَمَ مَعَ رَسُولِ اللَّهِ ص

(The book) 'Al Ihtijaj' – From Abdullah Bin Al Samit who said,

'I saw Abu Zarr^{ra} grabbing the knocker of the door of the Kabah, facing by his face towards the people, and he^{asws} was saying, 'O you people! One who recognises me^{ra} so he has recognised me^{ra}, and the one who does not recognise me^{ra}, so I^{ra} hereby inform him with my^{ra} name. I^{ra} am Jundab Bin Al-Sakan Bin Abdullah, I^{ra} am Abu Zarr Al-Ghifary^{ra}. I^{ra} am fourth of the four from the ones who became Muslims with Rasool-Allah^{saww}!

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ إِلَى قَوْلِهِ أَلَا أَيُّهَا الْأُمَّةُ الْمُتَحَيَّرَةُ بَعْدَ نَبِيِّهَا لَوْ قَدَّمْتُمْ مَنْ قَدَّمَ اللَّهُ وَ أَخَّرْتُمْ مَنْ أَخَّرَ اللَّهُ وَ جَعَلْتُمْ الْوَلَايَةَ حَيْثُ جَعَلَهَا اللَّهُ لَمَا عَالَ وَلِيُّ اللَّهِ وَ لَمَا ضَاعَ قَرَضٌ مِنْ فَرَائِضِ اللَّهِ وَ لَا اخْتَلَفَ اثْنَانِ فِي حُكْمٍ مِنْ أَحْكَامِ اللَّهِ

I^{ra} heard Rasool-Allah^{saww} saying' – and he mentioned the Hadeeth with its length up to his^{ra} words: 'Indeed! O you community confused after its Prophet^{saww}! If you have placed forward the one^{asws} whom Allah^{azwj} Placed in front, and placed back the one whom Allah^{azwj} Placed back, and Made the Wilayah to be where Allah^{azwj} had Made it to be, you would have held high the friend of Allah^{azwj}, and would not have wasted an Obligation from Obligations of Allah^{azwj}, nor would any have differed in any Judgment from Judgments of Allah^{azwj}.

أَلَا إِنْ كَانَ عِلْمُ ذَلِكَ عِنْدَ أَهْلِ بَيْتِ نَبِيِّكُمْ فَدُوقُوا وَبَالَ مَا كَسَبْتُمْ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

Indeed! If the knowledge of that was with People^{asws} of the Household of your Prophet^{saww}, then taste the evil consequences of what you have earned, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**".⁶⁴⁷

3- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ عَلِيٍّ بْنِ زَكَرِيَّا الدَّهْقَانُ مُعْتَمِدًا عَنْ عُبَيْدِ بْنِ وَائِلٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ الْغَفَارِيَّ رَضِيَ اللَّهُ عَنْهُ بِالْمَوْسِمِ وَ قَدْ أَقْبَلَ بِوَجْهِهِ عَلَى النَّاسِ وَ هُوَ يَقُولُ يَا أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفْنِي فَأَنَا جُنْدَبُ بْنُ السَّكَنِ أَبُو ذَرٍّ الْغَفَارِيُّ

Tafseer Furat Bin Ibrahim – Muhammad Bin Ali Bin Zakariya Al Dahqan, transmitting from Ubeyd Bin Wail who said,

'I saw Abu Zarr Al-Ghifary^{ra} in the season (of Hajj), and he^{ra} was facing toward the people and he^{ra} was saying, 'O you people! One who recognises me^{asws} so he has recognised me^{ra}, and the one who does not recognise me^{asws}, so I^{ra} am Jundab Bin Al-Sakan Abu Zarr Al-Ghifary^{ra}!

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ كَمَا قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّتَهُ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

I heard Rasool-Allah^{saww} saying just as Allah^{azwj} the Exalted Said: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].**

فَمُحَمَّدٌ ص مِنْ نُوحٍ وَ الْأَلْ مِنْ إِبْرَاهِيمَ وَ الصَّفْوَةُ وَ السَّالَكَةُ مِنْ إِسْمَاعِيلَ وَ الْعِزَّةُ الْهَادِيَةُ مِنْ مُحَمَّدٍ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ وَ التَّجِيَّةُ وَ الْإِكْرَامُ بِهِ شَرَفَ شَرِيْفَتِهِمْ وَ بِهِ اسْتَوْجَبُوا الْفَضْلَ عَلَى قَوْمِهِمْ

⁶⁴⁷ Bihar Al Anwaar – V 27, The book of Imamate, P 8 Ch 1 H 2

So, Muhammad^{saww} is from Noah^{as}, and the Progeny^{asws} is from Ibrahim^{as}, and the elites and the descendants are from Ismail^{as}, and the guiding offspring are from Muhammad^{saww}, upon them^{asws} is the Salawat, and the greeting, and the salutations, and the honour. By him^{saww} are ennobled their nobles ones, and by him^{saww} the merit is obligated upon their people.

فَأَهْلُ بَيْتِ النَّبِيِّ صَ فِينَا كَالسَّمَاءِ الْمَرْفُوعَةِ وَالْأَرْضِ الْمَبْسُوطَةِ وَالْجِبَالِ الْمَنْصُوبَةِ وَالْكَعْبَةِ الْمُسْتَوْرَةِ وَالشَّمْسِ الْمُشْرِقَةِ وَالْقَمَرِ السَّارِي وَالنُّجُومِ الْهَادِيَةِ وَالشَّجَرَةِ الرَّيْثُونَةِ أَضَاءَ زَيْتُهَا وَبُورِكَ فِي زَنْدِهَا عَ وَ مِنْهُمْ وَصِي مُحَمَّدٍ صَ فِي عِلْمِهِ وَ مَعْدِنُ الْعِلْمِ بِتَأْوِيلِهِ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ الصَّدِّيقُ الْأَكْبَرُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ

The People^{asws} of the Household of the Prophet^{saww} among us are like the raised sky and the spread out earth, and the installed mountains, and the veiled Kabah, and the shining sun, and the radiant moon, and the guiding stars, and the tree of olives, its oil illuminating, and Blessed in its usage. And from them is the successor^{asws} of Muhammad^{saww} in his^{saww} knowledge, and mine of knowledge in its interpretation, and guide of the resplendent, and the greatest truthful, Ali^{asws} Bin Abu Talib^{asws}.

أَلَا أَيُّهَا الْأُمَّةُ الْمُتَحَيَّرَةُ بَعْدَ نَبِيِّهَا أَمْ وَاللَّهِ لَوْ قَدَّمْتُمْ مَنْ قَدَّمَ اللَّهُ وَ رَسُولُهُ وَ أَخَرْتُمْ مَنْ أَخَّرَ اللَّهُ وَ رَسُولُهُ مَا عَالَ وَلِيُّ اللَّهِ وَ لَا طَاشَ سَهْمٌ مِنْ فَرَايِضِ اللَّهِ وَ لَا تَنَازَعَتْ هَذِهِ الْأُمَّةُ فِي شَيْءٍ بَعْدَ نَبِيِّهَا

Indeed! O you community confused after its Prophet^{saww}! By Allah^{azwj}! If you had placed forward one^{asws} whom Allah^{azwj} and His^{azwj} Rasool^{saww} had placed forwards, and placed back one whom Allah^{azwj} and His^{azwj} Rasool^{saww} had placed back, you would have held high a friend of Allah^{azwj} and would not have strayed a section from the Obligations of Allah^{azwj}, nor would this community have quarrelled regarding anything after its Prophet^{saww}.

أَلَا وَ عِلْمُ ذَلِكَ عِنْدَ أَهْلِ بَيْتِ نَبِيِّكُمْ فَدُوفُوا وَبَالَ مَا كَسَبْتُمْ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

Indeed! And knowledge of that is with People^{asws} of the Household of your Prophet^{saww}, therefore taste the evil consequences of what you have earned: **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]"**.⁶⁴⁸

4- أَقُولُ وَجَدْتُ فِي بَعْضِ مُؤَلَّفَاتِ قُدَمَاءِ أَصْحَابِنَا فِي الْأَخْبَارِ مَا هَذَا لَفْظُهُ مُنَاطَرَةُ الْحُرُورِيِّ وَ الْبَاقِرِ عَ

I (Majlisi) am saying, 'And it is found in one of the writings of our ancient companions in the Ahadeeth, these are not its words, a debate of Al-Haroury and Al-Baqir^{asws}.

قَالَ الْحُرُورِيُّ إِنَّ فِي أَبِي بَكْرٍ أَرْبَعَ خِصَالٍ اسْتَحَقَّ بِهَا الْإِمَامَةَ قَالَ الْبَاقِرُ عَ مَا هُنَّ قَالَ فَإِنَّهُ أَوَّلُ الصَّدِّيقِينَ وَ لَا نَعْرِفُهُ حَتَّى يُقَالَ الصَّدِّيقُ وَ الثَّانِيَةُ صَاحِبُ رَسُولِ اللَّهِ صَ فِي الْعَارِ وَ الثَّالِثَةُ الْمُتَوَلَّى أَمْرَ الصَّلَاةِ وَ الرَّابِعَةُ صَحِيحُهُ فِي قَبْرِهِ

Al-Haroury said, 'In Abu Bakr there are four characteristics, he was deserving of the imamate due to these'. Al-Baqir^{asws} said: 'What are these?' He said, 'He was the first of the truthful ones and we did not recognise it until he was called Al-Siddique (the truthful); and

⁶⁴⁸ Bihar Al Anwaar – V 27, The book of Imamate, P 8 Ch 1 H 3

the second, he was a companion of Rasool-Allah^{saww} in the cave; and the third, he was in charge of the matter of the Salat; and the fourth, is his lying down (being buried) in his^{saww} grave’.

قَالَ أَبُو جَعْفَرٍ ع أَخْبَرَنِي عَنْ هَذِهِ الْخِصَالِ هُنَّ لِصَاحِبِكَ بَانَ بِهَا مِنَ النَّاسِ أَجْمَعِينَ قَالَ نَعَمْ قَالَ أَبُو جَعْفَرٍ ع وَنَحْنُ هَذِهِ الْخِصَالِ نَظُنُّ أَنَّ هُنَّ مَنَاقِبٌ لِصَاحِبِكَ وَهِيَ مَنَالِبٌ لَهُ

Abu Ja'far^{asws} said: 'Inform me^{asws} about these characteristics, are these for your master being exclusive with it from the (rest of the) people?' He said, 'Yes'. Abu Ja'far^{asws} said: 'Woe be unto you! These characteristics which you think that these are virtues for your master, and these are (actually) faults for him!

أَمَّا قَوْلُهُ كَانَ صِدِّيقًا فَاسْأَلُوهُ مَنْ سَمَّاهُ بِهَذَا الْإِسْمِ قَالَ الْحُرُورِيُّ اللَّهُ وَ رَسُولُهُ قَالَ أَبُو جَعْفَرٍ ع اسْأَلِ الْمُفْتَهَاءَ هَلْ أَجْمَعُوا عَلَى هَذَا مِنْ رِوَايَاتِهِمْ أَنَّ أَبَا بَكْرٍ أَوَّلَ مَنْ آمَنَ بِرَسُولِ اللَّهِ قَالَتِ الْجَمَاعَةُ اللَّهُمَّ لَا وَ قَدْ رَوَيْنَا أَنَّ ذَلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ

As for his words that he (Abu Bakr) was truthful (Siddique), so ask him, who named him with this name?' Al-Haroury said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} did'. Abu Ja'far^{asws} said: 'As the jurists, are they united upon this, from their opinions that Abu Bakr was the first one to believe in Rasool-Allah^{saww}?' The group said, 'O Allah^{azwj}', not, and we are reported that it was Ali^{asws} Bin Abu Talib^{asws}.

قَالَ الْحُرُورِيُّ أَوْ لَيْسَ قَدْ رَعَيْتُمْ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ لَمْ يُشْرِكْ بِاللَّهِ فِي وَقْتٍ مِنَ الْأَوْقَاتِ فَإِنْ كَانَ مَا رَوَيْتُمْ حَقًّا فَأَخْرَجِي أَنَّ يَسْتَحِقُّ هَذَا الْإِسْمَ قَالَتِ الْجَمَاعَةُ أَجَلَنْ

Al-Haroury said, 'Or isn't it so that you^{asws} are claiming that Ali^{asws} Bin Abu Talib^{asws} did not associate with Allah^{azwj} in any time from the timings. So, if what you^{asws} are narrating is true, then rather he^{asws} is more deserving of this name'. The group said, 'Yes'.

قَالَ أَبُو جَعْفَرٍ ع يَا حُرُورِيُّ إِنْ كَانَ سَمِّيَ صَاحِبُكَ صِدِّيقًا بِهَذِهِ الْخِصْلَةِ فَقَدْ اسْتَحَقَّهَا غَيْرُهُ قَبْلَهُ فَيَكُونُ الْمَخْصُوصَ بِهَذَا الْإِسْمِ دُونَ أَبِي بَكْرٍ إِذْ كَانَ أَوَّلَ الْمُؤْمِنِينَ مَنْ جَاءَ بِالصِّدْقِ وَ هُوَ رَسُولُ اللَّهِ ص وَ كَانَ عَلِيُّ ع هُوَ الْمُصَدِّقُ فَانْقَطَعَ الْحُرُورِيُّ

Abu Ja'far^{asws} said: 'O Haroury! If your master has been named as truthful due to this characteristic, so someone else is deserving of it before him, specialised with this name, besides Abu Bakr, when he^{saww} was the first believer, the one^{saww} who came with the truth, and he^{saww} is Rasool-Allah^{saww}, and Ali^{asws}, he^{asws} was the ratifier'. Al-Haroury was cut off.

قَالَ أَبُو جَعْفَرٍ ع وَ أَمَّا مَا ذَكَرْتَ أَنَّهُ صَاحِبُ رَسُولِ اللَّهِ ص فِي الْغَارِ فَذَلِكَ رَذِيلَةٌ لَا فَضِيلَةٌ مِنْ وَجْهِ الْأَوَّلِ أَنَّا لَا نَجِدُ لَهُ فِي الْآيَةِ مَدْحًا أَكْثَرَ مِنْ خُرُوجِهِ مَعَهُ وَ صُحْبَتِهِ لَهُ وَ قَدْ أَخْبَرَ اللَّهُ فِي كِتَابِهِ أَنَّ الصُّحْبَةَ قَدْ يَكُونُ لِلْكَافِرِ مَعَ الْمُؤْمِنِ حَيْثُ يَقُولُ قَالَ لَهُ صَاحِبُهُ وَ هُوَ يُجَاوِزُهُ أَكْفَرْتَ وَ قَوْلُهُ أَنَّ تَقُومُوا لِلَّهِ مِثْلِي وَ فُرَادَى ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جَنَّةٍ

Abu Ja'far^{asws} said: 'And as for what you mentioned that he was a companion of Rasool-Allah^{saww} in the cave, so that is a vice, not a virtue, from (a few) aspects. The first is that we cannot find for him any praise in the Verse any more than his going out with him^{saww} and accompanying him^{saww}, and Allah^{azwj} has Informed in His^{azwj} Book that the companionship had happened to be for the Kafir with the Momin where He^{azwj} Says: **His companion said to**

him while agitating him, 'Are you committing Kufr? [18:37], and Said: you will be standing for Allah in pairs and individually, then you shall be pondering. Your companion is not insane. [34:46].

وَلَا مَدَحَ لَهُ فِي صُحْبَتِهِ إِذْ لَمْ يَدْفَعْ عَنْهُ ضَيْمًا وَ لَمْ يُجَارِبْ عَنْهُ عَدُوًّا

And there is no praise for him in his accompanying him^{saww} when he did not repel any grievance from him^{saww} and did not battle any enemy from him^{saww}.

الثَّانِي قَوْلُهُ تَعَالَى لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا وَ ذَلِكَ يَدُلُّ عَلَى قَلْبِهِ وَ ضَرَعِهِ وَ قَلَّةِ صَبْرِهِ وَ خَوْفِهِ عَلَى نَفْسِهِ وَ عَدَمِ ثِقْوَتِهِ بِمَا وَعَدَهُ اللَّهُ وَ رَسُولُهُ مِنَ السَّلَامَةِ وَ الظَّفَرِ وَ لَمْ يَرْضَ بِمُسَاوَاتِهِ لِلنَّبِيِّ ص حَتَّى نَهَاةً عَنْ حَالِهِ

The second is the Word of the Exalted: **'Do not grieve, surely Allah is with us!' [9:40]**, and that evidence upon (the state of his) heart and his chest, and scarcity of his patience, and his fear upon himself, and his lack of confidence with what Allah^{azwj} and His^{azwj} Rasool^{saww} had Promised of the safety and the success, and he was not pleased with being on equal footing with the Prophet^{saww} until he^{saww} forbade him from his state.

ثُمَّ إِنِّي أَسْأَلُكَ عَنْ حُزْنِهِ هَلْ كَانَ رِضًا لِلَّهِ تَعَالَى أَوْ سَخَطًا لَهُ فَإِنْ قُلْتَ إِنَّهُ رِضًا لِلَّهِ تَعَالَى خُصِمْتَ لِأَنَّ النَّبِيَّ ص لَا يَنْهَى عَنْ شَيْءٍ لِلَّهِ فِيهِ رِضًا وَ إِنْ قُلْتَ إِنَّهُ سَخَطٌ فَمَا فَضَّلَ مَنْ نَهَاةً رَسُولُ اللَّهِ ص عَنْ سَخَطِ اللَّهِ

Then I^{asws} ask you about his grief, was that a Pleasure of Allah^{azwj} the Exalted or Wrath to him? If you say it was Pleasure of Allah^{azwj} the Exalted, you would be defeated because the Prophet^{saww} cannot forbid from a thing wherein is Pleasure of Allah^{azwj}, and if you say that it was Wrath, then there is no merit for the one whom Rasool-Allah^{saww} had forbidden from Wrath of Allah^{azwj}.

وَ ذَلِكَ أَنَّهُ إِنْ كَانَ أَصَابَ فِي حُزْنِهِ فَقَدْ أَخْطَأَ مَنْ نَهَاةً وَ حَاشَا النَّبِيَّ ص أَنْ يَكُونَ قَدْ أَخْطَأَ فَلَمْ يَبْقَ إِلَّا أَنَّ حُزْنَهُ كَانَ خَطَأً فَتَنَاهَا رَسُولُ اللَّهِ ص عَنْ خَطَايَاهِ

And that is because if he was correct in his grieving, so the one^{saww} who forbade him would be in error, and God^{azwj} Forbid that the Prophet^{saww} would happen to have been mistaken. So, there does not remain except that his grieving was a mistake, so Rasool-Allah^{saww} forbade him from his mistake.

الثَّالِثُ قَوْلُهُ تَعَالَى إِنَّ اللَّهَ مَعَنَا تَعْرِيفٌ لِجَاهِلٍ لَمْ يَعْرِفْ حَقِيقَةَ مَا يَهُمُّ فِيهِ وَ لَوْ لَمْ يَعْرِفِ النَّبِيُّ ص فَسَادَ اعْتِقَادِهِ لَمْ يَحْسُنْ مِنْهُ الْقَوْلُ إِنَّ اللَّهَ مَعَنَا وَ أَيْضًا فَإِنَّ اللَّهَ تَعَالَى مَعَ الْخَلْقِ كُلِّهِمْ حَيْثُ خَلَقَهُمْ وَ رَزَقَهُمْ وَ هُمْ فِي عِلْمِهِ كَمَا قَالَ اللَّهُ تَعَالَى مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ

The third is the Word of the Exalted: **'surely Allah is with us!' [9:40]**, acquainting the ignorance that he did not recognise the reality of what (predicament) they were in, and if (one thinks that) the Prophet^{saww} did not realise, then his belief is corruption that the word was not good from him^{saww}; and as well, Allah^{azwj} the Exalted is (always) with the creatures, all of them, when He^{azwj} has Created them and Sustains them, and they are (all) in His^{azwj}

Knowledge, just as the Exalted Said: ***There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, [58:7].***

قَالَ فَضَلَّ لِصَاحِبِكَ فِي هَذَا الْوَجْهِ وَ الرَّابِعُ قَوْلُهُ تَعَالَى فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَ أَيْدَهُ بِجُنُودٍ لَمْ تَرَوْهَا فِيمَنْ نَزَلَتْ قَالَ عَلَى رَسُولِ اللَّهِ قَالَ لَهُ أَبُو جَعْفَرٍ ع فَهَلْ شَارَكَهُ أَبُو بَكْرٍ فِي السَّكِينَةِ قَالَ الْحُرُورِيُّ نَعَمْ

Thus, there is no merit for your master in this aspect. And the fourth is the Word of the Exalted: ***Then Allah Send down His Tranquillity upon him and Aided him with armies you did not see, [9:40]***, regarding whom was it Revealed?' He said, 'Rasool-Allah^{saww}'. Abu Ja'far^{asws} said to him: 'Did Abu Bakr participate with him^{saww} in the tranquillity?' Al-Haroury said, 'Yes'.

قَالَ لَهُ أَبُو جَعْفَرٍ ع كَذَبْتَ لِأَنَّهُ لَوْ كَانَ شَرِيكًا فِيهَا لَقَالَ تَعَالَى عَلَيْهِمَا فَلَمَّا قَالَ عَلَيْهِ ذَلَّ عَلَى اخْتِصَاصِهَا بِالنَّبِيِّ ص لِمَا خَصَّهُ بِالتَّائِيدِ بِالْمَلَائِكَةِ لِأَنَّ التَّائِيدَ بِالْمَلَائِكَةِ لَا يَكُونُ لغيرِ النَّبِيِّ ص بِالْإِجْمَاعِ

Abu Ja'far^{asws} said to him: 'You are lying! If he was a participant in it, the Exalted would have Said: "Upon them both", so when He^{azwj} Said: "Upon him", it points upon its particularisation with the Prophet^{saww} of what He^{azwj} had been Specialised with the assistance by the Angels, because the assistance by the Angels cannot happen to be for other than the Prophet^{saww}, by the consensus.

وَ لَوْ كَانَ أَبُو بَكْرٍ مِمَّنْ يَسْتَحِقُّ الْمُشَارَكَةَ هُنَا لِأَشْرَكَهُ اللَّهُ فِيهَا كَمَا أَشْرَكَ فِيهَا الْمُؤْمِنِينَ يَوْمَ حُنَيْنٍ حَيْثُ يَقُولُ ثُمَّ وَلَيْسَ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ مِمَّنْ يَسْتَحِقُّ الْمُشَارَكَةَ لِأَنَّهُ لَمْ يَصْبِرْ مَعَ النَّبِيِّ ص غَيْرَ تِسْعَةِ نَفَرٍ عَلَيَّ ع وَ سِتَّةٍ مِنْ بَنِي هَاشِمٍ وَ أَبُو [أَبِي] دُجَانَةَ الْأَنْصَارِيِّ وَ أَمِّنَ ابْنُ أُمِّ أَيْمَنَ

And if Abu Bakr was from the ones deserving the participation over here, Allah^{azwj} would have Participated him in it just as He^{azwj} had Participated the Momineen in it on the day of (battle of) Hunayn, where He^{azwj} Says: ***then you turned back retreating [9:25] Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, [9:26]***, being from the ones deserving of the participation, because no one came to be with the Prophet^{saww} apart from nine persons – Ali^{asws}, and six from the clan of Hashim^{as}, and Abu Dajjana Al-Ansari, and Ayman son of Umm Ayman.

فَبَانَ بِهَذَا أَنَّ أَبَا بَكْرٍ لَمْ يَكُنْ مِنَ الْمُؤْمِنِينَ وَ لَوْ كَانَ مُؤْمِنًا لِأَشْرَكَهُ مَعَ النَّبِيِّ ص فِي السَّكِينَةِ هُنَا كَمَا أَشْرَكَ فِيهَا الْمُؤْمِنِينَ يَوْمَ حُنَيْنٍ

So, this clarifies that Abu Bakr did not happen to be from the Momineen, and had he been a Momin, he would have been participated with the Prophet^{saww} in the tranquillity over here just as the Momineen were participated in it on the day of (battle of) Hunayn'.

فَقَالَ الْحُرُورِيُّ قوما [قُومُوا] فَقَدْ أَخْرَجَهُ مِنَ الْإِيمَانِ فَقَالَ أَبُو جَعْفَرٍ ع مَا أَنَا قُلْتُهُ وَ إِنَّمَا قَالَهُ اللَّهُ تَعَالَى فِي مُحْكَمِ كِتَابِهِ قَالَتْ الْجَمَاعَةُ خُصِمْتَ يَا حُرُورِيُّ

Al-Haroury said, 'Arise, for he^{asws} has exited (Abu Bakr) from the Eman'. Abu Ja'far^{asws} said: 'I^{asws} am not saying it, and rather Allah^{azwj} the Exalted Says it in the Decisive of His^{azwj} book'. The group said, 'You are defeated, O Haroury!'

قَالَ أَبُو جَعْفَرٍ ع وَ أَمَّا قَوْلُكَ فِي الصَّلَاةِ بِالنَّاسِ فَإِنَّ أَبَا بَكْرٍ قَدْ خَرَجَ تَحْتَ يَدِ أُسَامَةَ بْنِ زَيْدٍ بِأَمْرِ رَسُولِ اللَّهِ ص بِاجْتِمَاعِ الْأُمَّةِ وَ كَانَ أُسَامَةُ قَدْ عَسَكَرَ عَلَى أُمَيَّالٍ مِنَ الْمَدِينَةِ فَكَيْفَ يَتَقَدَّرُ أَنْ يَأْمُرَ رَسُولُ اللَّهِ ص رَجُلًا قَدْ أَخْرَجَهُ تَحْتَ يَدِ أُسَامَةَ وَ جَعَلَ أُسَامَةُ أَمِيرًا عَلَيْهِ أَنْ يُصَلِّيَ بِالنَّاسِ بِالْمَدِينَةِ وَ لَمْ يَأْمُرِ النَّبِيُّ ص بِرَدِّ ذَلِكَ الْجَيْشِ

Abu Ja'far^{asws} said: 'And as for your words regarding the Salat with the people, so Abu Bakr had gone out under the hand of Usama Bin Zayd by the order of Rasool-Allah^{saww}, with the consensus of the community, and Asama has soldiers at miles from Al-Medina, so how is it possible that Rasool-Allah^{saww} would order a man who had already gone out under the hand of Usama, and Usama was made to be a commander over him, that he would pray Salat (leading) the people in Al-Medina, and the Prophet^{saww} had not ordered that army to return?

بَلْ كَانَ يَقُولُ- نَفَّذُوا جَيْشَ أُسَامَةَ لَعَنَ اللَّهُ مَنْ تَأَخَّرَ عَنْهُ ثُمَّ أَنْتُمْ تَقُولُونَ إِنَّ أَبَا بَكْرٍ لَمَّا تَقَدَّمَ بِالنَّاسِ وَ كَبَّرَ وَ سَمِعَ رَسُولُ اللَّهِ ص التَّكْبِيرَ خَرَجَ مُسْرِعًا يَتَهَادَى بَيْنَ عَلِيٍّ وَ الْفَضْلِ بْنِ الْعَبَّاسِ وَ هُوَ مُعَصَّبُ الرَّأْسِ وَ رِجْلَاهُ يَخْطَانِ الْأَرْضَ مِنَ الضَّعْفِ قَبْلَ أَنْ يَرْكَعَ بِهِمْ أَبُو بَكْرٍ حَتَّى جَاءَ رَسُولُ اللَّهِ ص وَ نَحَاهُ عَنِ الْمَخْرَابِ

But he^{saww} said: 'Enforce the army of Usama! May Allah^{azwj} Curse the one who stays behind from it'. Then you are saying that when Abu Bakr proceeded with the people, and he exclaimed Takbeer and Rasool-Allah^{saww} heard the Takbeer, he^{saww} came out quickly leaning between Ali^{asws} and Al-Fazl Bin Al-Abbas, and he^{saww} had a bandage on his^{saww} head and his^{saww} legs were dragging on the ground out of weakness, before Abu Bakr had performed Ruku'u with them, until Rasool-Allah^{saww} came and forbade him from the prayer niche.

فَلَوْ كَانَ النَّبِيُّ أَمْرَهُ بِالصَّلَاةِ لَمْ يَخْرُجْ إِلَيْهِ مُسْرِعًا عَلَى ضَعْفِهِ ذَلِكَ أَنْ لَا يَتِمَّ لَهُ رُكُوعٌ وَ لَا سُجُودٌ فَيَكُونُ ذَلِكَ حُجَّةً لَهُ قَدَلَّ عَلَى أَنَّهُ لَمْ يَكُنْ أَمْرُهُ وَ الْحَدِيثُ الصَّحِيحُ أَنَّ رَسُولَ اللَّهِ ص فِي حَالٍ مَرَضِهِ كَانَ إِذَا حَضَرَ وَفَتْ الصَّلَاةُ أَتَاهُ بِأَلَّا فَيَقُولُ الصَّلَاةُ يَا رَسُولَ اللَّهِ فَإِنْ قَدَرَ عَلَى الصَّلَاةِ بِنَفْسِهِ تَحَامَلٌ وَ خَرَجَ وَ إِلَّا أَمَرَ عَلِيًّا ع يُصَلِّيَ بِالنَّاسِ

If the Prophet^{saww} had instructed him with (leading) the Salat, he^{saww} would not have come out to him quickly upon that weakness of his^{saww}, when neither a Ruku'u was completed for him nor a Sajdah, so that would happen to be an argument for him. Thus, that points upon that he^{saww} had not instructed him, and the correct Hadeeth is that Rasool-Allah^{azwj}, during that state of his^{saww} illness was such that when the time of Salat presented, Bilal came to him^{saww} and said, 'The Salat, O Rasool-Allah^{saww}!' So, if he^{saww} was able upon the Salat by himself^{saww}, was carried and came out, or else he^{saww} has instructed Ali^{asws} to pray Salat (leading) the people'.

قَالَ أَبُو جَعْفَرٍ ع الرَّابِعَةُ زَعَمْتَ أَنَّهُ ضَجِيعُهُ فِي قَبْرِهِ قَالَ نَعَمْ قَالَ أَبُو جَعْفَرٍ ع وَ أَتَيْنَ قَبْرَ رَسُولِ اللَّهِ ص قَالَ الْحُرُورِيُّ فِي بَيْتِهِ قَالَ أَبُو جَعْفَرٍ أَوْ لَيْسَ قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ فَهَلْ اسْتَأْذَنَ فِي ذَلِكَ قَالَ الْحُرُورِيُّ نَعَمْ

Abu Ja'far^{asws} said: 'The fourth, you claim that his (Abu Bakr's) final burial place is in his^{saww} grave'. He said, 'Yes'. Abu Ja'far^{asws} said: 'And where is the grave of Rasool-Allah^{saww}?' Al-Haroury said, 'In his^{saww} house'. Abu Ja'far^{asws} said: 'And isn't Allah^{azwj} the Exalted Saying: **O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53]**? So was there permission for him regarding that?' Al-Haroury said, 'Yes'.

قَالَ أَبُو جَعْفَرٍ ع كَذَبْتَ لِأَنَّ رَسُولَ اللَّهِ ص سَدَّ بَابَهُ عَنِ الْمَسْجِدِ وَ بَابَ صَاحِبِهِ عُمَرَ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ ائْتِ لِي كُوَّةً أَنْظُرَكَ مِنْهَا قَالَ لَهُ وَ لَا مِثْلَ قُلَامَةٍ ظَفَرٍ فَأَخْرَجَهُمَا وَ سَدَّ أَبْوَابَهُمَا فَأَقِيمِ الْبَيِّنَةَ عَلَى أَنَّهُ أَذِنَ لَهُمَا فِي ذَلِكَ بِأَيِّ وَحْيٍ وَ بِأَيِّ نَصْرٍ

Abu Ja'far^{asws} said: 'You are lying, because Rasool-Allah^{saww} closed his (Abu Bakr's) door from the Masjid, and the door of his companion Umar. Umar said, 'O Rasool-Allah^{saww}! Can you leave a small hole for me to be able to look at you^{saww} from it?' He^{saww} said to him: 'And not even like a trimming of a nail'. He^{saww} expelled them both and closed their doors. So, establish the proof upon that there was permission for both of them regarding that, by which Revelation and by which text?'

قَالَ بِمَا لَا يُدْفَعُ بِمِثْلِهِمَا قَالَ أَبُو جَعْفَرٍ ع أَصَبْتَ أَصَبْتَ يَا حُرُورِيُّ اسْتَخَفَّا بِذَلِكَ تُسْعًا مِنْ ثَمْنٍ وَ هُوَ جُزْءٌ مِنْ اثْنَيْنِ وَ سَبْعِينَ جُزْءًا لِأَنَّ رَسُولَ اللَّهِ ص مَاتَ عَنْ ابْنَتَيْهِ فَاطِمَةَ ع وَ عَنْ تِسْعِ نِسْوَةٍ وَ أَنْتُمْ رُوَيْتُمْ أَنَّ الْأَنْبِيَاءَ لَا تُورَثُ فَانْقَطَعَ الْحُرُورِيُّ.

He said, 'With what cannot be defended, by an inheritance of their daughters (Ayesha and Hafsa)'. Abu Ja'far^{asws} said: 'You are correct! You are correct, O Haroury. They are both rightful with that, ninth from an eight, and it is one part from seventy-two parts, because Rasool-Allah^{saww} passed away from his^{saww} daughter (Syeda) Fatima^{asws} and from nine wives, and you are reporting that the Prophets^{as} do not leave any inheritance'. Al-Haroury was cut off".⁶⁴⁹

5- ما، الأماالي للشيخ الطوسي المُفيدُ عَنِ ابْنِ قَوْلُوَيْهِ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ سَعْدٍ عَنِ ابْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ كَلْبِ بْنِ مُعَاوِيَةَ الصَّيْدَاوِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَا يَمْنَعُكُمْ إِذَا كَلَّمَكُمُ النَّاسُ أَنْ تَقُولُوا دَهَبْنَا مِنْ حَيْثُ ذَهَبَ اللَّهُ وَ اخْتَرْنَا مِنْ حَيْثُ اخْتَارَ اللَّهُ إِنَّ اللَّهَ سُبْحَانَهُ اخْتَارَ مُحَمَّدًا وَ اخْتَارَ لَنَا آلَ مُحَمَّدٍ فَتَحْنُ مُتَمَسِّكُونَ بِالْخِيَرَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ibn Qawlawayh, from his father, and Muhammad Bin Al Hassan, from Sa'ad, from Ibn Isa, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Kuleyb Bin Muawiyah Al Sadawy who said,

Abu Abdullah Jafar^{asws} Ibn Muhammad^{asws} said: 'What is preventing you (Shias), when the people speak to you that you should be saying, 'We are going to where Allah^{azwj} Want, and we are choosing from where Allah^{azwj} has Chosen. Surely Allah^{azwj} the Glorious Chose Muhammad^{saww} and Chose us^{asws} Progeny^{asws} of Muhammad^{saww}. So, we (Shias) are adhering with the Choice from Allah^{azwj} Mighty and Majestic".⁶⁵⁰

⁶⁴⁹ Bihar Al Anwaar – V 27, The book of Imamate, P 8 Ch 1 H 4

⁶⁵⁰ Bihar Al Anwaar – V 27, The book of Imamate, P 8 Ch 1 H 5

باب 2 احتجاج الشيخ السديد المفيد رحمه الله على عمر في الرواية

CHAPTER 2 – ARGUMENTATION OF THE FAULTLESS SHEYKH AL MUFEED, MAY ALLAH^{azwj} HAVE MERCY ON HIM, AGAINST UMAR IN THE DREAM

1- ج، الإجماع حدث الشيخ أبو علي الحسن بن محمد الرضائي بالرواية في سؤال سنة ثلاث و عشرين و أربعمائة عن الشيخ المفيد أبي عبد الله محمد بن محمد بن النعمان رضي الله عنه أنه قال: رأيت في المنام سنة من السنين كأني قد اجترت في بعض الطرق فرأيت حلقة دائره فيها ناس كثيره فقلت ما هذا قالوا هذه حلقة فيها رجل يقص فقلت من هو قالوا عمر بن الخطاب ففرقت الحلقة فإذا أنا برجل يتكلم على الناس بشيء لم أسمع له فطعنت عليه الكلام و قلت أيها الشيخ أخبرني ما وجه الدلالة على فضل صاحبك أبي بكر عبيد بن أبي جعفر من قول الله تعالى ثاني اثنين إذ هما في الغار فقال وجه الدلالة على أبي بكر من هذه الآية في سبعة مواضع الأول أن الله تعالى ذكر النبي ص و ذكر أبا بكر فعلمه ثانيه فقال ثاني اثنين إذ هما في الغار و الثاني أنه وصتهما بالاجتماع في مكان واحد لتأليف بينهما فقال إذ هما في الغار و الثالث أنه أضافه إليه يذكر الصفة ليعلم بينهما فيما تقتضي الرتبة فقال إذ يقول لصاحبه و الرابع أنه أخبر عن شققة النبي ص عليه و رقبته به لموضعه عنده فقال لا تحزن و الخامس أنه أخبر أن الله معهما على حد سواء ناصراً لهما و دافعاً عنهما فقال إن الله معهما و السادس أنه أخبر عن نزول السكينة على أبي بكر لأن رسول الله ص لم يفارقه السكينة قط قال فأنزل الله سكينة عليه فهذه سبعة مواضع تدل على فضل أبي بكر من آية الغار لا يملك و لا يعزك الطعن فيها فقلت له حبرت بكلامك في الإجماع لصاحبك عنه و أبي يعون الله ساجد جميع ما أتيت به كراماً اشتدت به الریح في يوم عاصف أما قولك إن الله تعالى ذكر النبي ص و جعل أبا بكر ثابته فهو إخبار عن العدد لعمرى لقد كانا اثنين فما في ذلك من الفضل فحسن تعلم ضروره أن مؤمناً أو مؤمناً أو كافراً اثنان فما أرى لك في ذكر العدد طائلاً تعمده و أما قولك إنه وصتهما بالاجتماع في المكان فإنه كالأول لأن المكان يجمع المؤمنين و الكافرين كما يجمع العدد المؤمنين و الكفار و أيضاً فإن مسجد النبي ص أشرف من الغار و قد جمع المؤمنين و المنافقين و الكفار و في ذلك قوله عز و جل فما ل الذين كفروا قبلك مهطعين عن اليمين و عن الشمال عربين و أيضاً فإن سفينة نوح قد جمعت النبي و الشيطان و البهيمة و المكان لا يدل على ما أوجبت من الفضيلة فبطل فضلان و أما قولك إنه أضافه إليه يذكر الصفة فإنه أشنع من الفضل الأولين لأن اسم الصفة يجمع المؤمنين و الكافرين و الدليل على ذلك قول الله تعالى قال له صاحبه و هو مجاوره أكرمت بالذي خلقتك من تراب ثم من طينة ثم سواك رجلاً و أيضاً فإن اسم الصفة يطلق بين العاقل و بين البهيمة و الدليل على ذلك من كلام العرب الذي نزل القرآن ليساعهم لقول الله عز و جل و ما أرسلنا من رسول إلا بلسان قومه أمهم معوا الحمار صاحباً فقالوا شعراً

فإذا خلوت به فبئس المصاحب

إن الممار مع الممار مريبة

و أيضاً فقد معوا الحمار مع الهی صاحباً فقالوا ذلك في السيف و قالوا

ومعي صاحب كقوم اللسان

زوت هندا و ذلك خير اختيار

يعني السيف فإذا كان اسم الصفة تجمع بين المؤمنين و الكافرين و بين العاقل و البهيمة و بين الحيوان و الجماد فأبي حنيفة لصاحبك فيه و أما قولك إنه قال لا تحزن فإنه وبال عليه و منعته له و دليل على خطايه لأن قوله لا تحزن نهى و صورته النهي قول العاقل لا تفعل فلا يقول أن يكون الحزن وقع من أبي بكر طاعة أو معصية فإن كان طاعة فإن النبي ص لا ينهى عن الطاعات بل يأمر بها و يدعو إليها و إن كان معصية فقد نهاه النبي ص عنها و قد شهدت الآية بصحته بديل أنه نهاه و أما قولك إنه قال إن الله معهما فإن النبي ص قد أخبر أن الله معه و عز عن نفسه بل يخط الحمار كقوليه إنا نحن نزلنا الذكر و إنا له لحافظون و قد قيل أيضاً في هذا إن أبا بكر قال يا رسول الله خبرني على أميك علي بن أبي طالب ع ما كان منه فقال له النبي ص لا تحزن إن الله معاً أي معي و مع أخي علي بن أبي طالب و أما قولك إن السكينة نزلت على

أَبُو بَكْرٍ فَإِنَّهُ تَزَلُّهُ بِالطَّاهِرِ لِأَنَّ الَّذِي نَزَلَتْ عَلَيْهِ السَّكِينَةُ هُوَ الَّذِي أَيْدَهُ بِالْجُنُودِ كَذَا يَشْهَدُ ظَاهِرُ الْقُرْآنِ فِي قَوْلِهِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا فَإِنْ كَانَ أَبُو بَكْرٍ هُوَ صَاحِبُ السَّكِينَةِ فَهُوَ صَاحِبُ الْجُنُودِ فَفِي هَذَا إِخْرَاجُ النَّبِيِّ ص مِنَ التَّبَوُّعِ عَلَى أَنَّ هَذَا الْمَوْضِعَ لَوْ كُنْتُمْ عَلَى صَاحِبِكُمْ لَكَانَ خَيْرًا لَهُ لِأَنَّ اللَّهَ تَعَالَى أَنْزَلَ السَّكِينَةَ عَلَى النَّبِيِّ فِي مَوْضِعَيْنِ كَانَ مَعَهُ قَوْمٌ مُؤْمِنُونَ فَشَرَكَهُمْ فِيهَا فَقَالَ فِي أَحَدِ الْمَوْضِعَيْنِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَلَزَمَهُمْ كَلِمَةَ التَّوْحِيدِ وَ قَالَ فِي الْمَوْضِعِ الْآخَرِ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَ لَمَّا كَانَ فِي هَذَا الْمَوْضِعِ خَصَّهُ وَحْدَهُ بِالسَّكِينَةِ فَقَالَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ فَلَوْ كَانَ مَعَهُ مُؤْمِنٌ لَشَرَكَهُ مَعَهُ فِي السَّكِينَةِ كَمَا شَرَكَ مَنْ ذَكَرْنَا قَبْلَ هَذَا مِنَ الْمُؤْمِنِينَ فَدَلَّ إِخْرَاجُهُ مِنَ السَّكِينَةِ عَلَى إِخْرَاجِهِ مِنَ الْإِيمَانِ فَلَمْ يُجَزَّ جَوَابًا وَ تَفَرَّقَ النَّاسُ وَ اسْتَبَقَتْ مِنْ تَوَمِّي.

(Opinion)⁶⁵¹

⁶⁵¹ Bihar Al Anwaar – V 27, The book of Imamate, P 8 Ch 2 H 1

باب 3 احتجاج السيد المرتضى قدس الله روحه في تفضيل الأئمة عليهم السلام بعد النبي صلى الله عليه وآله على جميع الخلق ذكره في رسالته الموسومة بالرسالة الباهرة في العترة الطاهرة

CHAPTER 3 – ARGUMENTS OF THE SEYYID AL MURTAZA, MAY ALLAH^{azwj} SANCTIFY HIS SOUL, IN PREFERENCE OF THE IMAMS^{asws} AFTER THE PROPHET^{saww} OVER THE ENTIRETY OF THE CREATURES, MENTIONING IN HIS LETTER MARKED WITH THE BRILLIANT MESSAGE REGARDING THE CLEAN OFFSPRING

1- **ج. الإجماع قال:** وَمَا يَدُلُّ أَيْضاً عَلَى تَعْدِيهِمْ وَتَعْظِيمِهِمْ عَلَى الْبَشَرِ أَنَّ اللَّهَ تَعَالَى دَلَّنَا عَلَى أَنَّ الْمَعْرِفَةَ بِحِمِّ كَالْمَعْرِفَةِ بِهِ تَعَالَى فِي أَهْلِهَا بِإِيمَانٍ وَ إِسْلَامٍ وَأَنَّ الْمَنْهَلَ بِحِمِّ وَ الشَّكَّ فِيهِمْ كَالْمَنْهَلِ بِهِ وَ الشَّكَّ فِيهِ فِي أَنَّهُ كَثُرَ وَ شُرُوعٌ مِنَ الْإِيمَانِ وَ هَذِهِ مُتَبَعَةٌ لَيْسَ لِأَحَدٍ مِنَ الْبَشَرِ إِلَّا لِيَبَيِّنَ نَاصٍ وَ بَعْدَهُ لِأَجِيرِ الْمُؤْمِنِينَ ع وَ الْأَيُّمَةِ مِنْ وَلَدِهِ عَلَى جَمَاعَتِهِمُ السَّلَامُ لِأَنَّ الْمَعْرِفَةَ بِبُيُوتِ الْأَنْبِيَاءِ الْمُتَقَدِّمِينَ مِنْ آدَمَ ع إِلَى عِيسَى ع أَجْمَعِينَ غَيْرَ وَاجِبَةٍ عَلَيْنَا وَ لَا تَعَلُّقَ لَنَا بِهَيْئَةٍ مِنْ تَكْلِيفِنَا وَ لَوْ لَا أَنَّ الثُّرَاتِ وَرَدَ بِبُيُوتِهِ مَنْ عُمِّي فِيهِ مِنَ الْأَنْبِيَاءِ الْمُتَقَدِّمِينَ فَصَرَّفْنَا لَهُمْ تَصَدِيقاً لِلثُّرَاتِ وَ إِلَّا فَلَا وَجْهَ لِوُجُوبِ مَعْرِفَتِهِمْ عَلَيْنَا وَ لَا تَعَلُّقَ لَنَا بِهَيْئَةٍ مِنْ أَضْوَالِ تَكْلِيفِنَا وَ بَقِيَ عَلَيْنَا أَنْ نَدُلَّ عَلَى أَنَّ الْأَثَرُ عَلَى مَا ادَّعَيْنَاهُ وَ الَّذِي يَدُلُّ أَنَّ الْمَعْرِفَةَ بِإِمَامَةٍ مِنْ ذِكْرِنَا ع مِنْ جُحْلَةِ الْإِيمَانِ وَأَنَّ الْإِخْلَالَ بِهَا كَثُرَ وَ رُجُوعٌ عَنِ الْإِيمَانِ إِجْمَاعَ الشَّيْعَةِ الْإِمَامِيَّةِ عَلَى ذَلِكَ فَإِنَّهُمْ لَا يُحْتَلُونَ فِيهِ وَ إِجْمَاعُهُمْ حُجَّةٌ بِدَلَالَةِ أَنَّ قَوْلَ الْحَقِّهِ الْمَحْضُومِ الَّذِي قَدْ دَلَّتِ الْعُقُولُ عَلَى وُجُودِهِ فِي كُلِّ زَمَانٍ فِي مُجْلَيْهِمْ وَ فِي زَمَنِهِمْ وَ قَدْ دَلَّلْنَا عَلَى هَذِهِ الطَّرِيقَةِ فِي مَوَاضِعَ كَثِيرَةٍ مِنْ كُتُبِنَا وَ اسْتَوْفَيْنَاهَا فِي حَوَاطِ الْبَيِّنَاتِ خَاصَّةً وَ فِي كِتَابِ نُصْرَةِ مَا انْفَرَدَتْ بِهِ الشَّيْعَةُ الْإِمَامِيَّةُ مِنَ الْمَسَائِلِ الْمُشْهِدَةِ فَإِنَّ هَذَا الْكِتَابَ مَبْنِيٌّ عَلَى صِحَّةِ هَذَا الْأَصْلِ وَ يُحْكِنُ أَنْ يُسْتَدَلَّ عَلَى وَجُوبِ الْمَعْرِفَةِ بِحِمِّ ع بِإِجْمَاعِ الْأُئِمَّةِ مُضَافاً إِلَى مَا بَيَّنَّاهُ مِنْ إِجْمَاعِ الْإِمَامِيَّةِ وَ ذَلِكَ أَنَّ جَمِيعَ أَصْحَابِ الشَّافِعِيِّ يَذْهَبُونَ إِلَى أَنَّ الصَّلَاةَ عَلَى نَبِيِّنَا ص فِي الشَّهَادَةِ الْأَمِيرِ فَرَضٌ وَاجِبٌ وَ رُكْنٌ مِنْ أَرْكَانِ الصَّلَاةِ مَنْ أَهْلَكَ بِهِ فَلَا صَلَاةَ لَهُ وَ أَكْثَرُهُمْ يَقُولُ إِنَّ الصَّلَاةَ فِي هَذَا الشَّهَادَةِ عَلَى آلِ النَّبِيِّ عَلَيْهِمُ الصَّلَوَاتُ فِي الْوُجُوبِ وَ الْكُلُومِ وَ وَثُوفِ إِجْزَاءِ الصَّلَاةِ عَلَيْهَا كَالصَّلَاةِ عَلَى النَّبِيِّ ص وَ الْبَاقُونَ مِنْهُمْ يَذْهَبُونَ إِلَى أَنَّ الصَّلَاةَ عَلَى الْأَلِ مُسْتَحَبَّةٌ وَ لَيْسَتْ بِوَاجِبَةٍ فَكُلُّ الْقَوْلِ الْأَوَّلِ لَا يَدُلُّ لِكُلِّ مَنْ وَجَبَتْ عَلَيْهِ الصَّلَاةُ مِنْ مَعْرِفَتِهِمْ مِنْ حَيْثُ كَانَ وَاجِباً عَلَيْهِ الصَّلَاةُ عَلَيْهِمْ فَإِنَّ الصَّلَاةَ عَلَيْهِمْ فَرَضٌ عَلَى الْمَعْرِفَةِ بِحِمِّ وَ مَنْ ذَهَبَ إِلَى أَنَّ ذَلِكَ مُسْتَحَبٌّ فَهُوَ مِنْ جُحْلَةِ الْبَيِّنَاتِ وَ إِنْ كَانَ مَسْئُوناً مُسْتَحَبّاً وَ التَّجَدُّدُ بِهِ يَتَقَضَى الشُّبُهَاتُ بِمَا لَا يَحِلُّ إِلَّا بِهِ مِنَ الْمَعْرِفَةِ وَ مَنْ هَذَا أَصْحَابُ الشَّافِعِيِّ لَا يُدْكِرُونَ أَنَّ الصَّلَاةَ عَلَى النَّبِيِّ وَ آلِهِ فِي الشَّهَادَةِ مُسْتَحَبَّةٌ وَ أَيُّ شُبُهَةٍ تَبَقَّى مَعَ هَذَا فِي أَنَّهُمْ ع أَفْضَلُ النَّاسِ وَ أَجْلُهُمْ وَ ذِكْرُهُمْ وَاجِبٌ فِي الصَّلَاةِ وَ عِنْدَ أَكْثَرِ الْأُئِمَّةِ مِنَ الشَّيْعَةِ الْإِمَامِيَّةِ وَ مُجْمُوعِ أَصْحَابِ الشَّافِعِيِّ أَنَّ الصَّلَاةَ تَبْطُلُ بِرُكْنِهِ وَ هَلْ يُمْكِنُ هَذِهِ الْفَضِيلَةُ لِمَخْلُوقٍ سِوَاهُمْ أَوْ تَعَدُّهُمْ وَ مَا يُحْكِنُ الْإِسْتِدْلَالَ بِهِ عَلَى ذَلِكَ أَنَّ اللَّهَ تَعَالَى قَدْ أَلْهَمَ جَمِيعَ الْعُقُولِ وَ خَرَسَ فِي كُلِّ الْعُقُولِ تَعْظِيمَ شَانِهِمْ وَ إِخْلَالَ قُدْرَتِهِمْ عَلَى تَبَائِلِ مَذَاهِبِهِمْ وَ اسْتِغْلَافِ دِيَانَتِهِمْ وَ خَلَاهُمْ وَ مَا اجْتَمَعَ هَؤُلَاءِ الْمُخْتَلِفُونَ الْمُتَبَايِنُونَ مَعَ تَشَقُّقِ الْأَهْوَاءِ وَ تَشَقُّقِ الْأَرْوَءِ عَلَى هَيْئَةٍ كَمَا جَمَاعَتُهُمْ عَلَى تَعْظِيمِ مَنْ ذِكْرِنَاهُ وَ إِجْبَارِهِمْ أَنَّهُمْ يَزُورُونَ قُبُورَهُمْ وَ يَصْغِدُونَ مِنْ شَاطِئِ الْبِلَادِ وَ شَاطِئِهَا مَشَاهِدَهُمْ وَ مَدَائِنَهُمْ وَ الْمَوَاضِعَ الَّتِي وَجَعَتْ بِصَلَاتِهِمْ فِيهَا وَ حُلُولِهِمْ بِهَا وَ يُنْفَعُونَ فِي ذَلِكَ الْأَمْوَالِ وَ يَسْتَعِينُونَ الْأَحْوََالَ فَكَيْفَ أَمْرِي مَنْ لَا أَحْصِيهِ كَثَرَةً أَنَّ أَهْلَ نَيْسَابُورَ وَ مَنْ وَالَاهَا مِنْ تِلْكَ الْبُلْدَانِ يَزُورُونَ فِي كُلِّ سَنَةٍ إِلَى طَوْسٍ لِبَيَانَةِ الْإِمَامِ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرُّضَا صَلَوَاتُ اللَّهِ عَلَيْهِمَا بِالْجَمْعِ الْكَبِيرَةِ وَ الْأُجْبَةِ الَّتِي لَا تُوجَدُ مِثْلُهَا إِلَّا لِلْحَجِّ إِلَى بَيْتِ اللَّهِ وَ هَذَا مَعَ الْمَعْرُوفِ مِنْ انْحِرَافِ أَهْلِ شِرَازِ عَنْ هَذِهِ الْجِهَةِ وَ انْزَوَارِهِمْ عَنْ هَذَا الشُّعْبِ وَ مَا تَشْغِيرُ هَذِهِ الْعُقُولِ الْعَاسِيَةِ وَ عَطْفُ هَذِهِ الْأُئِمَّةِ الْبَائِيَةِ إِلَّا كَالْفَارِقِ لِلْعَادَاتِ وَ الْحَاجِّ عَنِ الْأُمُورِ الْعَالِيَةِ وَ إِلَّا فَمَا الْحَالُ لِلْمَعَالِيَنِ لِيَذِهِ الْفَضِيلَةِ الْمُتَحَازِينَ عَنْ هَذِهِ الْبُخْلَةِ عَلَى أَنْ يَزَارُوا هَذِهِ الْمَشَاهِدَ وَ يُعَادُواهَا وَ يَسْتَشِيرُوا عِنْدَهَا مِنَ اللَّهِ تَعَالَى الْأَرْزَاقَ وَ يَسْتَنْصَحُوا الْأَخْلَاقَ وَ يَطْلُبُوا بِرُكَايَا الْحَاجَاتِ وَ يَسْتَعْدُّوا الْبَيِّنَاتِ وَ الْأَحْوََالَ الظَّاهِرَةَ كُلَّهَا لَا تُوجِبُ ذَلِكَ وَ لَا تَغْنِيهِ وَ لَا تَسْتَدْعِيهِ وَ إِلَّا فَعَلُوا ذَلِكَ فَيَمُنُّ بِعَقِيدَتِهِمْ وَ أَكْثَرُهُمْ يَحْتَقِلُونَ بِإِمَامَتِهِ وَ فَرَضَ طَاعَتِهِ وَ إِنَّهُ فِي الدِّيَانَةِ مُوَافِقٌ لَهُمْ غَيْرَ مُخَالِفٍ وَ مُسَاعِدٌ غَيْرَ مُعَانِدٍ وَ مِنَ الْمَحَالِ أَنْ يَكُونُوا فَعَلُوا ذَلِكَ لِدَاخٍ مِنْ دَوَاحِي الدُّنْيَا فَإِنَّ

الدُّنْيَا عِنْدَ غَيْرِ هَذِهِ الطَّائِفَةِ مُؤَمَّوْدَةٌ وَ عِنْدَهَا هِيَ مُؤَمَّوْدَةٌ وَ لَا تَقِيَّةَ وَ اسْتِصْلَاحَ فَإِنَّ التَّقِيَّةَ هِيَ فِيهِمْ لَا مِنْهُمْ وَ لَا خَوْفَ مِنْ جَهَنَّمَ وَ لَا سُلْطَانَ لَهُمْ وَ كُلُّ خَوْفٍ إِنَّمَا هُوَ عَلَيْهِمْ ذَلَمٌ يَبْقَى إِلَّا دَاوِي الدِّينِ وَ ذَلِكَ هُوَ الْأَمْرُ الْغَرِيبُ الْعَجِيبُ الَّذِي لَا يَنْتَعِدُ فِي مَقْلِهِ إِلَّا مَشِيَّةُ اللَّهِ وَ قُدْرَةُ الْعَهْدَارِ الَّتِي تَذُلُّ الصَّعَابَ وَ تَقْوِدُ بِأَرْجِيئِهَا الرِّقَابَ وَ لَيْسَ لِمَنْ جِهَالٌ هَذِهِ الْعَزِيَّةُ أَوْ جَاهِلُهَا وَ تَعَاثَى عَنْهَا وَ هُوَ يُبْصِرُهَا أَنْ يَقُولَ إِنَّ الدَّلَّةَ فِي تَعْظِيمِ غَيْرِ فِرْقِ الشَّيْعَةِ لِلْوَلَاءِ الْقَوْمِ لَيْسَتْ مَا عَظَّمْتُمُوهُ وَ فَحَسْتُمُوهُ وَ ادَّعَيْتُمْ خَرْقَهُ لِلْعَادَةِ وَ شُرُوعَهُ مِنَ الطَّبِيعَةِ بَلْ هِيَ لِأَنَّ هَؤُلَاءِ الْقَوْمَ مِنْ عِزَّةِ النَّبِيِّ ص وَ كُلُّ مَنْ عَظَّمَ النَّبِيَّ ص فَلَا بُدَّ مِنْ أَنْ يَكُونَ لِعِزَّتِهِ وَ أَهْلِ بَيْتِهِ مُعْظَمًا مُكْرَمًا وَ إِذَا انْتَصَفَ إِلَى الْقَرَابَةِ الْبُعْدَ وَ هَضَبِ الدُّنْيَا وَ الْعَمَّةِ وَ الْعِلْمِ زَادَ الْإِحْلَالَ وَ الْإِكْرَامَ لِرِيَادَةِ أَهْلِ بَيْتِهِمَا وَ الْجَوَابُ عَنْ هَذِهِ الشُّبُهَةِ الصَّغِيرَةِ إِنَّ شَارَكَ أَيْمَنَّا عَ فِي حَسْبِهِمْ وَ نَسَبِهِمْ وَ قَرَابَتِهِمْ مِنَ النَّبِيِّ ص فَزَيَّغُوا وَ كَانَتْ لِكَيْفٍ مِنْهُمْ عِبَادَاتٌ ظَاهِرَةٌ وَ زَهَادَةٌ فِي الدُّنْيَا بَادِيَةٌ وَ سَمَاتٌ جَمِيلَةٌ وَ صِفَاتٌ حَسَنَةٌ مِنْ وَلَدِ آبِهِمْ عَلَيْهِ وَ آلِهِ السَّلَامُ وَ مِنْ وَلَدِ الْعَبَّاسِ رِضْوَانُ اللَّهِ عَلَيْهِ فَمَا زَانَا مِنَ الْإِجْمَاعِ عَلَى تَعْظِيمِهِمْ وَ زِيَارَةِ مَذَاهِبِهِمْ وَ اسْتِشْفَاعِ بِهِمْ فِي الْأَعْرَاضِ وَ الْإِسْتِغْنَاعِ بِكَانِهِمْ لِلْأَعْرَاضِ وَ الْأَمْرَاضِ وَ مَا وَجَدْنَا مُشَاهِدًا مُعَايَا فِي هَذَا الشَّرَاكِ إِلَّا قَمَرٌ ذَا الَّذِي أَجْمَعَ عَلَى فَرْطِ إِعْظَامِهِ وَ إِحْلَالِهِ مِنْ سَائِرِ شُيُوفِ الْعِزَّةِ فِي هَذِهِ الْحَالَةِ يَجْرِي جَرَى الْبَاقِرِ وَ الصَّادِقِ وَ الْكَاطِمِ وَ الرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ لِأَنَّ مِنْ عَدَا مَنْ ذَكَرْنَاهُ مِنْ صَلَاحِ الْعِزَّةِ وَ زَهَادِهَا جَمْعٌ يُعْظِمُهُ فِرْقٌ مِنَ الْأَمَّةِ وَ يُعَرِّضُهُ عَنْهُ فِرْقٌ وَ مَنْ عَظَّمَهُ مِنْهُمْ وَ قَدَّمَهُ لَا يَنْتَهِي فِي الْإِحْلَالَ وَ الْإِعْظَامِ إِلَى الْغَايَةِ الَّتِي يَنْتَهِي إِلَيْهَا مَنْ ذَكَرْنَاهُ وَ لَوْ لَا أَنَّ تَفْصِيلَ هَذِهِ الْجُمْلَةِ مُلْغَوْطٌ مَعْلُومٌ لَنَصَبْنَاهَا عَلَى طَوْلِ ذَلِكَ وَ لَأَسْمَيْنَا مَنْ كَتَبْنَا عَنْهُ وَ نَظَرْنَا بَيْنَ كُلِّ مُعْظِمٍ مُتَعَدِّ مِنْ الْعِزَّةِ لِنَعْلَمَ أَنَّ الَّذِي ذَكَرْنَاهُ هُوَ الْحَقُّ الْوَاضِحُ وَ مَا عَدَاهُ هُوَ الْبَاطِلُ الْمَاضِي وَ بَعْدَ فَعْلُومِ ضَرُورَةِ أَنَّ الْبَاقِرَ وَ الصَّادِقَ وَ مَنْ وَلِيَهُمَا مِنَ الْأَيْمَةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ كَانُوا فِي الدِّيَانَةِ وَ الْإِعْتِقَادِ وَ مَا يُعْتَقَدُ مِنْ حَالٍ وَ حَرَامٍ عَلَى خِلَافٍ مَا يَذْهَبُ إِلَيْهِ خُلَايَا الْإِمَامِيَّةِ وَ إِنَّ ظَهَرَ شَكٌّ فِي ذَلِكَ كُلِّهِ فَلَا شَكَّ وَ لَا شُبُهَةَ عَلَى مُنْصِفٍ فِي أَتَمِّهِمْ لَمْ يَكُونُوا عَلَى مَذْهَبِ الْفِرْقَةِ الْمُخْتَلِفَةِ الْمُجْتَمِعَةِ عَلَى تَعْظِيمِهِمْ وَ التَّعَرُّبِ إِلَى اللَّهِ تَعَالَى بِهِمْ وَ كَيْفَ يَجْعَلُ رَبُّ نَبِيٍّ فِيهِمَا ذَكَرْنَاهُ وَ مَعْلُومٌ ضَرُورَةً أَنَّ شُيُوحَ الْإِمَامِيَّةِ وَ سَلَفَهُمْ فِي تِلْكَ الْأَرْثَانِ كَانُوا بِطَانَةً لِلصَّادِقِ وَ الْكَاطِمِ وَ الْبَاقِرِ وَ مُخْلِصِينَ لَهُمْ وَ مُتَعَسِّكِينَ بِهِمْ وَ مُظْهِرِينَ أَنَّ كُلَّ شَيْءٍ يَتَقَبَّلُونَهُ وَ يَتَّبِعُونَهُ وَ يُصَدِّقُونَهُ أَوْ يُبْطِلُونَهُ نَعْنَهُمْ تَلَفُّوهُ وَ مِنْهُمْ أَحَدُوهُ قُلُوْا لَمْ يَكُونُوا عَنْهُمْ بِذَلِكَ رَاضِينَ وَ عَلَيْهِ مُتَعَرِّضِينَ لِأَبْوَابِ عَلَيْهِمْ نَسَبَهُ تِلْكَ الْمَذَاهِبِ إِلَيْهِمْ وَ هُمْ مِنْهَا يَرْتَمُونَ خِلْيُونَ وَ لَقَعُوا مَا بَيْنَهُمْ مِنْ مُوَاسَلَةٍ وَ مُجَالَسَةٍ وَ مُلَازِمَةٍ وَ مُوَالَاةٍ وَ مُصَافَاةٍ وَ مَدْحٍ وَ إِطْرَافٍ وَ ثَنَاءٍ وَ لَأَبْدَلُوهُ بِالذَّمِّ وَ اللَّوْمِ وَ الْبِرَاءَةِ وَ الْعِدَاوَةِ قُلُوْا لَمْ يَكُونُوا عَ لِإِذِهِ الْمَذَاهِبِ مُعْتَقِدِينَ وَ بِهَا رَاضِينَ لِتَابِ لَنَا وَ اتَّصَحَّ وَ لَوْ لَمْ يَكُنْ إِلَّا هَذِهِ الدَّلَالَةُ لَكُنْتُ وَ أَهْنْتُ وَ كَيْفَ يَطْلُبُ قَلْبٌ عَاقِلٌ أَوْ يَسْمَعُ فِي الدِّينِ لِأَحَدٍ أَنْ يُعْظَمَ فِي الدِّينِ مَنْ هُوَ عَلَى خِلَافٍ مَا يَجْعَلُهُ أَنَّهُ الْحَقُّ وَ مَا سِوَاهُ بَاطِلٌ ثُمَّ يَنْتَهِي فِي التَّعْظِيمَاتِ وَ الْكِرَامَاتِ إِلَى أَتَعَدِ الْغَايَاتِ وَ أَقْصَى النِّهَايَاتِ وَ هَلْ جَرَتْ بِمِثْلِ هَذَا عَادَةٌ أَوْ مَضَتْ عَلَيْهِ سُنَّةٌ أَوْ لَا يَرَوْنَ أَنَّ الْإِمَامِيَّةَ لَا تَلْقَفُ إِلَى مَنْ خَالَفَهَا مِنَ الْعِزَّةِ وَ حَادَّ عَنْ جَادَّتِهَا فِي الدِّيَانَةِ وَ حَصَّيْهَا فِي الْوَلَايَةِ وَ لَا تَسْمَعُ لَهُ بِشَيْءٍ مِنَ الْمَدْحِ وَ التَّعْظِيمِ فَضْلًا عَنْ خِلَافِهِ وَ أَقْصَى خِلَافِهِ بَلْ تَدْبِرُ مِنْهُ وَ تُعَادِيهِ وَ تُجْرِيهِ فِي جَمِيعِ الْأَحْكَامِ جَرَى مَنْ لَا نَسَبَ لَهُ وَ لَا حَسَبَ لَهُ وَ لَا قَرَابَةَ وَ لَا عِلَّةَ وَ هَذَا يُوقِظُ عَلَى أَنَّ اللَّهَ خَرَقَ فِي هَذِهِ الْعَصَابَةِ الْعَادَاتِ وَ قَلَّبَ الْبَيِّنَاتِ لِيُبَيِّنَ مِنْ عَظِيمِ مُزِيلِهِمْ وَ شَرِيفِ مَرْتَبَتِهِمْ وَ هَذِهِ فَضِيلَةُ تَرْيَدِ عَلَى الْفَضَائِلِ وَ تَرْيِي عَلَى جَمِيعِ الْخِصَائِصِ وَ الْمَنَاقِبِ وَ كَفَى بِهَا بُرْهَانًا لَا حُجَا وَ مِيرَانًا رَاجِحًا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

(Opinion)⁶⁵²

باب 4 الدلائل التي ذكرها شيخنا الطبرسي روح الله في كتاب إعلام الوري على إمامة أئمتنا عليهم السلام

CHAPTER 4 – EVIDENCE WHICH IS MENTIONED BY OUR SHEYKH AL TABARSEE MAY ALLAH^{azwj} REST HIS SOUL, IN THE BOOK ‘ALAM AL WARAA’ UPON THE IMAMATE OF THE IMAMS^{asws}

1- **قَالَ:** أَحَدُ الدَّلَائِلِ عَلَى إِمَامَتِهِمْ عَ مَا ظَهَرَ مِنْهُمْ مِنَ الْعُلُومِ الَّتِي تَعَرَّفَتْ فِي فِرَقِ الْعَالَمِ فَحَصَلَ فِي كُلِّ فِرْقَةٍ قِسْمٌ مِنْهَا وَاجْتَمَعَتْ فُتُوهُهَا وَ سَائِرُ أَنْوَاعِهَا فِي آلِ مُحَمَّدٍ عَ أَلَّا تَرَى مَا رَوَى عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ فِي أَبْوَابِ التَّوْحِيدِ وَ الْكَلَامِ الْبَاهِرِ الْغَنِيِّ مِنَ الْمَطْلَبِ وَ عُلُومِ الدِّينِ وَ أَحْكَامِ الشَّرِيعَةِ وَ تَفْسِيرِ الْقُرْآنِ وَ غَيْرِ ذَلِكَ مَا زَادَ عَلَى كَلَامِ جَمِيعِ الْمُطَّلِبِينَ وَ الْعُلَمَاءِ وَ الْمُصَنِّعِينَ حَتَّى أَخَذَ عَنْهُ الْمُتَكَلِّمُونَ وَ الْقَضَاءُ وَ الْمُتَسَرِّعُونَ وَ نَقَلَ أَهْلُ الْعَرَبِيَّةِ عَنْهُ أُصُولَ الْإِعْرَابِ وَ مَخَارِجَ اللُّغَاتِ وَ قَالَ فِي الْمَطْلَبِ مَا اسْتَفَادَ مِنْهُ الْأَطِبَّاءُ وَ فِي الْحِكْمَةِ وَ الْوَصَايَا وَ الْأَذَابِ مَا أُتِيَ عَلَى كَلَامِ جَمِيعِ الْمَكْتَمَاءِ وَ فِي النُّجُومِ وَ عِلْمِ الْأَنْبَاءِ مَا اسْتَفَادَهُ مِنْ جَمِيعِ أَهْلِ الْعِلَالِ وَ الْأَرَاءِ ثُمَّ قَدْ تَعَلَّقَ الطَّوَائِفُ عَنْ دُرَرَاتِهِ مِنْ عِزِّهِ وَ أُنْبَاءِهِ عَ بِقُلِّ ذَلِكَ مِنَ الْعُلُومِ فِي جَمِيعِ الْأَنْحَاءِ وَ لَمْ يَخْتَلِفْ فِي فَضْلِهِمْ وَ عُلُوِّ دَرَجَتِهِمْ فِي ذَلِكَ مِنْ أَهْلِ الْعِلْمِ اثْنَانِ فَقَدْ ظَهَرَ عَنِ الْبَاقِ وَ الصَّادِقِ عَ لَمَّا تَخَرَّجْنَا مِنَ الْإِظْهَارِ وَ زَالَتْ عَنْهُمَا الْبَغِيَّةُ الَّتِي كَانَتْ عَلَى سَيِّدِ الْعَابِدِينَ عَ مِنَ الْغُلَاوِي فِي الْحَالِ وَ الْحَرَامِ وَ الْمَسَائِلِ وَ الْأَحْكَامِ وَ رَوَى النَّاسُ عَنْهُمَا مِنَ الْعُلُومِ الْكَلَامِ وَ تَفْسِيرِ الْقُرْآنِ وَ قِصَصِ الْأَنْبِيَاءِ وَ الْمَعَارِزِ وَ السَّيَرِ وَ أَسْبَابِ الْعَرْبِ وَ مُلُوكِ الْأُمَمِ مَا سَمِعَ أَبُو جَعْفَرٍ عَ لِأَجْلِهِ بِأَقْرَبِ الْعِلْمِ وَ رَوَى عَنِ الصَّادِقِ عَ فِي أَبْوَابِهِ مِنْ مَشْهُورِي أَهْلِ الْعِلْمِ أَرْبَعَةُ آلَافٍ إِنْسَانٍ وَ صُنِفَتْ مِنْ جَوَابَاتِهِ فِي الْمَسَائِلِ أَرْبَعُمِائَةٍ كِتَابٌ هِيَ مَعْرُوفَةٌ بِكُتُبِ الْأُصُولِ رَوَاهَا أَصْحَابُهَا وَ أَصْحَابُ أَبِيهِ مِنْ قَبْلِهِ وَ أَصْحَابُ أَبِيهِ أَبِي الْحَسَنِ مُوسَى عَ وَ لَمْ يَبْقَ قِسْمٌ مِنَ فُتُوهِ الْعِلْمِ إِلَّا رَوَى عَنْهُ فِيهِ أَبْوَابٌ وَ كَذَلِكَ [كَانَتْ] حَالُ أَبِيهِ مُوسَى عَ مِنْ بَعْدِهِ فِي إِظْهَارِ الْعُلُومِ إِلَى أَنْ حَسَبَهُ الرَّشِيدُ وَ مَنَعَهُ مِنْ ذَلِكَ وَ قَدْ انْتَشَرَ أَيْضاً عَنْ الرِّضَا عَ وَ أَبِيهِ أَبِي جَعْفَرٍ عَ مِنْ ذَلِكَ مَا شَهِرَهُ مُجْلِيهِ ثُمَّ عَنِ تَفْصِيلِهِ وَ كَذَلِكَ كَانَتْ سَبِيلُ أَبِي الْحَسَنِ وَ أَبِي مُحَمَّدٍ الْمُشْكِرِينَ عَ وَ إِنَّمَا كَانَتْ الرِّوَايَةُ عَنْهُمَا أَقْلٌ لِأَنَّهُمَا كَانَا مَحْبُوسَيْنِ فِي عَسْكَرِ السُّلْطَانِ مَحْبُوسَيْنِ مِنَ الْإِنْسِطَارِ فِي الْغُيَا وَ أَنْ يَأْتِيَاهُمَا كُلُّ أَحَدٍ مِنَ النَّاسِ وَ إِذَا نَبَتْ بِمَا دُرَرَاتُهُ بَيِّنَتُهُ أَيْضاً عَ بِمَا وَصَفْنَاهُ عَنْ جَمِيعِ الْأَنْبَاءِ وَ لَمْ يَجِدْ أَحَدٌ أَنْ يَدَّعِي أَنَّهُمْ أَخَذُوا الْعِلْمَ عَنْ رِجَالِ الْعَامَّةِ أَوْ تَلَقَّوْهُ مِنْ رِوَايَتِهِمْ وَ شَاعَتِ لَانْتِهَاهُمْ لَمْ يُرَوْا قَطُّ مُتَعَلِّقِينَ إِلَى أَحَدٍ مِنَ الْعُلَمَاءِ فِي تَعْلِيمِ شَيْءٍ مِنَ الْعُلُومِ وَ لِأَنَّ مَا أُتِيَ عَنْهُمْ مِنَ الْعُلُومِ فَإِنْ أَكْثَرَهُ لَمْ يُعْرِفْ إِلَّا مِنْهُمْ وَ لَمْ يَظْهَرْ إِلَّا عَنْهُمْ وَ عَلِمْنَا أَنَّ هَذِهِ الْعُلُومَ بِأَسْرَرِهَا قَدْ انْتَشَرَتْ عَنْهُمْ مَعَ غِنَائِهِمْ عَنْ سَائِرِ النَّاسِ وَ تَيَقَّنَا بِزَادَتِهِمْ فِي ذَلِكَ عَلَى كَانَتِهِمْ وَ تَعَيَّنَ جَمِيعُ الْعُلَمَاءِ عَنْ رِوَايَتِهِمْ نَبَتْ أَنَّهُمْ أَخَذُوا عَنِ النَّبِيِّ عَلَيْهِ وَ آلِهِ السَّلَامُ خَاصَّةً وَ أَنَّهُ قَدْ أَرَادَهُمْ بِمَا لِيَدُلَّ عَلَى إِمَامَتِهِمْ بِإِفْتِقَارِ النَّاسِ إِلَيْهِمْ فِيمَا يَتَخَذُونَ إِلَيْهِ وَ غِنَائِهِمْ عَنْهُمْ وَ لِيَكُونَ مَفْرَعاً لِأَمَّتِهِ فِي الدِّينِ وَ مَلْجَأً لَكُمْ فِي الْأَحْكَامِ وَ جَزَوا فِي هَذَا التَّخْصِصِ جَزَى النَّبِيِّ صَ فِي تَخْصِصِ اللَّهِ لَهُ بِإِعْلَامِهِ أَسْوَالِ الْأُمَمِ السَّالِفَةِ وَ إِفْهَامِهِ مَا فِي الْكُتُبِ الْمُتَعَدِّدَةِ مِنْ غَيْرِ أَنْ يَتَرَأَّى كِتَاباً أَوْ يَلْقَى أَحَدًا مِنْ أَهْلِهِ هَذَا وَ قَدْ نَبَتْ فِي الْعُثُولِ أَنَّ الْأَعْلَمَ الْأَفْضَلَ أَوَّلَى بِالْإِمَامَةِ مِنَ الْمُتَعَثِّلِ وَ قَدْ بَيَّنَّ اللَّهُ شُبْحَانَهُ ذَلِكَ بِقَوْلِهِ **أَمَّنْ يَهْدِي إِلَى الصَّوِّ أَحَقُّ أَنْ يُنَبِّحَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يَهْدِي** وَ قَوْلِهِ **هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ** وَ دَلَّ بِقَوْلِهِ شُبْحَانَهُ فِي قِصَّةِ طَالُوتَ وَ زَادَهُ **بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ أَنَّ التَّعَدُّمَ فِي الْعِلْمِ وَ الشَّجَاعَةَ مُوجِبَتَانِ لِلتَّعَدُّمِ فِي الرِّيَاسَةِ** وَ إِذَا كَانَ أَيْضاً عَ أَعْلَمَ الْأُمَّةِ بِمَا دُرَرَاتُهُ فَقَدْ نَبَتْ أَنَّهُمْ أَيْضاً عَ اسْتَفَادُوا الرِّيَاسَةَ عَلَى الْأَنْبَاءِ عَلَى مَا قُلْنَا دَلَالَةً أُخْرَى وَ بِمَا يَدُلُّ عَلَى إِمَامَتِهِمْ أَيْضاً إجماعُ الْأُمَّةِ عَلَى طَهَارَتِهِمْ وَ ظَاهِرِ عَدَالَتِهِمْ وَ عَدَمِ التَّعَلُّقِ عَلَيْهِمْ أَوْ عَلَى أَحَدٍ مِنْهُمْ بِشَيْءٍ يَشِينُهُ فِي دِيَانَتِهِ مَعَ اجْتِهَادِ أَهْلَائِهِمْ وَ مُلُوكِ أَرْبَابِهِمْ فِي الْعَضِّ مِنْهُمْ وَ الْوَضْعِ مِنْ أَفْئَادِهِمْ وَ التَّطَلُّبِ لِعَفْوَاتِهِمْ حَتَّى كَانُوا يُعْرَبُونَ مَنْ يَظْهَرُ عَدَاوَتُهُمْ وَ يَنْصَرُّونَ بَلَّ يُنْفَرُونَ وَ يَنْفَرُونَ مَنْ يَنْصَرُّونَ بِوَلَايَتِهِمْ وَ هَذَا أَمْرٌ ظَاهِرٌ عِنْدَ مَنْ سَمِعَ بِأَسْبَابِ النَّاسِ ذُلُولاً أَنَّهُمْ عَ كَانُوا عَلَى صِفَاتِ الْكَمَالِ مِنَ الْبَصِيَّةِ وَ التَّأْيِيدِ مِنَ اللَّهِ تَعَالَى بِحُكَايِهِ وَ أَنَّهُ شُبْحَانَهُ مَنَعَ بِطُلُوعِهِ كُلِّ أَحَدٍ مِنْ أَنْ يَتَخَرَّصَ عَلَيْهِمْ بِاطِّلَا أَوْ يَقُولَ فِيهِمْ زُوراً لَمَّا سَمِعُوا عَ مِنْ ذَلِكَ عَلَى الْحَدِّ الَّذِي شَرَعْنَاهُ وَ لَا سَبِيحاً وَ قَدْ نَبَتْ أَنَّهُمْ لَمْ يَكُونُوا مِنْ لَافِيَةِ بَحْمٍ وَ مِنْ لَا يَدْعُو الدَّاعِيَ إِلَى الْبَحْثِ عَنْ أَثْبَارِهِمْ لِنُجُودِهِمْ وَ انْخِطَاعِ أَثَارِهِمْ بَلَّ كَانُوا عَلَى أَعْلَى مَرْتَبَةٍ مِنْ تَعْظِيمِ الْمُتَلَقِّ إِلَهُهُمْ وَ فِي الدَّرَجَةِ الرَّفِيعَةِ الَّتِي يَحْسُدُهُمْ عَلَيْهَا الْعُلُوكُ وَ يَتَنَوَّنُهَا لِأَنفُسِهِمْ لِأَنَّ شَيْئَهُمْ مَعَ كَثْرَتِهَا فِي الْخَلْقِ وَ غَلَبَتِهَا عَلَى أَكْثَرِ الْبِلَادِ اعْتَقَدَتْ فِيهِمْ الْإِمَامَةَ الَّتِي تُشَارِكُ النَّبُوَّةَ وَ ادَّعَتْ عَلَيْهِمُ الْآيَاتِ وَ الْمُعْجَزَاتِ وَ الْبَصِيَّةِ عَنِ الرِّلَالِ حَتَّى إِنَّ الْعُلَاةَ اعْتَقَدَتْ فِيهِمُ النَّبُوَّةَ وَ الْإِلَهِيَّةَ وَ كَانَ أَحَدُ أَسْبَابِ اعْتِقَادِهِمْ ذَلِكَ فِيهِمْ حُسْنُ أَثَارِهِمْ وَ عُلُوُّ أَسْوَالِهِمْ وَ كَمَالُهُمْ فِي

صِبَاحَتِهِمْ وَقَدْ جَرَتْ الْعَادَةُ فَيَعْنُ حَصَلَ لَهُ حُزْنٌ مِنْ هَذِهِ النَّبَاهَةِ أَنْ لَا يَسْلَمَ مِنَ الْبَسَةِ أَعْدَائِهِ وَنَسَبِهِمْ إِيَّاهُ إِلَى بَعْضِ الْغُيُوبِ الْعَادَةِ فِي الدِّيَانَةِ وَالْأَخْلَاقِ فَإِذَا ثَبِتَ أَنَّ أَوَّلَهُمَا عَزَمَهُمُ اللَّهُ عَنْ ذَلِكَ ثَبِتَ أَنَّهُ شُبْحَانَهُ هُوَ الْمُتَوَكِّلُ لِجَمِيعِ الْخَلَائِقِ عَلَى ذَلِكَ بِالطَّبَعِ وَجِبِلِ صُنْعِهِ لَيَدُلُّ عَلَى أَنَّهُمْ حُجَّتُهُ عَلَى عِبَادِهِ وَالْمُسْتَفْزَاءِ بَيْنَهُ وَبَيْنَ خَلْقِهِ وَالْأَرْكَانِ لِدَيْبِهِ وَالْمَنْظُومَةِ لِشَرْعِهِ وَهَذَا وَاضِحٌ لِمَنْ تَأَمَّلَهُ دَلَالَةً أُخْرَى وَمَا يَدُلُّ أَيْضاً عَلَى إِمَانَتِهِمْ عَ مَا حَصَلَ مِنَ الْإِتِّفَاقِ عَلَى بَرِّهِمْ وَعَدَالَتِهِمْ وَهَلْوِ قُدْرَتِهِمْ وَطَهَارَتِهِمْ وَقَدْ ثَبِتَ بِمَا شَكَّ مَعْرِفَتُهُمْ لِكَبِيرٍ مِمَّنْ يَتَّقِدُونَ إِمَانَتَهُمْ فِي آيَاتِهِمْ وَيَدِينُ اللَّهُ تَعَالَى بِحُجَّتِهِمْ وَالنَّصُّ عَلَيْهِمْ وَالشَّهَادُ بِالْمُعْجَرِ لَهُمْ وَوَضَحَ أَيْضاً اخْتِصَاصُ هَؤُلَاءِ بِهِمْ وَمَلَارِئَتُهُمْ إِيَّاهُمْ وَتَعَالِيَهُمُ الْأَحْكَامَ وَالْعُلُومَ عَنْهُمْ وَخَلْقُهُمُ الرُّكُوتَ وَالْأَهْوَاسَ إِلَيْهِمْ مَنْ أَتَكَرَّ هَذَا أَوْ دَفَعَ كَانَ مُكَابِراً دَائِعاً لِلْيَمَانِ بَعِيداً عَنْ مَعْرِفَةِ اخْتِبَارِهِمْ فَقَدْ عَلِمَ كُلُّ مُخْصِّلٍ نَظَرَ فِي الْأَخْبَارِ أَنَّ هِشَامَ بْنَ الْحَكَمِ وَأَبَا بَصِيرٍ وَزُرَّارَةَ بْنَ أَعْيَنَ وَهُرْمَانَ وَبُكَيْرَ ابْنِ أَبِي أَعْيَنَ وَهَمْدَانَ الَّذِي يُقَالُ لَهُ الْعَامَّةُ شَيْطَانُ الطَّائِفِ وَبُرَيْدَ بْنَ مُعَاوِيَةَ الْعُجَلِيَّ وَأَبَانَ بْنَ ثَعْلَبٍ وَهَمْدَانَ بْنَ مُسْلِمٍ الْقُفَيْيَّ وَمُعَاوِيَةَ بْنَ عَمَّارٍ الدُّهَمِيَّ وَغَيْرَ هَؤُلَاءِ مِمَّنْ بَلَغُوا الْمَنْعَ الْكَبِيرَ وَالْجَمْعُ الْغَيْرُ مِنَ أَهْلِ الْعِرَاقِ وَالْحِمَارِ وَشُرَاسَانَ وَفَارِسَ كَانُوا فِي وَفْتِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ عَ رُؤَسَاءِ الشَّيْعَةِ فِي الْحَدِيثِ وَرُؤَسَاءِ الْحَدِيثِ وَالْكَلامِ وَقَدْ صَنَعُوا الْكُتُبَ وَجَمَعُوا الْمَسَائِلَ وَالرَّوَايَاتِ وَأَضَافُوا أَكْثَرَ مَا اعْتَمَدُوهُ مِنَ الرِّوَايَةِ إِلَيْهِ وَإِلَى أَبِيهِ مُحَمَّدٍ عَ وَكَانَ لِكُلِّ إِنْسَانٍ مِنْهُمْ أَتْبَاعٌ وَتَلَامِيذٌ فِي الْمَعْنَى الَّذِي يَنْفَرُ بِهِ وَأَنَّهُمْ كَانُوا يَرْحَلُونَ مِنَ الْعِرَاقِ إِلَى الْحِمَارِ فِي كُلِّ عَامٍ أَوْ أَكْثَرَ أَوْ أَقَلَّ ثُمَّ يَرْجِعُونَ وَيَكُونُ عَنْهُمُ الْاِقْوَالُ وَيُسَيِّدُونَ إِلَيْهِ الدَّلَالَاتِ وَكَانَتْ خَالِفَتُهُمْ فِي وَفْتِ الْكَافِرِ وَالرِّضَا عَ عَلَى هَذِهِ الصَّغَةِ وَكَذَلِكَ إِلَى وَفَاتِ أَبِي مُحَمَّدٍ الْمُشْكِرِيِّ عَ وَحَصَلَ الْعِلْمُ بِاخْتِصَاصِ هَؤُلَاءِ بِأَوَّلِهِمَا عَ كَمَا نَعْلَمُ اخْتِصَاصَ أَبِي يُوسُفَ وَهَمْدَانَ بْنِ الْحَسَنِ بِأَبِي حَبِيصَةَ وَكَمَا نَعْلَمُ اخْتِصَاصَ الْمُزَنِيِّ وَالرَّبِيعِ بِالشَّافِعِيِّ وَاخْتِصَاصَ الشُّطَّامِ بِأَبِي الْمَدَنِيِّ وَالْمُحَاطِظِ وَالْأَسْوَارِيِّ بِالظُّطَامِ وَلَا تَزِقُ بَيْنَ مَنْ دَفَعَ الْإِمَامِيَّةَ عَنْ دَعْوَانِهِ وَمَنْ دَفَعَ مِنْ مَعِيَّتِهِ عَنْهُ وَصَفْنَاهُ فِي الْجَهْلِ بِالْاِخْتِبَارِ وَفِي الْعِيَادِ وَالْإِنْكَارِ وَإِذَا كَانَ الْأَمْرُ عَلَى مَا دَعْوَانَهُ لَمْ تَقُلْ الْإِمَامِيَّةَ فِي شَهَادَتِهَا بِإِمَامَةِ هَؤُلَاءِ عَ مِنْ أَحَدٍ أُخْرَى إِذَا لَمْ تَكُنْ مُجْتَمِعَةً فِي ذَلِكَ صَادِقَةً أَوْ مُبْطِلَةً فِي شَهَادَتِهَا كَاذِبَةً فَإِنْ كَانَتْ مُجْتَمِعَةً صَادِقَةً فِي تَقَالِ النَّصِّ عَنْهُمْ عَلَى خُلُقَاتِهِمْ عَ مُصِيبَةً فَيَمَّا اعْتَقَدْتَهُ مِنْ الْبُصَّةِ وَالْكَمَالِ فَقَدْ ثَبِتَ إِمَانَتُهُمْ عَلَى مَا قُلْنَاهُ وَإِنْ كَانَتْ كَاذِبَةً فِي شَهَادَتِهَا مُبْطِلَةً فِي عَقِيدَتِهَا فَلَنْ يَكُونَ كَذَلِكَ إِلَّا وَمَنْ مَعِيَّتَهُمْ مِنْ أَوَّلِ الْمَدَى عَ ضَالُّونَ بِرِضَاهُمْ بِذَلِكَ فَاسْتَوْفُوا بِرِزْقِ الْكَبِيرِ عَلَيْهِمْ مُسْتَعْمِلُونَ لِلْبَرَاءَةِ مِنْ خِيَتِ تَوَلَّوْا الْكُذَّابِينَ مُضِلُّونَ لِلْأَمَّةِ لِشَرِّهِمْ إِيَّاهُمْ وَاخْتِصَاصِهِمْ بِهِمْ مِنْ بَيْنِ الْغُرَقِ كُلِّهَا طَالِعُونَ فِي أَحَدِ الرِّكَاتِ وَالْأَهْوَاسِ عَنْهُمْ وَهَذَا مَا لَا يُطْلِقُهُ مُسْلِمٌ فَيَعْنُ نَقُولُ بِإِمَانَتِهِمْ وَإِذَا كَانَ الْإِجْمَاعُ الْمَعْدُومُ دَعْوَةً حَاصِلاً عَلَى طَهَارَتِهِمْ وَعَدَالَتِهِمْ وَوُجُوبِ وَلَا يَحْتَمِلُ ثَبِتَ إِمَانَتُهُمْ بِصِدْقَتِهِمْ لِمَنْ أَثَبَتَ ذَلِكَ وَبِمَا دَعْوَانَهُ مِنْ اخْتِصَاصِهِمْ بِهِمْ وَهَذَا وَاضِحٌ وَالْعَيْنُ لِلَّهِ دَلَالَةً أُخْرَى وَمَا يَدُلُّ أَيْضاً عَلَى إِمَانَتِهِمْ عَ وَأَنَّهُمْ أَفْضَلُ الْخَلْقِ بَعْدَ النَّبِيِّ صَ مَا يُجَدُّهُ مِنْ تَشْغِيرِ اللَّهِ تَعَالَى الْوَلِيَّ لَهُمْ فِي الْقَضَائِمِ لِعَمَلِهِمْ وَالْعَدْوُ لَهُمْ فِي الْإِجْلَالِ لِعَمَلِهِمْ وَفِي الْمَلَامَةِ شُبْحَانَهُ جَمِيعِ الثُّلُوبِ إِعْلَاءً شَأْنِهِمْ وَرَفْعَ مَكَانِهِمْ عَلَى تَبَائِيهِمْ مَذَاهِبِهِمْ وَآرَائِهِمْ وَاخْتِلَافِ نِزْلِهِمْ وَأَهْوَائِهِمْ فَقَدْ عَلِمَ كُلُّ مَنْ سَمِعَ الْأَخْبَارَ وَتَبَعَ الْأَثَارَ أَنَّ جَمِيعَ الْمُتَدَلِّيِّينَ عَلَيْهِمْ الْمُظْهَرِينَ لِاسْتِحْقَاقِ الْأَمْرِ دُونَهُمْ لَمْ يَخْلُوا قَطُّ عَنْ تَبَعِيَّتِهِمْ وَإِجْلَالِ قُدْرَتِهِمْ وَلَا أَتَكَرُّوا فَضْلَهُمْ وَإِنْ كَانَ بَعْضُ أَعْدَائِهِمْ قَدْ بَارَزَ بَعْضُهُمْ بِالْعِدَاوَةِ لِدَوَاعِ دَعْوَتِهِمْ إِلَى ذَلِكَ أَلَا تَرَى أَنَّ الْمُتَدَلِّيِّينَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَ قَدْ أَظْهَرُوا مِنْ تَعَدِّيِهِ وَتَعْظِيمِ وَدَلِيلِهِ الْحَسَنِ وَالْحُسَيْنَ عَ فِي زَمَانِ إِمَانَتِهِمْ عَلَى الْأُمَّةِ وَكَذَلِكَ الْفَائِضُونَ لِنَجْوِهِ لَمْ يَتَعَدَّوْا مَعَ ذَلِكَ مِنْ إِنْكَارِ فَضْلِهِ وَلَا انْتَقَعُوا مِنَ الشَّهَادَةِ لَهُ بِفَضْلِهِ وَلَا نَسَمَوْهُ فِي فِغْلِهِ وَكَذَلِكَ مُعَاوِيَةُ وَإِنْ كَانَ أَظْهَرَ عِدَاوَتَهُ وَبَنَى أَكْثَرَ أُمُورِهِ عَلَى الْعِدَاوَةِ لَمْ يَنْكِرْ جَمِيعَ حُجُوبِهِ وَلَا دَفَعَ عَظِيمَ مَنَافِعِهِ فِي الدِّينِ بَلْ قَعَى أَثَرُ طَلْعِهِ وَالرُّبْرِ فِي الْعَالَمِ بِطَلَبِ دَمِ عُثْمَانَ وَكَانَ يُظْهِرُ الْقَنَاعَةَ مِنْهُ بِأَنْ يُعْرِضَ عَلَى وَلَدِهِ إِلَيْهِ وَلَاحِظْ إِيَّاهَا مَنْ كَانَ قَبْلَهُ فَيُكْفَى عَنْ خِلَافِهِ وَيَصِيرُ إِلَى طَاعَتِهِ وَلَمْ يَحْجِثْهُ الدَّفْعُ لِكُونِهِ عَ الْأَفْضَلَ فِي الْإِسْلَامِ وَالشَّرَفِ وَالْوَصْلَةِ بِالنَّبِيِّ صَ وَالْعِلْمِ وَالزُّهْدِ وَلَا الْإِنْكَارَ لِفَيْءٍ مِنْ ذَلِكَ وَلَا الْإِدْعَاءَ لِنَفْسِهِ مُسَاوَاتِهِ فِيهِ أَوْ مُفَارَقَتَهُ وَشِدَائَاتِهِ وَقَدْ كَانَ يَحْضُرُ الْجَمَاعَةُ كَالْحَسَنِ بْنِ عَلِيٍّ عَ وَابْنِ عَبَّاسٍ وَسَعْدِ بْنِ مَالِكٍ فَيَتَضَمَّنُونَ عَلَيْهِ بِفَضْلِ أَمِيرِ الْمُؤْمِنِينَ عَ عَلَى جَمِيعِ الصَّحَابَةِ فَلَا يُقَدِّمُ عَلَى الْإِنْكَارِ عَلَيْهِمْ مَعَ إِظْهَارِهِ فِي الظَّاهِرِ الْبَرَاءَةَ مِنْهُ وَالْمِلَافَ عَلَيْهِ وَكَانَ تَفِدُّ عَلَيْهِ وَهُوَ أَهْلُ الْعِرَاقِ مِنْ شَيْعَةِ أَمِيرِ الْمُؤْمِنِينَ عَ فَيُحَرِّقُونَهُ السَّيِّئُ الدُّعَاةُ مِنْ مَذَهِبِ إِيْمَانِ الْمَدَى وَذَمُّهُ هُوَ فِي أَثْنَاءِ ذَلِكَ فَلَا يُكْذِبُهُمْ وَلَا يُنَاقِضُ اخْتِصَاصَاتِهِمْ وَكَانَ مِنْ أَمْرِ الْوَفَادَاتِ عَلَيْهِ فِي هَذَا الْمَعْنَى مَا هُوَ مَشْهُورٌ مُدَوَّنٌ فِي كُتُبِ الْأَثَارِ مُسْتَوْرٍ ثُمَّ كَانَ مِنْ أَمْرِ ابْنِهِ بَرِيدَ لَعَنَهُ اللَّهُ مَعَ الْحُسَيْنِ عَ مِنَ الثَّقَلِ وَالسَّيِّئِ وَالتَّكْيِيلِ وَمَعَ ذَلِكَ فَلَمْ يَنْقُطْ عَنْهُ ذِمَّةٌ جَمًّا يُوجِبُ إِجْرَاءَهُ عَنْ مُوجِبِ التَّعْظِيمِ بَلْ قَدْ أَظْهَرَ الْمُنْزَنَ عَلَى ذَلِكَ وَلَمْ يَزَلْ يُعْظَمُ سَيِّدَ الْعَابِدِينَ عَ بَعْدَهُ وَيُوصِي بِهِ حَتَّى إِنَّهُ أَمَنَهُ مِنْ بَيْنِ أَهْلِ الْمَدِينَةِ كُلِّهِمْ فِي وَفْتِ الْحَرَّةِ وَأَمْرَ مُسْلِمٍ بْنِ عُثْبَةَ بِإِحْرَامِهِ وَرَفْعَ حَلَّتِهِ وَأَمَانِهِ مَعَ أَهْلِ بَيْتِهِ وَمَوَالِيهِ وَمِثْلَ ذَلِكَ كَانَتْ حَالُ مَنْ بَعْدَهُ مِنْ بَنِي مَرْوَانَ أَيْضاً مَعَ عَلِيِّ بْنِ الْحُسَيْنِ عَ حَتَّى إِنَّهُ كَانَ أَجَلَ أَهْلِ الزَّمَانِ عَنْهُمْ وَكَذَلِكَ كَانَتْ حَالُ الْبَاقِي عَ مَعَ بَقِيَّةِ بَنِي مَرْوَانَ وَمَعَ أَبِي الْعَبَّاسِ السَّمْعَانِيِّ وَحَالُ الصَّادِقِ عَ مَعَ أَبِي جَعْفَرٍ الْمُنْصَوِّرِ وَحَالُ أَبِي الْحَسَنِ مُوسَى عَ مَعَ الْحَادِي وَالرَّشِيدِ حَتَّى إِنَّ هَارُونَ الرَّشِيدَ لَمَّا قُتِلَ تَبَرَّأَ

مِنْ قَلِيلٍ وَ أَحْضَرُ الشُّهُودَ لِيَشْهَدُوا بِوَفَايِهِ عَلَى السَّلَامَةِ وَ إِنْ كَانَ الْأَمْرُ عَلَى خِلَافِهِ وَ كَانَ مِنَ الْمُؤْمِنِينَ مَعَ الرِّضَا ع مَا هُوَ مَشْهُورٌ وَ كَذَلِكَ خَالَهُ مَعَ أَبِيهِ أَبِي جَعْفَرٍ ع عَلَى صِغَرِ سِنِّهِ وَ مُلْكُوتِهِ لَوْنِهِ مِنَ التَّعْظِيمِ وَ الْمُبَالَغَةِ فِي رَفْعِ الْقَدْرِ حَتَّى إِنَّهُ زَوَّجَهُ ابْنَتَهُ أُمَّ الْقُضَيْلِ وَ رَفَعَهُ فِي الْمَجْلِسِ عَلَى سَائِرِ بَنِي الْعَبَّاسِ وَ الْقُضَايَةِ وَ كَذَلِكَ كَانَ الْمُتَوَكِّلُ يُعْظِمُ عَلَيْهِ نَبِيَّ مُحَمَّدٍ ع مَعَ ظُهُورِ عِدَاوَتِهِ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ مَتَّعَهُ لَهُ وَ طَعَنَهُ عَلَى آلِ أَبِي طَالِبٍ وَ كَذَلِكَ خَالَ الْمُتَعَمِّدُ مَعَ أَبِي مُحَمَّدٍ الْحَسَنِ ع فِي إِكْرَامِهِ وَ الْمُبَالَغَةِ فِيهِ هَذَا وَ هَؤُلَاءِ الْأَنْعُمُ ع فِي قَبْضَةِ مَنْ حَدَّثَنَا مِنَ الْمُلُوكِ عَلَى الظَّاهِرِ وَ تَحْتَ طَاعَتِهِمْ وَ قَدْ اجْتَنَبُوا كُلَّ الْاجْتِهَادِ فِي أَنْ يَنْشُرُوا عَلَى عَيْبٍ يَمُكِّنُونَ بِهِ فِي الْحُطِّ عَنْ مَنَازِلِهِمْ فَأَتَمُّوا فِي الْبَحْثِ عَنْ أَسْرَارِهِمْ وَ أَحْوَالِهِمْ فِي مَكَلَاتِهِمْ لَذَلِكَ فَصَحَّوْهُ عَنْهُ فَحَلَمْنَا أَنَّ تَعْظِيمَهُمْ إِيَّاهُمْ مَعَ ظَاهِرِ عِدَاوَتِهِمْ لَهُمْ وَ شِدَّةَ حُبِّهِمْ لِلنَّصِّ مِنْهُمْ وَ إِجْمَاعَهُمْ عَلَى خِيَدِ مُرَادِهِمْ فِيهِمْ مِنَ التَّجْهِيلِ وَ الْإِكْرَامِ تَنْخِيفٌ مِنَ اللَّهِ مُبْجَاهَةٌ لَهُمْ لِيُذِلَّ بِذَلِكَ عَلَى اخْتِصَاصِهِمْ مِنْهُ حَلَّتْ قُدْرَتُهُ بِالْمَعْنَى الَّذِي يُرْجَبُ طَاعَتُهُمْ عَلَى جَمِيعِ الْأَنْبَاءِ وَ مَا هَذَا إِلَّا كَالْأُمُورِ غَيْرِ الْعَالِيَةِ وَ الْأَشْيَاءِ الْخَاصَّةِ لِلْعَادَةِ وَ يُؤَيِّدُ مَا ذَكَرْنَاهُ مِنْ تَضَعُّيهِ اللَّهُ مُبْجَاهَةً لِلْخُلُقِ لِتَعْظِيمِهِمْ مَا شَهِدْنَا الطَّوَائِفَ الْمُتَخِلِّفَةَ وَ الْفِرَقَ الْمُتَبَايِنَةَ فِي الْمَذَاهِبِ وَ الْأَرَاءِ قَدْ أَجْمَعُوا عَلَى تَعْظِيمِ قُبُورِهِمْ وَ فَضْلِ مَسَاجِدِهِمْ حَتَّى إِنَّهُمْ يَفْصِدُونَهَا مِنَ الْبِلَادِ الشَّاسِعَةِ وَ يُلْعَنُونَ بِهَا وَ يَنْقَرُونَ إِلَى اللَّهِ مُبْجَاهَةً لِزَيَّارَتِهَا وَ يَسْتَمْرِلُونَ عِنْدَهَا مِنَ اللَّهِ الْأَرْزَاقَ وَ يَسْتَعِينُونَ الْأَعْلَاقَ وَ يَطْلُبُونَ بِرَكْعَتِهَا الْمُنَاجَاتَ وَ يَسْتَفْتُونَ الْمُلَامَاتِ وَ هَذَا هُوَ الْمَعْجَزُ الْخَاصُّ لِلْعَادَةِ وَ إِلَّا فَمَا الْحَامِلُ لِلْفِرْقَةِ الْمُتَحَاذِرَةِ عَنْ هَذِهِ الْمَجِيَةِ الْمُخَالَفَةِ لِهَذِهِ الْمَجِيَةِ عَلَى ذَلِكَ وَ لَمْ يَفْعَلُوا بَعْضَ مَا ذَكَرْنَاهُ عَنْ يَتَقَبِّدُونَ إِجْمَاعَهُ وَ فَرَضَ طَاعَتِهِ وَ هُوَ فِي الدِّينِ مُوَاتِقٌ لَهُمْ مُسَاعِدٌ غَيْرُ مُخَالِفٍ [و] مُعَانِدٌ أَلَا تَرَى أَنَّ مُلُوكَ بَنِي أُمَيَّةَ وَ مُلُوكَ بَنِي الْعَبَّاسِ مَعَ كَثْرَةِ شَيْعَتِهِمْ وَ كَوْنِهِمْ أَصْنَافَ أَصْنَافٍ شَيْعَةً أُتِمَّتْ وَ كَوْنُ الدُّنْيَا أَوْ أَكْثَرُهَا لَهُمْ وَ فِي أَيْدِيهِمْ وَ مَا حَصَلَ لَهُمْ مِنَ تَعْظِيمِ الْمُشْهُورِ فِي سَيَاحَتِهِمْ وَ السُّلْطَانَةِ عَلَى الْعَالَمِينَ وَ الْمُطَبَّةِ فَوْقَ الْمَنَابِرِ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا لَهُمْ بِإِثْرَةِ الْمُؤْمِنِينَ لَمْ يُلْمَ أَحَدٌ مِنْ شَيْعَتِهِمْ وَ أَوْلِيَائِهِمْ فَضْلاً مِنْ أَهْلَائِهِمْ بِقُبُورِهِمْ بَعْدَ وَفَاتِهِمْ وَ لَا قَصْدَ أَهْدٍ تَوْبَةٍ لَهُمْ مُتَقَرِّباً بِذَلِكَ إِلَى رَبِّهِ وَ لَا نَيْطَ لِرِزَارَتِهِمْ وَ هَذَا لُطْفٌ مِنَ اللَّهِ جَلَّ جَلَالُهُ فِي الْإِبْطَاحِ عَنْ حُقُوقِ أُتَمَّتْ وَ دَلَالَةٍ عَلَى خُلُقِ مَنَزِلِهِمْ مِنْهُ جَلَّ جَلَالُهُ لَا سَبِيحاً وَ دَوَاحِي الدُّنْيَا وَ رَغْبَاتُهَا مَعْدُومَةٌ عِنْدَ هَذِهِ الطَّائِفَةِ مُتَعَوِّدَةٌ وَ عِنْدَ أَوْلِيَاكَ مَوْجُودَةٌ فَمِنْ الْمَحَالِ أَنْ يَكُونُوا قَالُوا ذَلِكَ لِدَاغٍ مِنَ دَوَاحِي الدُّنْيَا وَ لَا يُمْكِنُ أَيْضاً أَنْ يَكُونُوا قَالُوا لِنَيْبَةٍ فَإِنَّ النَّيْبَةَ هِيَ فِيهِمْ لَا مِنْهُمْ وَ لَا خَوْفٌ مِنْ حَبِيئِهِمْ بَلْ هُوَ عَلَيْهِمْ فَلَمْ يَبْقَ إِلَّا دَاغِي الدِّينِ وَ هَذَا هُوَ الْأَمْرُ الْحَقِيقُ الَّذِي لَا يَنْفَعُ فِيهِ إِلَّا قُدْرَةُ الْقَادِرِ الْعَاطِرِ الَّذِي يُذِلُّ الصَّنْعَابَ وَ يُسَبِّبُ الْأَسْنَابَ لِيُوقِظَ بِهِ الْعَافِينَ وَ يَنْقُطَ عُذْرُ الْمُتَعَاهِلِينَ وَ أَيْضاً قَدْ شَارَكَ أُنْعَمْنَا عَ غَيْرُهُمْ مِنْ أَوْلَادِ النَّبِيِّ ص فِي حَسْبِهِمْ وَ نَسَبِهِمْ وَ قَرَابَتِهِمْ وَ كَانَ لِكَثِيرٍ مِنْهُمْ عِبَادَاتٌ ظَاهِرَةٌ وَ زُهْدٌ وَ عِلْمٌ وَ لَمْ يَحْصُلْ مِنَ الْإِجْمَاعِ عَلَى تَعْظِيمِهِمْ وَ زَيَّارَةِ قُبُورِهِمْ مَا وَجَدْنَاهُ قَدْ حَصَلَ فِيهِمْ ع فَإِنَّ مَنْ عَدَاهُمْ مِنْ صُلَحَاءِ الْعِرَّةِ عَمَّنْ يُعْظِمُهُ فَرِيقٌ مِنَ الْأُمَّةِ وَ يُفَرِّضُ عَنْهُ فَرِيقٌ وَ مَنْ عَظَّمَهُ مِنْهُمْ لَا يَبْلُغُ بِحِمِّهِ فِي الْإِجْلَالِ وَ الْإِعْظَامِ الْعَاقِبَةِ الَّتِي يَبْلُغُهَا نِعَمٌ ذَكَرْنَاهُ وَ هَذَا يُذِلُّ عَلَى أَنَّ اللَّهَ مُبْجَاهَةٌ خَرَقَ فِي أُتَمَّتْ عَ الْعَادَاتِ وَ قَلَبَ الْجِبَالِ لِلْإِبَانَةِ عَنْ خُلُقِ دَرَجَتِهِمْ وَ الْعَبِيَّةِ عَلَى شَرَفِ مَرْتَبَتِهِمْ وَ الدَّلَالَةِ عَلَى إِمَانَتِهِمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

(Opinion)⁶⁵³